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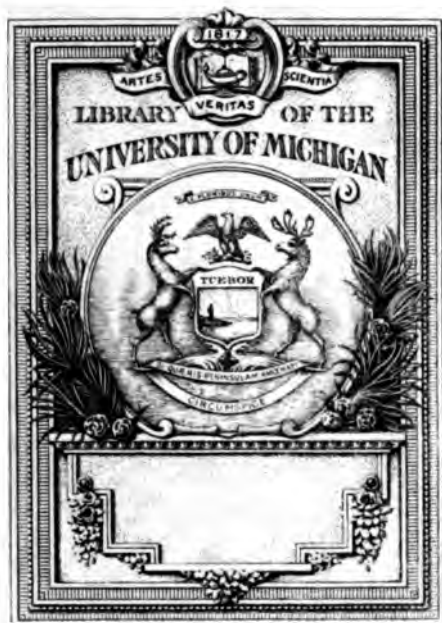
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AN ENGLISH GRAMMAR:

METHODICAL, ANALYTICAL, AND HISTORICAL

WITH A TREATISE ON THE ORTHOGRAPHY, PROSODY, INFLECTIONS
AND SYNTAX OF THE ENGLISH TONGUE;

*AND NUMEROUS AUTHORITIES CITED IN ORDER OF HISTORICAL
DEVELOPMENT.*

By PROFESSOR MAETZNER,
OF BERLIN.

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SECOND PART.

THE DOCTRINE OF THE JOINING OF WORDS AND SENTENCES.

The doctrine of the joining of words and sentences, or *Syntax*, treats of the laws of speech.

The fundamental form of speech, the expression of a thought, is the sentence, in which a predicate is put to the subject. The noun serves essentially to express the latter; the verb, the former. Their relation is manifested by an inflective form of the verb, namely, a personal tense. The sentence, in its simplest form and further development, is the subject of the doctrine of the joining of words

Speech may unfold itself into a series of sentences whose internal connection is brought to our consciousness by their relation and articulation rendered manifest in language. The doctrine of the joining of sentences treats of this grammatical relation of sentences.

The succession of words and sentences is partly determined by their grammatical relation. The position of words and sentences, serviceable on the one hand for the clearness of speech and for the manifestation of its grammatical connection, and, on the other, aiming at euphony, leaves however free scope to various subjective points of view and changing emotions of the speaker. The statement of the usage of the language in this regard is assigned to the doctrine of collocation of words and sentences.

SECTION THE FIRST.

THE DOCTRINE OF THE JOINING OF WORDS, OR OF THE SIMPLE SENTENCE.

The simple sentence is the sentence in which a single subject is determined by a single predicate: *Time fled* (TH. MOORE, *Poet. W.* Lond. 1859. p. 335.).

Münster, eagl. Gr. II.

No damage to the simplicity of the sentence is done by amplifications added to the noun as more particular determinations of it. We shall consider them when we discuss adverbial and attributive determinations of sentences.

The contracted sentence, in which a predicate is referred to more than one subject, is also considered as a simple sentence: *The autumn and the winter passed away* (BULWER, *The Disowned* 28.); or a subject is determined by more than one predicate: *How the waters laugh and glisten* (LONGFELLOW, *Poet. W.* Leipz. 1856. I. 259.). The union of sentences which are to be regarded as sentences originally coordinated to one another, and whose simplification is effected by the nonrepetition of the common predicate or subject, may, in the former case, be symbolized by the plural form of the predicate, whereas different predicates of the same subject must let the original separation of the sentences come out more prominently.

Both sorts of contraction may be united in the connection of different subjects with more than one predicate: *The Star Chamber, the High Commission, the Council of York, oppressed and plundered us* (MACAULAY, *Hist. of Engl.* Leipz. 1849. I. 101.).

Apart from these forms, sentences are divided, in various regards into various sorts.

1. If the reference of the predicate to the subject is regarded, the sentence is either affirmative or negative.
 - a) Affirmative, if the notion of an activity is absolutely predicated of the subject with or without more particular determinations: *He lived — he breathed — he moved — he felt* (BYRON, *Bride* 1, 12.).
 - b) Negative, when the relation of the notion of activity expressed by the inflection is taken away by a negation.

This taking away takes place however in various manners.

A negative adverb, attached grammatically immediately to the verb, may absolutely take away the relation of the subject to the predicate set by the inflection: *I give not Heav'n for lost* (MILTON, *Par. Lost* 2, 14.); when instead of the simple adverb other adverbial determinations of a negative kind may appear: *He is by no means a naughty boy* (LEWES, *Goethe.* Leipz. 1858. I. 42.). This taking away may also be effected by an attributive determination, not therefore leaning immediately on the verb: *Neither side was impatient to come to action* (MACAUL., *H. of E.* II. 168.).

Or, in the amplified sentence, the negation may hit a single determination in such a way that the reference of the predicate of the subject is taken away, not completely, but solely in regard to that determination, instead of which a contrary positive determination is presupposed: *The sole drift of my purpose doth extend not a frown further* (SHAKSP., *Temp.* 5, 1.). And *nothing common* will I say therewith (COLERIDGE, *Piccol.* 1, 4.). The subject which is taken away may also demand the reference of the predicate to a contrary subject: *Not a few* were jealous of that ascendant which he had acquired in the councils of the commonwealth (ROBERTSON, *Hist. of Ch.* V.).

The negation of a single notion is also effected by compounds with *un* or *in*, which, however, as distinct from the negation with *not*, carry with them the image of the direct (contradictory) contrary of the denied notion, whereas notions denied by *not* may also give room for a less decided (contrary) opposition: = I know not that I should be miserable and *unhappy* (MARRYAT, Valerie 6.). I was *indefatigable*, and made so rapid a progress, that my masters were surprised (ib. 5.).

2) With respect to the value of the judgment expressed in the sentence, we distinguish the indicative, the interrogative and the imperative sentence.

a) The speaker makes the validity of the indicative sentence dependent neither upon the judgment nor upon the will of another: In the beginning God created the heaven and the earth (GEN. 1, 1.). That constitution needed not a King (BULW., Rienzi 2. 8.).

b) The Interrogative sentence, on the other hand, makes the validity of its contents appear in various ways dependent upon the judgment of another.

Either the predicate expects its justification in its whole extent from the judgment of another: „*Sleep'st* thou, brother?“ — „Brother, nay.“ (SCOTT, L. Minstr. 1, 15.).

Or, the subject of the sentence is left to be settled by him: *Who* is your leader and commands you? (ID., Qu. Durw. 16.).

Or, some single determination of the predicate or of the subject is made dependent upon a foreign judgment: *Wherefore* weep you? (SHAKSP. Temp. 3, 1.) Say, *where* hast thou been? (BYRON, Manfred. 2, 3.) *By what means* was this effected? (BULW., Rienzi 3, 2.) *What* hope, or fear, or joy is thine? (TENNYSON, P. Lond. 1860. p. 34.).

The speaker may of course take up the part of another person, when, after further consideration he answers his question himself: *Who* slew him? *an Orsini* doubtless (BULW., Rienzi 1, 1.).

The question which, mostly in an abridged sentence, is annexed to an assertion, and expresses the expectation of its confirmation, belongs to the language of common life. This question frequently appears in a negative form after an affirmative, and in the affirmative form after a negative sentence. In these abridged interrogative sentences appear the auxiliary and the so-called modal verbs: Ye have made a fayre daies worke, *have you not?* (GAMMER GURTON'S NEEDLE 1, 3.) This moor is comeliest, *is he not?* (MARLOWE, Jew of M. 2, 2.) You have always loved me, *have you not?* (DICKENS, Battle of Life 2.) A shocking thing hunger is, *isn't it?* (ID., Nickl. 1, 5.) — What! it is no treason against the state, I hope, *is it?* (BEN JONSON, Poetaster 1, 1.) You do not flout, friend, *do you?* (ID., Ev. Man in his Hum. 1, 1.) Why, you won't fight him, *will you*, Bob? (SHERIDAN, Riv. 4, 1.) Were you sentenced to transportation, sure, my dear, you could not leave me behind you — *could you?* (GAY, Begg. Op. 1, 1.) Yet the affirmative interrogative sentence stands also after affirmative assertions: His mules have the staggers belike, *have they?* (BEN JONSON, Poet. 1, 1.) He owes me almost a talent, and he thinks to bear it away with his mules, *does he?* (ib.) 'Tis right, old boy, *is it?* (ib.) A gentleman taken ill upon the road, has been so very bad, *has he?* (DICKENS, M. Chuzzle. 1, 3.) And his lordship's speech is devilish foolish, *is it?* (DOUGL. JERROLD, Bubbles 1, 1.) This mode of expression belongs to the more modern popular language.

With the naive question is connected in form the rhetorical question, which is distinguished in substance from the former in already supposing the answer in accordance with a fundamental judgment of the speaker. It serves to express emotion: surprise, indignation and reproach may assume this form. This question appears both affirmatively and negatively, and its value is perceived chiefly by the situation and the context: Who is here so rude that would not be a Roman? (SHAKSP., *J. Caes.* 3, 2.) What fear we then? what doubt we to incense His utmost ire? (MILT., *P. L.* 2, 94.) Whither will I not go with gentle Ithamore? (MARLOWE, *Jew of M.* 4, 4.) What proof, alas, have I not giv'n of love? What have I not abandon'd to thy arms? (ROWE, *J. Shore* 2, 1.) What have I not been forc'd to hear, Octavio! (COLERIDGE, *Piccol.* 1, 3.). The character of the question stepping here quite into the background, the interrogative is often confounded with the interjectional sign: What a happy creature is Polly! (GAY, *Begg.* Op. 3, 1.) My dearest Julia, how delighted am I! How unexpected was this happiness! (SHERID., *Riv.* 1, 2.) — The impatient question may at the same time assume the form of a pressing exhortation: Now, are you going to get in? (DICKENS, *Pickw.* 2, 20.).

These remarks concern particularly the direct question which appears as the principal sentence; the indirect question, a collateral question, is to be discussed in the doctrine of the joining of sentences.

- c) The imperative sentence is one whose meaning and whose consummation on the part of the person addressed acquires validity only by the will of that person. It is, affirmatively, a command; negatively, a prohibition; whose subjective colouring may be an order, wish, request, and so forth: Bring roses, pour ye wine (MRS. HEMANS, *Nat. Lyrics.* *Dubl.* 1836. p. 12.). "Torment me not," said the wounded man (SCOTT, *R. Roy* 39.). "Don't let your simplicity be imposed upon" (SHERID., *Riv.* 1, 2.).
- 3) With regard to the grammatical rank of sentences we distinguish principal and collateral sentences.
 - a) The principal sentence is one concluded in itself and intelligible by itself. It may adopt another sentence (or several) into itself, to make it complete, which then has the import of a member of a sentence developed into a sentence.
 - b) The collateral sentence is that which is to be regarded as a developed member of a sentence, and by its dependence upon a principal sentence, mostly expressed by a word of relation, is not in itself concluded and intelligible in its whole extent.

Sentences which are connected with one another grammatically, may be either coordinate, or subordinate one to another. Sentences of the same rank are coordinate; therefore principal, may be coordinated to principal and subordinate to subordinate sentences. Collateral sentences are subordinate to their principal sentences. Details are given in the Doctrine of the Joining of Sentences.

- 4) Speech is clear and intelligible if every sentence expresses all that the hearer or reader is to make mentally present to himself. Yet sentences are in this regard different as to their grammatical perfection.

- a) Sentences in which the speaker represents in words the subject and predicate as he thinks them, are complete.
- b) Sentences in which this is not the case are incomplete.

The sentence appears in a certain sense incomplete in its contraction with others, and, generally, in abbreviation, upon which the doctrine of the joining of sentences has to give detailed information. Yet in these cases the completing part is to be taken in its true shape, or with slight alteration from an existing sentence. This is also the case with incomplete answers leaning upon preceding questions.

But in the full sense of the word the elliptical sentence is incomplete, in which the absent part of the sentence must be guessed. The ellipsis owes its origin partly to familiar sentences, by the repetition of which the glibness of every day speech exempts itself from the complete expression, leaving this to the memory of the hearer. On the other hand the emotion is often silent, which the situation permits to be guessed. The striving after expressive brevity, especially in the poetic language, leaves the completion of the sentence to the imagination. But the usage of language often employs ellipses whose original complete form is forgotten and for whose completion no definite member of a sentence any longer hovers before the imagination. They are like coins with effaced stamp and diminished value, which, according to superficial estimate, remain current in traffic as signs of value.

These latter are however distinguished from Aposiopesis, which consists in the breaking off of a sentence that has been begun, and renders the guessing of the absent part possible neither from the situation nor from the other matter of the speech already delivered, although explanation of it may be gained in its further course.

The Anacoluthon has affinity therewith so far as it begins with a member of the sentence, from which the speech breaks off in order to pass over into another construction in which that member of the sentence is repeated in another form and joins in grammatically.

In the discussion of the individual parts of the sentence the incomplete forms belonging here will be quoted in detail.

I. The Elements of the Sentence in their relation to one another.

A. The Subject and its Forms.

Every sentence has in its subject the firm bearer on which the moveable predicate gains its support, although the latter, to which the verb is essential, appears as the animating soul of the sentence. In grammatical value the subject is equal to the predicate, although, in its origin, it may, as a noun, proceed from a verb, therefore from a predicate of something. Both are essential to the sentence.

The subject is originally a substantive notion, as a term for a person, a concrete or abstract thing. The substantive notion is expressed either by a substantive or by another noun used substantively. But the place of the subject may also be filled by a relative pronoun, a numeral or an adjective, whose substantive notion is to be thought at the same time, or which stands as a representative sign for it. Even the infinitive, which contains the abstract image of an activity, may be employed as a subject. If particles, sentences, or members of sentences are connected with predicates, they are either apprehended materially as subjects of the mind, or used substantively according to their abstract value. The subject is every where to be taken as the nominative of a substantive notion, by which the bearer of the sentence is primarily denominated.

In another respect sentences are divided, with regard to their subject, into two classes.

The one comprises those in which a determinate subject is connected with the predicate. They are commonly called, in opposition to the second class, personal sentences.

The second class comprises sentences containing no determinate subject, and whose predicate supposes indeed a fixed subject, which however the speaker either cannot or will not denote according to its substantial value. The neutral pronoun *it* comes in as the sign for it. They are called impersonal sentences, by analogy to the so-called impersonal verbs, which come then under review, and are not only, to the exclusion of other grammatical forms, limited to the third person singular, but also always annex the predicate to a subject apprehended as neuter, and in fact exclude an operating person.

Subject and predicate are primarily considered without regard to their attributive or adverbial amplifications.

Personal Sentences.

1. The subject is a substantive: *Man* flies from time (YOUNG, N. Th. 2, 226.). And *Hugo* is gone to his lonely bed (BYRON, Parisina 5.).

Old-Engl. *God ȝeue the muchel hare* (WRIGHT, Anecd. Lit. Lond. 1844. p. 13.). Anglos: *Apollonius pā ūt eode* (APOLLONIUS OF TYRE, ed. Thorpe, Lond. 1834. p. 17.).

2. The adjective used substantively, that is also that which is not inflected in Modern-English, comes in as a subject with, and sometimes without an article or other attributive determination:

- a) partly as a name of persons: *The faithful* have been warn'd — *the dangerous* Are closely watch'd (COLERIDGE, Piccol. 3. 1.). *Aged or young*, the living or the dead, No mercy find (BYRON, Poet. W. Halifax 1857. p. 319.). *Young, old, high, low* at once the same diversion share (ID. Ch. Har. 1, 71.).

In the olden time, when inflection was gradually vanishing, the adjective used substantively was naturally likewise the subject. Old-Engl: *Every poore that pacient is, May claymen . . Hevene riche blisse* (P. PLOUGHM.

p. 288.). *Hye and low lound him alle* (POMYDON 13.). Anglos.: *Ne bið se cwuca þonne nyttra þe se dedde* (BOETH. 36, 6.). *Þā gōðan bioð simile mihtige* (ib.). *Strengra cymð æfter me* (MARC. 1, 7.).

- b) partly as the name of a thing: *The future* shall obliterate the past (COWPER P. Lond. 1828. p. 47.). *The Anglo-Saxon* became in time unfashionable (CHAMBERS, Engl. Lit. Edinb. 1851. p. 3.). *His utmost* he can render is but small (COWPER p. 44.). — Consider first that *great* Or *bright* infers not excellence (MILT., P. L. 8, 90.). *Norman-French* thenceforward became the language of the upper ranks, while *Saxon* remained only as the speech of the peasantry. (CHAMBERS, E. Lit. p. 3.).

Old-Engl.: *The qued comuth nowher alone* (ALISAUNDER, Weber L. v. 1282.). Luther is to loosen ther *ase lutel ys* (WRIGHT, Polit. Songs. Lond. 1839. p. 149.). In Anglosaxon a number of adjectives are used substantively in the neuter, which then, as well as the names of persons used substantively, are inflected. The neuters even occur in the plural, according to the Greek manner, where the modern language only knows the singular. See Article and Adjective.

3. The numeral may, used as a substantive or referred to a substantive, be a subject: *Twenty* are sitting as in judgment there (ROGERS, Italy, Foscari.). *Both* readily found what they sought (MACAUL., H. of E. I. 27.).

Old-Engl.: *Thou has maide IX, there was X.* (TOWN. M. p. 4.) &c. See Numerals.

4. Pronouns of all classes are subjects, partly independently, as *I, thou, you* &c., partly as representing a substantive and as leaning upon it.

- a) The personal pronoun was, even in Anglosaxon with the *verbum finitum*, the usual attendant of the predicate, where this stood without a substantive subject, not however to the same extent as in English. English indeed often avoids with a series of sentences in which the same subject recurs, the repetition of the pronoun, especially in sentences strung syndetically on each other, although also elsewhere, but in a gradually diminished measure.

And *he* entered into a ship, and *passed* over, and *came* into his own city (MATTH. 9, 1.). *I tremble* at myself, And in myself *am lost* (YOUNG, N. Th. 1, 81.). From that hour *I* rapidly *recovered*, and in three weeks *was* again at my studies (MARRYAT, Jac. Faithf. 1, 5.). *He* had his wish, *had* more (G. CRABBE, The Borough 2.) &c.

The older language shews itself more free in the nonrepetition of the pronoun: In a somer seson . . . *I shoop* me into shroudes As I a sheep were, In habite as an heremite Unholy of werkes, *Wente* wide in this world Wondres to here (P. PLOUGH. p. 1.). *Symonye hym sente* To assaille Conscience, And *preched* to the peple; And prelates thei hem maden To holden with Antecrist, Hir temporaltees to save; And *cam* to the kynges counseille As a kene baroun, And *kneled* to Conscience &c. (ib. p. 432.). Thus, even in Anglosaxon, prose attaches it more freely to a preceding noun: *Þā niste he* hvilcne forlidenne heo nemde. *Beseah* þā tō þām prim cnihtun and *cwæð* (APOLLON. OF T. p. 21.) And *ge* ne *rec- cæð* peah hweðer ge æht to gōde dōn . . . *earnigað* þās . . . *uilmigað* þær

tô pære mêde (BœTH. 18, 4.). Þā volde se visa mon his fandigan . .
 Ongan hine þā hyspan (ib.).

The interchange of the case-forms of the personal pronoun and the employment of the oblique case for the subject is discussed in the Doctrine of Forms I. 292. Although conversely the nominative also occurs instead of the oblique case, a few cases must yet be singled out in which a confusion might be falsely assumed. Here belong many abridged sentences with *as*, *than* and *but*, in which the nominative may be taken as the subject with the omission of the verb of existence.

Nor hope (I) to be myself less miserable By what I seek, but others to make such *as I* (MILT., P. L. 9, 126.). Do we see The robber and the murd'rer weak *as we*? (COWP., P. p. 98.). Who but a madman would suppose it is the game of such a man *as he*, to have his name in every body's mouth? (DICKENS, M. Chuzzlew. 2.). She (superstition) taught the weak to bend, the proud to pray, To pow'r unseen, and mightier far *than they* (POPE, Ess. on M. 3, 251.). Believe that Rome has no firmer friend *than he* who, ordained to preserve order, finds himself impotent against aggression (BULW., Rienzi 1, 5.). I have no other saint *than thou* to pray to (LONGF. I. 141.). We are even rather tempted to take the oblique case to be in similar sentences the subject: I shall not learn my duty from such *as thee* (FIELD., J. Andr. 2, 14.). I knew and know my hour is come, but not To render up my soul to such *as thee* (BYR., Manfr. 3, 4.); as is inevitable in sentences such as: And goodly sons grew by his side . . But none so lovely and so brave *As him* who wither'd in the grave (BYR., Parisina 20.). After *but* with a nominative after it the elliptical subject stands, for instance in: What made thee, when they all were gone, And none *but thou and I* alone, To act the devil? (BUTL., Hud. 3, 3, 149.). Whether the above I. 295. cited passages from Shakspeare may receive some grammatical justification by this, may be left undecided.

Here we may mention the use of the Anglosaxon *būton*, which may be followed by an elliptical subject without a decided reference to a preceding verb: Nāfō he nān þing þe ne sig on minum anvealde *būton þu* (Gen. 39, 9.).

We may also incidentally mention the pronominal nominative, which sometimes enters into apposition to an oblique case. Let *us* make a covenant, *I and thou* (Gen. 31, 44.) (Anglos. Uton syllan vedd, þāt freondscipe sig betvux *unc, me and þe*). For we that take purses, go by the moon and seven stars, and not *by Phæbus* — *he* that wandering knight so fair (SHAKSP. I Henry IV. 1, 2.). You, a Lieutenant of cavalry, *with but one horse* — and *he* none of the best (COOP., Spy 9.). Here likewise the recollection of the complete sentence seems to prevail, of which the apposition is the abbreviation, in which the pronoun appears as the subject: To that a chyld myght be borne *Of a madyn*, and *she* wemles (TOWN. M. p. 184.).

The interchange of the first and the second person of the singular with those of the plural is mentioned in Vol. I. p. 293. It is of course common to the subject and the object of the sentence.

We observe that, as the princely 'Highness denotes itself by the plural *we*, especially in the legal style, so also the individual author sometimes speaks of himself in the plural, considering himself as the representative of a more general opinion, and comprehending therefore other subjects with himself. Yet it is also not unusual to use the plural without this regard to one's fellows in opinion.

We were not born to sue, but to command (SHAKSP., Rich. II. 1, 1.). — *We* would bestow some pains here in minutely describing all the mad pranks which Jones played on this occasion, could *we* be well assured that the reader would take the same pains in perusing them (FIELD., T. Jon. 12, 3.). As *we* wish to interest the admirers of ancient minstrel lore in this curious collection, *we* shall only add etc. (SCOTT, Minstrelsy. Edinb. 1850. I. 89.).

The denoting ruling princes by *we*, answering to the Latin *nos*, is still unfamiliar to Anglosaxon: *lc* Æðelstān cyng (LEGG. ÆTHELST. 1, 1.) *lc* lne, mid godes gýfe Vestseaxna cyning (LEGG. INAE init.). And *ic* ville, þæt gehvylc man hæbbe his geteāman (LEGG. EDW. 1, 2.). Where the interchange with *ve* occurs [Æac *ve* cvædon (ib. 2, 3, 4.). Ærest *ve* be-beodað (LEGG. INAE 1.)], the councillors (*vitan*) sharing in legislation, are spoken of, as in Latin laws the king is wont to name himself *ego* and comprises himself with his *sapientes* as *nos*; for ex. Canute and Henry I. In William's French laws, in which no mention is made of the *vitenagemôt*, it runs: Et *nous* defendun &c. (I, 41.). — The literary *we* belongs to the olden time, although *we* commonly find the singular in Old-English: *I* John Maundeville (MAUNDEV. p. 4.). And *I* schalle devise you sum partie of thinges that there ben (ib.). Halfsax.: *Icc* hafe wennd inn-till Ennglissh Goddspelles hallþhe lare (ORMULOV ed. White. Oxf. 1852. Ded. 13.). Yet *ve* stands even in Anglos.: þā lāre þe *ve* nu villað on Englisceum gereorde secgean (St. BASIL ed. Norman. Lond. 1849. Prol.). *Ic* villað furðor ymbe þās emnihte sviðor sprecan (WRIGHT, Popul. Treatises. Lond. 1841. p. 4.).

The speaker may also comprehend himself with others in a general manner by *we*, where it is a question of an indefinite multitude of persons engaged in a thing, among whom the speaker reckons himself: *We* read the flying courser's name Upon his side in marks of flame (TH. MOORE p. 16.).

You is employed in a similar manner: Then might *you* see a crowd, suddenly, and as by magic appear emerging from every corner (BULW., Rienzi 2, 5.).

They often appears of an indefinite generality: *They* say we are a scatter'd nation (MARL., Jew of M. 1, 1.). This place . . *they* say's enchanted (BUTL., Hud. 2, 1, 123.). *They* appear more active in the south (COOR., Spy 1.).

While *we* and *you* implicate the speaker and those spoken to in the interest of the generality, *they* lets the subjects appear more foreign and outside of that sphere of those immediately conversing with one another.

In this manner these pronouns occur from of old. *We* needs no historical illustration. *You* is used by the author addressing his hearers or readers. Old-Engl : Lordyngs, ensample her-by may ye take (CHAUC., C.

T., ed. Wright 15725.). We are reminded of the Old-French, where poetry and prose frequently address themselves in narrative to the reader with *la veissiez* and the like. Anglosaxon also accosts with *pu*: Nu miht *pu* understandan (WRIGHT, Pop. Tr. p. 8.), which pervades all ages. The denoting indeterminate persons by the third person of the plural is usual even in Anglosaxon: Eādige synd ge þonne *hig* vyrjað eów (MATH. 5, 11.). Nē *hig* ne ælað heora leōht-fāt, and hit under cyfe settað (5, 15.). Hym þā gyt sprecendum, *hig* cōmon . . and cwædon: þin dōhtor is deað (MARC. 5, 35.).

- b) The personal pronoun strengthened by *self*, which is discussed as to its form Vol. I. p. 299. presents nothing peculiar in its syntactical treatment except the proneness to double a subject in a strengthening manner. See under Duplication of the Subject. As a subject it emphasizes the guarding against the reference of the predicate to any other than that denoted. It has also stood alone as a subject from the oldest times.

Myself am Naples (SHAKSP., Temp. 1, 2.). The message that *himself* has sent (ADDISON, Rosam. 1, 5.). Enough for genius if *itself* inspire (BYR. p. 328.). Of piteous ruin, which *ourselves* have made (p. 323.).

This use of *self* not standing in the same case with the personal pronoun also extends up to the most ancient times: And that *thysel* now shalt sen (RICH. CŒUR DE LION, Weber II. v. 4679.). Sone thereafter bifel a cas That *hirsself* with child was (LAY LE FREINE, Weber I. v. 83.). To save men from synne If *hemself* wolde (plur.) (P. PLOUGHM. p. 387.). Instead of *him self*, *his self* often stands, as a substantive. *His self* shall not excuse hym (TOWN. M. p. 191.). We nede no wytnes, *His self* says expres (p. 197.). Even in Hallsax. forms of *self* compounded with the oblique case also stand alone as subjects: *Heō* (that is heom) *seolven* weoren i-sunde (LAWAMON ed. Madden. Lond. 1847. I. 257.); with the Duplication of the subject this is not uncommon, see below. Along with that there still certainly stands: *Heo seolf* in the same case. Vol. I. p. 255 &c. Even in Anglosaxon *him sylf* detaches itself sometimes from a pronoun or substantive, and stands quite like *he sylf*: Ac volde beon *him sylf* on his sylfes anvealde (S. BASIL. d. 18.). And *hym sylf* vās on heofenas farende (Ev. NICOD. 34.). And *him sylf* his rôde ābār (Homilies of the Anglosax. Church. 1851. II. 62.). Moreover that *sylf* was used substantively even in Anglosaxon is likewise not to be denied: And hæfdon ealles geveald ge *heora āgenes sylfes* on eallum þingum (S. BASIL. p. 24.); wherein the substantive come forth more distinctly than in: *mines sylfes* lic (Cod. Exon. 452, 22.).

- c) The possessive pronoun also of course stands, so far as it is used substantively, in the place of the subject, yet particularly with reference to a substantive notion in its disconnected forms. See Vol. I. p. 296. He and *his* were to start for Liverpool (DICKENS, Nickl. 2, 17.). Doubtless all trades must live . . and *yours* is a necessary one (GOLDSMITH, G. Nat. M. 3.).

A syntactical peculiarity is the employment of these forms with reference to a predicative substantive, which is to be completed with the possessive taking the place of the subject — a sort of attraction, which may be compared with that of demonstrative pronouns: *Mine* are true-born English legs (SHERID., Riv. 3, 4.). I see thee weep and *thine* are honest tears (COWP. p. 180.). *Ours*

is a nation of travellers (ROGERS, It., For. Trav.). *Yours* is a most powerful recommendation (GOLDSM., G. Nat. M. 3.). *Theirs* is the time of life for happiness (SHERID., Riv. 4, 2.). These cases are to be distinguished from those in which the possessive is an element of the predicate. The substantive has here always attributive determinations.

Old-Engl.: *Myn* and *thyn* duo sunt qui frangunt plebis amorem (WRIGHT, Polit. S. p. 252.). Anglosaxon also neuter in the plural: *Dine* synd mine (JON. 17, 10.), which has passed over into Modern-English, whereas in Greek *τα αὐτῶν* stands. Modern-English readily supports the neuter notion by collateral determinations, as *my all*, or by periphrasis: *What's mine* is yours, and *what is yours* is mine (SHAKSP., Meas. f. Meas.). The reference of the possessive as well as of the corresponding genitive of pronouns to a subject previously named is usual, even in Anglosaxon: *þin feond is fakenfullra þonne his* (S. BASIL. p. 36.). The attraction cited seems unfamiliar to the older tongue.

- d) The demonstrative pronoun referred to a person or thing, may also be used as a subject, or employed as a neuter, of an object already named or to be pointed out. The attraction of the pronoun by a predicative substantive, analogously to the above cited, is syntactically observable.

These are not natural events (SHAKSP., Temp. 5, 1.). No *these* are trifles, and mere old wives' tales (MARLOWE, D. Faust 2, 1.). *These, these* are not my habits (COLERIDGE, Picc. 2, 3.). The armour, that I saw in your tent, are *those* stars, or suns, upon it? (SHAKSP., Henry V. 3, 7.). He had commenced a correspondence (LEWES, G. I. 240.).

The extension of this attraction to the personal pronoun is nothing striking. It is more rarely to be met with in the modern tongue.

If I do sweat *they* are drops of thy lovers (SHAKSP. II Henry IV. 4, 3.). Then *they* are my ears That must be tortured (BEN JONS., Poet. 3, 1.). Oh, *they* are thoughts that have transfix'd my heart (ID. Ev. Man in h. Hum. 1, 1.). Father cries . . . „Hold your tongue. *They* were tears of laughter.“ (TAYLOR A. READE, Masks 2.).

This attraction belongs to an earlier age: *Thise* arn Piers armes (P. PLOUGH. p. 396.). *These* arn wondyr werkis wrought of the (COVENTRY MYST. 1841. p. 305.). The Anglosaxon does not know this attraction, it employs the neuter of the pronoun as a subject: *Dis* is seó eorðe (CAEDM. 1781.). *Dis* sint þá bebodu and dómas and laga (LEVIT. 26, 46.). *Þát* vās god cyning (BROUWER ed. Thorpe 22. cf. 1731.). *Þát* væron þá ærestan scipu (Sax. Chronicle, ed. Ingram. Lond. 1823. 787.).

- e) The interrogative pronoun also appears as a subject in the direct and the indirect question; the distinctions of meaning of its single forms see Vol. I. p. 304. *Who's* there? (SHAKSP., Macb. 1, 3.). *What* is there I should fear? (ROWE, J. Shore 5, 1.). *Whether* is greater, the gift or the altar? (MATTH. 23, 19.). *Which* of you all suspects that he is wrong'd? (ADDIS., Cato 3, 5.). — God only knows *who* is a hypocrite, and *who* is not (STERNE, Tr. Shandy 6, 6.). We'll see *which* is the strongest, you or I (GOLDSM., She Stoops 1.).

These pronouns going back to the Anglosaxon are always recurring. Old-Engl.: *Whiche* of them wan the loos, And *who* the styffeste tymbyr brak? (RICH. C. DE L. 458.). But sche ne wist *whiche* for hyr did fight (FROMYDON, Weber II. v 1899.). Anglos.: *Hva* bigð hi? (THORPE, Anal. Lond. 1834. p. 106.). *Hvāt* is befigost mannum on eorðan? (ERTMÜLLER, Scôpas a. Bôceras 1850. p. 41, 15.). *Hvylce* is þe gelic, êce Drihten? (Ps. 82, 1.). *Hvā þer* is mære? (MATH. 23, 19.). *Which* at the same time took in English the place of the more and more suppressed *whether*.

The substantive case *who* not seldom takes the place of the oblique case, particularly in popular speech: „Yield thee, thief.“ — „To *who* to thee?“ (SHAKSP., Cymb. 4, 2.). And heralds stickle *who* got *who* (BURL., Hud., 3, 3, 481.). *Who* have we got here? (SMOLLET, R. Rand. 23.). I . . asked, „*who* he called fool?“ (15.). *Who* should we find there but Eustache? (MARRYAT, P. Simple 2, 5.). *Who* often stands referred to a preposition coming after it: *Who* join'st thou with? (SHAKSP. I Henry VI. 3, 3.). *Who* does it come from? (GOLDSM., G. Nat. M. 4.). *Who* can he take after? (SHERID., Riv. 3, 1.). *Who* the devil is he talking to? (4, 3.). Thus too the pronoun generalized by *ever*: *Whosoever* you take him to be, he is Ajax (SHAKSP., Troil. 2, 1.). The interchange of cases is similar to the interchange of cases of the personal pronoun. In Old-Engl. I find the converse interchange: *Whcym* is this faire lady That thou has set at met me by? (SÆVIN SAGES, Weber III. v. 3271.). But with this interchange we should wrongly confound cases in which the interrogative pronoun appears in an interweaving of sentences as the object of a principal sentence, while it has to appear as the nominative in the collateral sentence: *Whom* do men say that I am? (MATH. 16, 13.). This interweaving is peculiar even to Anglosaxon: *Hvāne* secgað men þāt sý mannes sunu? (ib.) see adjective sentence.

- f) The relative pronoun, where it stands alone and points to a substantive notion, may also take the place of the subject. For details see the adjective sentence.

Here also the interchange of *who* and *whom* appears. This happens especially where *who* stands instead of the accusative with the infinitive, and is equal to its logical subject: Cade. *who* since I heard to be discomfited (SHAKSP. II Henry VI. 5, 1.). Dame Nature, *who* I believe to be a very clever midwife (MARRYAT. J. Faithf. 1, 1.). The oblique case also conversely takes the place of the subject: „How? thy wife?“ — „Ay, sir: *whom*, I thank heaven, is an honest woman“ (SHAKSP., Meas. for Meas. 2, 1.). This is more diffused in comparative sentences after *than*: Belial came lust than *whom* a spirit more lewd Fell not from Heav'n (MILT., P. L. 1, 490. cf. 2, 299.). Instead of mastive dogs and curs, Than *whom* they've less humanity (BURL., Hud. 1, 3, 1114.). Howard, than *whom* knight was never dubb'd, more bold in fight (SCOTT, Last Minstr. 5, 5.). Our Northumbrian thieves, than *whom* no men who live are more vindictive (R. Roy 10.). These interchanges are analogous to those of interrogative pronouns.

- g) That all indeterminate pronouns, so far as they are used substantively, also appear as subjects needs no further pointing out.

The denoting of an indeterminate personal subject by *one* and other substituted notions. This *one* may be taken quite generally: *One* does not know what may happen to tempt *one* (SOUTHERN, Oroonoko 1, 1.). All contribute to render him (Horace) one of those very few authors whom *one* never tires of

reading (BLAIR, Lectures). War is a violent trade: *one* cannot always Finish *one's* work by soft means (COLERIDGE, Picc. 1, 2.). *One* sees that you think with us (THACKERAY, H. Esmond 3, 10.). The speaker may also indicate a determinate person by it, especially himself: May *one* hear her name? (SHERID., Riv. 1, 1.). *Men* may also be substituted in the sentence of the generalized *one*: So they went up, and searched the land from the wilderness of Zin unto Rebob, as *men* come to Hamath (NUMB. 13, 21.). Dugdale had followed to the grave, driven mad, *men* said, by the Furies of an evil conscience (MACAUL., H. of E. II. 53.), alongside of which *people* and *folks* are found: *People* say you once loved your cousin (DOUGL. JERROLD, Bubbles 4.). May I not be suffer'd to understand, that *folks* are tired of seeing The sword's hilt in my grasp? (COLERIDGE, Picc. 1, 12.). As to the similarly used *they* see p. 11.).

All these forms rest upon ancient precedent. *One* is certainly more comparable to the Greek *εις*, as it occurs even now. Yet it is also found generalized: *Oone* spake in myn eers wonderfule talking (TOWNS. M. p. 144.). *Me*, *men* on the other hand is variously used in Old-English in ROB. or GL.: it is found even in Hallsaxon: *per me* nom Hengest, and *per me* bond Hengest (LAJAM. II. 270.). But along with it, the singular *man*, *mon* was still frequently in use. Old-Engl.: For *mon* seith . . . Wimmen buth ever selcouth (ALIS. 161.). And this is common in Anglos.: *Me man* sǣgde (BROV. 23.4.). Þār *mon* Hygelāc slōh (4698.) *Man* scrydde hine (Gen. 41, 14.). Sleā *man* pone leasan vitegan (Deuter. 13, 5.).

5. The infinitive, as the expression for the activity, generally stands near in its essence to the abstract substantive in *ing*, and may therefore become the subject of a sentence. See Infinitive.
6. Particles, members of a sentence, sentences, when made the subjects of a judgment, must likewise be apprehended as subjects. The predicate may here have for its subject partly the material part of the subject, its vocal material, partly its notional value. A noun even may of course become solely the subject of a sentence, according to its material nature. So far as particles, or even members of a sentence of another sort, are thought in the plural, they may themselves assume the inflection of the plural: *Eau* has the sound of long o (MURRAY.). In Venice *but's* a traitor (BYR., The two Foscari 4, 1.). *No*, *no* says aye; and *twice away* says stay (MARLOWE, Lust's Dominion 1, 1.). The best terms will grow obsolete; *damns* have had their day (SHERID., Riv. 2, 1.). Earth's highest station ends in, „Here he lies“: And „*Dust to dust*“ concludes her noblest song (YOUNG, N. Th. 4, 99.). *I Am* hath sent me (Exod. 3, 14.). A bitter and perplex'd „*What shall I do?*“ Is worse to man than worst necessity (COLERIDGE, Picc. 1, 2.).

Such substantive uses have always occurred. Old-Engl.: *Do-wel* and *Do-yele* Mowe noht dwelle togideres (P. PLOUGH. p. 152.). *Dilige Deum et proximum* is parfit Jewen lawe (ib. p. 328.) and the like.

7. The collateral sentence likewise appears in the place of the subject. See the doctrine of the joining of sentences.

Impersonal Sentences.

In the impersonal sentence the predicate is annexed to the indeterminate subject *it*, either because the determinate effective subject is not present to the speaker in general, as is wont to be the case with many natural phenomena, or because he is accustomed to omit entering upon a more particular determination. Thus the subject *it* finally becomes an intimation and abridgment of conditions events and relations, whose operation chiefly engages the mind. Here also we may refer sentences in which the subject clearly imagined by the speaker is not expressed, as may be the case, for ex., with him who talks to himself and therefore does not need to denote the subject: *It is decreed — it shall be so* (ADDIS., Rosam. 2, 4.). *It is in another predicament*, where it refers to an expressed thought: „All, my lord, is ready: Here is the key and casket.“ — „*It is well*“ (BYR., Manfr. 3, 1.). But why should I repeat it? 'T were in vain (2, 2.).

These sentences are distinguished among one another in form by being partly intransitive, and having originally impersonal verbs for their predicates, partly by containing predicative adjectives and substantives in the predicate, partly by annexing adverbial determinations to the verb of existence or to other intransitive verbs. The number of impersonal verbs has besides diminished in English; they have their origin in Anglosaxon.

1. Here processes in the atmosphere, conditions of the weather and temperature are considered; old impersonals especially serve to denote the former, periphrases particularly the latter. *It rains, it drizzles, it hails &c.* see Vol. I. p. 322. Hence also: *it begins to rain &c., it is rainy, foggy, sultry, hot, cold, it is fine, fair weather, it is a glazed frost and others. It is now intensely cold* (DICKENS, Italy, A Rapid Diorama.). *It was very gloomy and dark weather, very wet besides* (ib. To Rome.).

The simple verb as well as the circumlocutions are used even in Anglosax.: *Hit rigne and snive and styrm* (BEDA, Sm. 516, 17.). *Hit punrad* (BOETH. 39.). *Peah hit sy vearm on sumera* (Cod. Exon. 340, 19.). On sumera *hit bið vearm*, and on vintra *ceald* (BOETH. 21.).

2. Natural and artificial determinations of the times of the day, the former whereof only, but seldom, are expressed by an impersonal verb. Circumlocutions are familiar from olden times.

It dawns. — Will *it* never be day? (SHAKSP., Henry V. 3, 7.). *It was broad day when he awoke* (LEWES, G. I. 39.). *It now grew dark* (FIELD., Amelia 10, 5.). *It was quite dark already* (DICKENS, Christm. Car. 1.). *It was now late in the evening* (MACAUL., H. of E. II. 11.). 'T is late (LONGFELLOW I. 130.). *It now draws toward night* (SHAKSP., Henry V. 3, 6.). *It is not noon* (BYR., Manfr. 2, 2.). *It was the deep midnight* (TENNYSON p. 101.). *It was ten o'clock* (MACAUL., H. of E. II. 175.). *It struck eleven* (COLERIDGE, Wallenst. 4, 2.). Along with them sometimes stand sentences with a determinate subject: *The day dawned* (BULW., Maltrav. 1, 3.). *The clock struck eleven* (MACAUL., H. of E. II. 175.).

1. Elements of the Sentences. A. The Subject. Impersonal Sentences. 15

Old Engl.: On the moroun, whan *it* was light (Clerges. Weber I. v. 235.). Whenne *it* was daylyht (Rich. C. de L. 5130.). Tho *hit* was nyght (ALIS. 1648.). Til *hit* was nygh the nyght (2488.). When *it* was comen to the night (AMIS A. AMILOUN., Weber II. v. 1159.). Now *it* waxes to the nyght (Town. M. p. 276.). *It* drawes nyghe the time of day (p. 298.). *It* neghed neigh the noon (P. PLOUGHM. p. 425.). Whan *it* drewe toward the noon (Clerges 89.). Hallsax.: Till þatt *it* comm till efenn (ORM 8917.). With the subject named: *The day dayes* (Town. M. p. 47.). Anglosaxon has still more simple verbs: *Hit* dagað; *hit* æfnað, also: *Hit* æfenlæcð (it is toward evening) (LCC. 24, 9.); þonne *hit* dagjan volde (Sax. Chr. 979.). Circumlocutions are familiar: *oð hit* morgen vās (Exod. 16, 12.). Mid þan *hit* dæg vās (S. GUTHLAG 3.). Þā *hit* æfen vās (MARC. 11, 19.). Þā hyt vās æfen geworden (1, 32.). *Hit* veaŕð þā þystro (Joh. 6, 17.). Sōna sva *hit* leóht vās (APOLLON. p. 19.); also with the artificial measuring of the time of the day: *Hit* vās þā seó teoðe tid (Joh. 1, 39.).

3. The determination of time by seasons, months, feasts and the like does not occur in the form of simple impersonal verbs.

It was at Jerusalem the feast of the dedication, and *it* was winter (Joh. 10, 22.). 'T was April then (TENNYSON p. 87.). *It* was now November (MARRYAT, Val. 5.). 'T was Pentecost, the feast of gladness (LONGFELLOW I. 62.). *It* was Monday night (MACAUL. H. of E. II. 191.).

Old-Engl.: And *it* was wynter (WICLYFFE, Joh. 10, 22.). Whenne *it* to the tyme cam (Rich. C. de L. 1035.). Til *hit* come to domesday (ALIS. 6288.). The Anglosaxon has compounds in *læcan*, to denote the approach of time: þā *hit* vinter-læhte (Sax. Chr. 1006.); else circumlocutions: *Hit* vās vinter (Joh. 10, 22.). *Hit* ys hālig tid (Exod. 10, 9.).

4. The extension of the use of impersonal sentences to other provinces is hard to define. The usage of the language goes here as far as the predicate gives room to infer a subject in itself more or less firmly determined, or the situation and the context may afford an image of it. Compare:

How far is *it*, my lord, to Berkley now? (SHAKSP., Rich. II. 2, 3.). How is 't with aged Gaunt? (2, 1.). That *it* may go well with thee (DEUTER. 5, 16.). How fares *it* with thee? (BYR., Manfr. 3, 4.). Unless the poet know how *it* is behind the scenes (LEWES, G. I. 61.). *It* might have fared ill for Adrian (BULW., Rienzi 5, 3.). 'T is done — but yesterday a King! (BYR., Ode to N. B.). 'T is over . . my dull eyes can fix thee not (Manfr. 3, 4.). *It* soon came to a quarrel (SCOTT, Tales of a Grandf. 7.). *It* is the same with communities (MACAUL., H. of E. I. 46.). *It* is very pleasant now; *it* is dangerous at sea and the like.

Old-Engl.: Thus *hit* farith by feste unwise: After mete contek ariseth (ALIS. 1127.). *It* standes so with the now (Town. M. p. 76.). *It* sweyed so murye (P. PLOUGHM. p. 1.). Mery time *hit* is in May (ALIS. 5210.). Mury *hit* is in feld and hyde (457.). Swete *hit* is in maidenes bour (2574.). Hallsax.: Þus *hit* ferde þære, wurs *hit* ferde here (LAZAM. II. 42.). Wel wuste Merlin hu *hit* sculde iwurðen (305.). Anglos.: On lencten *hit* grêvð, and on hārfest *hit* fealvað (BORTH. 21.). Hū lange vylt þu þāt *hit* on þam sy? (Ps. 6, 3.).

Those impersonal sentences in which a predicative substantive occurs deserve a remark. Whereas in other sentences of this sort the predicate determines the subject of the sentence, left indefinite, according to its acti-

vity, the determinate subject is in those even taken up into the predicate, for ex.: it is *night*, it was *winter* &c., so that it appears here as a preliminary support for the verb, instead of the true subject, and resembles a reduplication of it. The phenomenon rests upon the circumstance that verbs which, like the verb of existence, are wont to appear with predicative determinations and become unaccented over-against these, seem partly unable to do without such a determination, partly need to lean upon a subject. Even Anglosaxon here used *hit*, as has been pointed out, although it can still do without such a prop: Ðá on mergen dæg *väs* (S. GUTHLAG 12.). þá ge *svác* se *vind*, and *vearð* mycel *smyltnes* (LUC. 8, 24.). Compare also the Non-denoting of the subject. English in that case rejects the *it*, where it uses the adverb *there*, whereby the existence of a subject is, as it were localized, as in the French *il y a*, although the reference to a place serves for naught else than to denote sensuous existence. By the connection of the verb with this adverb the ear is at the same time satisfied, which else misses a support for the verb, although this adverb does not always stand at the head of the sentence. The otherwise predicative determination is transmuted here into a decided subject: *There* is a dew. *There* is no wind at all (MURRAY, Spell. B. p. 71.). And they ceased and *there* was a calm (LUC. 8, 24.). Further see below, adverbs of place. Even in Anglosaxon, we find in cases such as are here denoted, *þær* instead of *hit*: And *þær* *vearð* geworden mycel eorð-bifung (MATH. 28, 2.).

Reduplication of the Subject.

The return of the subject in the same sentence is, properly, always a pleonasm. But it serves on the one hand rhetorical purposes, on the other it has become in an enfeebled manner a more general usage of language.

1. The repetition of the subject by one and the same word is commonly an expression of emotion, manifesting the importance of the subject of the sentence for the speaker.

And *peace*, o Virtue! *peace* is all thy own (POPE, Essay on M. 4, 82.). „*That*“, said Sarah, „yes, *that* would make a proper gown for your wife“ (COOPER, Spy 3.). And *I*, behold, *I* establish my covenant with you (GEN. 9, 9.). In emphasis a repeated personal pronoun often comes at the end: If reasons were as plenty as blackberries, *I* would give no man a reason upon compulsion, *I* (SHAKSP., I Henry IV. 2, 4.). Tell him *I* must have money, *I* (BEN JONS., Poetast. 1, 1.). A demonstrative pronoun may also operate strengtheningly in connection with the repeated subject: Although *the loss* that brought us pain, *That loss* but made us love the more (TENNYS. p. 94.). Sometimes the repetition serves the perspicuity of speech, when sentences or long members of a sentence interrupt the commenced speech: For *he*, by foul hap, having found. Where thistles grew on barren ground, In haste *he* drew his weapon out (BURTL., Hud. 1, 2, 839.). *The Tolbooth* felt — for marble sometimes can, On such occasions, feel as much as man — *The Tolbooth* felt defrauded of her charms (BYR. p. 320.). Other reduplications are treated of in the discussion of the Asyndetic Coordination.

In the more modern tongue the rhetorical reduplication is more frequent

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than in the more ancient, particularly that of substantives. Old-English favours the reduplication of pronouns, especially after the insertion of a relative sentence: *He that can his tyme abyde, ofte he schall his wyll betyde* (ALIS. 4291.). For *he that smytes, he shal be smyten* (TOWN. M. p. 188.). *We that in sich myrth have beyn, That we shuld suffre so much wo* (7.). *Ye that ar here the last, Te may be savyd if ye fle fast* (48.). Even the return at the end is found early: *A! Godys sake, is sche with childe, sche?* (COV. MYST. p. 124.). Even to Anglosaxon repetition, particularly of pronouns, is not unfamiliar: *Eall þæt þe Gode vās lāð, eall þæt vās geuunelic on þam lande on his tyman* (SAX. CHR. 1100.). And *þu Beth-leem, Judéaland, vitódlice ne eart þu lāst on Judéa ealdrum* (MATH. 2, 6.).

2. Widely diffused in the more modern, as well as in the more ancient tongue, is the reduplication, by means of a personal pronoun, of the subject expressed by a substantive or a noun used substantively.

- a) Then the pronoun either precedes, to serve to indicate the noun, which mostly follows the predicate with greater weight and more stress.

She early left her sleepless bed, *The fairest maid* of Teviotdale (SCOTT, L. Minstr. 2, 25.). What may it be, *the heavy sound*, That moans old Branksome's turrets round? (1, 12.). Above the lowly plants it towers, *The fennel* with its yellow flowers (LONGF. I. p. 112.). And *they* cross'd themselves for fear, *All the knights* at Camelot (TENNYS. p. 72.). *He* 's a queer customer, *the run-eyed run*, sir (DICKENS, Pickw. 2, 19.). The agreeable wider speech of common life readily repeats the verb of existence with the subject following after it: *She was* a staid little woman, *was Grace* (DICKENS, Battle of Life 2.) *She was* the most arch and at the same time the most artless creature, *was the youngest Miss Peckeniff*, that you can possibly imagine (M. CHUZZLEW. 1, 2.). *He was* a great man, *was Cicero* (LONGF. I. 194.). A demonstrative pronoun is also added to the noun: *He was* a wonderful man, *that uncle* of yours, though (DICKENS, Pickw. 2, 19.).

Old-Engl. affords numerous instances: The way *he* shalle you lede *The kyng* of alle man-kyn (TOWN. M. p. 136.). But *sche* ne told no man her sore *The emperesse* (OCTOBIAN, Weber III. v. 653.). And thus *she* spake, *this mayden ying* (LAY LE FREINE 121.). *Hu* schal beo ful deore abought, *Theo* tole that was in Grece y-sought (ALIS. 4154.). *It* commys on a pase *yond sterne* us to (TOWN. M. p. 96.). *Thai* ar so long taryyng *the fowles* that we cast out (p. 33.). Lord *it is* sothe alle that we say (p. 130.). Halfsax.: And *he* swa dude sone, *þe king of Denemarke* (LAJAM. II. 558.). þus *heo* ispædden her, *Passent and Gillomar* (II. 336.). The Anglosaxon precedes: *He* æð sveroð, *engla peóden, vyrda valdend* (CAEDM. 3360.). *He* þa se eadiga ver *Gúthlac* heora vorda ne gimde (S. GUTHLAC 5.). *Hit* is velig *þis ealond* on vástmum (BEDA 473, 12.). þonne *hý* át frymðe gemetað, *engel and seó eadige sávl* (COD. EXON. 102, 2.) The position of the pronoun immediately before the noun is not unusual: *þa com he Theodor B'* (BEDA 565, 14.). Halfsax.: *He Lucas* þa sæide (LAJAM. III. 90.).

- b) The converse case, of the pronoun's following a substantive noun, whether immediately or after the insertion of members of a sentence, likewise gives the substantive a greater weight, it being primarily isolated and separated by a perceptible pause

from what follows. We therefore often find it in decided opposition to another subject, although this is nowise essential.

Your husband he is gone to save far off, Whilst others come to make him lose at home (SHAKSP., Rich. II. 2, 2.). *The nobles they* are fled, the commons cold (3, 4.). — *King Richard he* is in the mighty hold Of Bolingbroke (3, 4.). The Dauphin is preparing hitherward; Where, *heaven he* knows, how we shall answer him (JOHN 5, 7.). *The Lord of hosts, he* is the king of glory (Ps. 24, 10.). *Thy rod and thy staff, they* comfort me (23, 4.). *The night it* was still, and *the moon it* shone (KIRKE WHITE Gondoline) *The skipper he* stood beside the helm (LONGFELLOW I. 80.). *The smith a mighty man is he* (103.). This manner of expression has remained especially in poetic narrative and the ballad, although it goes beyond it. Interrogative sentences in which the subject is repeated by a personal pronoun, remind us of the French construction: *The baptism of John, was it* from heaven or of men? (MARK, 11, 30.). *This sacred shade and solitude, what is it?* (YOUNG, N. Th. 5, 171.).

Different from this repetition is that of the subject after an extensive member of a sentence or collateral sentence, where the only aim is to recall the more remote subject to recollection: *Manetho* also, who lived about the time of Nebuchadon-Asser, Asser being a Syriac word usually applied as a surname to the kings of that country, as Teglath-Phael-Asser, Nabon-Asser, *he*, I say, formed a conjecture equally absurd (GOLDSM., Vic. 14.). *Fiesco* having thus fixed and encouraged his associates, before he gave them his last orders, *he* hastened for a moment to the apartment of his wife (ROBERTS., Hist. of Ch. V.).

In Old-English also this manner is very frequent: *De kyng he* sende aftur hem (R. OF GL. I. 120.). *His sonnes & þe barons* Sone þei risid strif (LANGTOFT I. 216.). *Salomon the sage* A sermon he made (P. PLOUGHM. p. 48.); *Ac beggeris* aboute midsomer Bred-lees *thei* clepe (283.). *A maymed mon* he hath no myȝht (HALLIWELL, Freemasonry. Lond. 1844. v. 159.). *His name hyt* spradde ful wondur wyde (36.). And *the grete burges* of that syte, *They* were ther alle (79.). *Amon, the god of Litybiye, He* schal com down fro the skye (ALIS. 317.). *Sir Amis and that leuedy bright,* To bed *thai* gun go (AMIS A. AM. 1160.). *The Fader of heven he* greetes the weylle (TOWN. M. p. 166.) &c. In the question this repetition meets us more rarely: *Thy brother Abel, wiler is he* now? (COV. MYST. p. 38.). The reference is also sometimes brought about even in the ancient language by a somewhat further removal of the verb from the subject: And *þee schulle* understonde, that *oure Lord Jesu,* in that night that he was taken, *he* was ylad in to a gardyn (MAUNDEV. p. 13.). The afterplaced personal pronoun is not foreign to Anglo-Saxon, although it occurs more frequently in the case now to be mentioned: *Moyse ærest and Helias hi* fæston, and swylce eac *se Hælend* ealles mid-daneardes on vesturen *he* fæste (S. GUTHLAG 5.).

In former times the habit after an attributive sentence of referring back emphatically to the substantive by the personal pronoun was more widely diffused than at present.

The Lord your God which goes before you, *he* shall fight for you (DEUTER. 1, 30.). No man hath seen God at any time; *the*

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only begotten Son, which is in the bosom of the Father, *he* hath declared him (JOHN 1, 18.).

Old-Engl.: *The man* that miȝte go Ech dai evene fourti myle upriȝt and eke mo, *He* ne scholde to the hexte hevene . . Come (WRIGHT, Pop. Treat. p. 134.). No but *pe one bigoten sone* þat is in the bosom of þe fadir, *he* hæp tolde oute (WICLYFFE, Joh. 1, 18.). In Anglosaxon this is very usual: *Drihten eovre God* þe eovre lâteov ys, *he* fihf for eov (DEUTER. I. 30.). *Se man* se þæt ārāsje, *he* āge healf þæt vite and þæt veore (LEGO. ÆTHELB. 12.) Nu eft *þæt Judēisc folc* þe Crist ofslōgon, svā svā *he sylf* volde and gepāfode, *hy* secgað þæt hý villað gelyfan (THORPE, Anal. p. 66.).

A demonstrative pronoun, as a repetition of the subject, refers to it with greater emphasis. In the modern tongue this is particularly usual after an accumulation of subjects.

The knell, the shroud, the mattock and the grave; The deep damp rault, the darkness and the worm, These are the bugbears of a winter's eve (YOUNG, N. Th. 4, 10.). *Lore, hope and joy, fair pleasure's smiling train, Hate, fear and grief, the family of pain, These* mix'd with art, and to due bounds confin'd, make and maintain the balance of the mind (POPE, Essay on M. 2, 117.). *Self-reverence, self-knowledge, self-control, These* three alone lead life to sovereign power (TENNYSON p. 103.). *Could not birth, renown, and thy green years* — could not *these* save thee? (BTLW., Rienzi 5, 3.)

The older language seems not to need this strengthening. Moreover we find, even in Anglosaxon, instead of the personal pronoun also the demonstrative *se, seō, þæt*: *Se scearpa deaðe* (deað) þe ne forlēt (forlæt) nē rice menn nē heāne, seō (se) hine genam (SAX. CHR. 1087.). Ic secge eov, þæt *elc* þāra þe vȳf gesyht and hire gevilnað, eallunga þæt *se* gesyngað on hys heortan (MATH. 5, 28.).

As the subject is doubled in the cases stated under a) b), so the reduplication of objective determinations is usual. Yet we must distinguish the examples answering to the first sort from apposition, by which a determination, not immediately thought along with a notion, is added to it. With the second sort, on account of the identity in form of the nominative with the accusative of most nouns, it is often not to be decided whether the case placed at the front is not to be regarded as a nominative, whereby an anacoluthon arises. The distinction certainly has only a theoretical value, the reduplication of the same case according in effect with the anacoluthon. See the Anacoluthic Subject.

- a. Instances of the first class are: They led *her* forth, *the unhappy lost Cristine* (ROGERS Italy, Coll' alto.).

Old-Engl.: The kyng yaf *him* many a juel, *To the leche*, of silver and goold (SEVERN SAGES 1089.). We believe *it* for sothe *alle* that God hathe sayd (MAUNDEV. p. 135.). Angl.: He *him* dæda leān georne gieldes *þam* þe his giefte villað picgan tō þonce (COD. EXON. 109, 23.).

- b. To the second class belong: *All other doubts*, by time let *them* be clear'd (SHAKSP, Cymb. 4, 3.). *Of Salisbury*, who can report *of him*? (II HENRY VI. 5, 3.). For *upon every man and beast* which shall be found in the field . . the hail shall come down *upon them* (EXON. 9, 19.). But *my abhorrence, the full sentiment* Of my whole heart — *that* I have still kept sacred To my own consciousness (COLERIDGE, Picc. 3, 1.).

Old-Engl.: With both honden *here* yaulew *here* Out of the tresses sche *hit* tere (SEVERN SAGES 477.). My hart wold breke in thre *My son*

to se *hym* dy (TOWN. M. p. 138.). *This lombe* xal I offre *it* up to the (COV. MSTR. p. 35). *Of lord ny felow*, whether he be, *Of hem* thou take no maner of fe (HALLIW., FREEM 99.). Anglos.: And ic þā þam engle þe þær hyrde vās eall *hym* svā āsæde (EV. NICOD. 32.)

3. Sometimes we find a subject denoted by the relative pronoun alone or in combination with a substantive repeated by means of a personal pronoun: Thoughts *which* how found *they* harbour in thy breast, Adam, mis-thought of her to thee so dear? (MILT., P. L. 9, 288.). Only there are laws against papists, *which* it would be better for the land were *they* better executed (SCOTT, R. Roy 9.). — I did mean, in deed, to pay you with this: *which*, if, like an ill venture, *it* come unluckily home, I break, and you, my gentle creditors, lose (SHAKSP., II Henry IV. 5. Epilogue); although similar sentences, for ex.: *Which* rule, if *it* had been observed, a neighbouring prince would have wanted a great deal of that incense which has been offered up to him (HAZLITT, Gr. Lond 1810 p. 111.), are rejected by grammarians. An occasion for such a repetition is given by the position of the relative, when the verb separated from it, seems to need a subject to lean upon.

Old-English sometimes presents a superfluous personal pronoun after an interrogative pronoun: Kyng Richard bethought *hym* that thyde *What* *it* was best (RICH., C. DE L. 1084.). Thou be aknowe to no man Whider I schal, no whenes I cam, No *what* mi name *it* be (AMIS A. AMIL 1876.). We should falsely compare with these relative sentences like In that partie is a welle, *that* in the day *it* is so cold, that no man may drynke there offe (MAUNDEV. p. 156) For the explanation of this manner of expression see the adjective sentence. In Modern-English sentence with *what*, followed by *it* which does not share the reference to the same verbal notion, is not to be referred here. Mr. Pecksniff, not at all knowing *what* *it* might be best to say (DICKENS, M. Chuzzlew. 1, 3). *What* *he* himself did not think *it* apparently worth while to *resend* (SCOTT, R. Roy 12.). Your kind and affectionate feelings can well imagine *what* *I* should find *it* impossible to describe (ib. 36.).

4. The combination of a pronoun compounded with *self* and a personal pronoun, whose place may also be taken by a substantive must also be regarded as a reduplication of the subject, bordering however on apposition. The juxta position with the personal pronoun is especially limited to the subject.

Mine uncle here, this earl and *I myself*, Were sworn unto you father at his death (MARLOWE, Edw. II. 1, 1.). *We* will *ourself* in person to this war (SHAKSP., Rich. II. 1, 4.). Fast will *we* raze the city walls *ourselves* (MARLOWE, Jew of M. 3, 4.). *The themselves* decreed Their own revolt, not I (MILT., P. L. 3, 116.). *God himself* is up in arms (MARLOWE, Edw. II. 1, 2.). *Himself* the hoary Seneschal, Rode forth (SCOTT, L. Minstr. 5, 5.). The scene *itself* is one which requires no legend to arrest the traveller's attention (BULW., E. Aram 1, 1.); and so too in the objective member of the sentence: The main body of the royalists were commanded by the *King himself* (HUME, Hist. of E. 58.). He recognised in him the *King himself* (SCOTT, Qu. Durw. 14.).

This reduplication, of which a few Old-English examples are cited Vol. I p. 209, extends into Anglosaxon, and may be used as a proof

the age of the forms belonging here, where we also remark the forms *me self*, *pe self*, *us selve* answering to *himself*. Might these dative forms have been used first as pleonastic reflectives, like other pleonastic datives, which we shall speak of hereafter, before they received the character of nominatives, on account of their frequent combination with the latter? Halfsaxon examples are: *Mi seolf* ich wunie in Kent (LAŶAM. I 361.). *Him self* mid his fenge *he* to wode ferde (I. 27.). *We us seoluen* ofslagen wulleð liggen (II. 185.). *Us selve* we habbet cokes (I. 141.). *Us selve* we habbet bermen (ib.). Þatt *I me self* sahh Godess Gast (ORM. 12592); with which is to comp. *Loc nu pe self* (4666.) — *pe king him self* fleh (LAŶAM. I 24.). *Godess Gast* anndswere hem þaff *Him self* (ORM. 7471.). An thus in Anglosaxon along with *he self* also *he . . him self*, as also singly are: *him self*, see above p. 10. And *he cýdde him sylf* þæt gästlice andgít þære ealdan gesetnysse his leorning-cnihtum (S. BASIL. p. 2.); and along with the substantive *him self* is found equally with *self*: Ac *Pilatus* þa on his dómene *hym self* ávrát ealle þa þing (EV. NICOD. 34.).

5. Of extensive use is the employment of the neuter *it* as a subject, where the object of the predicate is not a noun, but an infinitive or a sentence. *It* then mostly serves as a preliminary, more rarely as a subsequent sign of the object occupying the mind, and at the same time as a support for the verb of the predicate, which, especially at the beginning of the sentence, would cause a support to be missed. The pronoun is termed the grammatical, the proper subject of the predicate the logical subject.

- a) The infinitive, whose syntactical forms of relation are not here considered, has been from ancient times frequently combined with a grammatical subject both in poetry and prose.

- a) *It* commonly precedes: 'T were best *not know* myself (SHAKSP., Macb. I, 2.). How hard *it* is to *hide* the sparks of nature (CYMR. 3, 3.). *It* boots me not to *threat* (MARLOWE, Edw. II I, 4.). Is *it* in Time to *hide* Eternity? (YOUNG, N. Th. 6, 227.). *It* was necessary to *make* a choice (MACAUL., H. of E. I. 49.). Then *it* was proposed to *enter* Wiltshire (II. 167.). *It* is no disgrace to *have* an old father and a ragged shirt (LONGFELLOW I. I, 132.). When or how was *it* my purpose to *slight* your friendship? (SCOTT, Pu. Durw. 15.).

Old-Engl.: *It* is better *let* hym in style, Than hereinne that he you spille (RICH. C. DE L. 118.). Mury *hit* is in halle to *here* the harpe (ALIS. 5990.). To the craft *hit* were gret schame To *make* an halt mon and a lame (HALLIW., Freemas. 153.). For *it* were gret vilani, by Seyn Jon, A liggeand man *for to slon* (AMIS A. AMIL. 1336.). Halfsaxon: *Hit* is on mine rede to *don* þat þu bede (LAŶAM. III. 250.). Anglosaxon presents fewer instances: Forþon *hit* is gôð gôðne tō *hér-janne* and yfelne tō *leánne* (BORTH. 471. 16.).

- β) When *it* follows the infinitive, a greater stress falls upon the logical subject: To *stand or fall* Free in thine own arbitrament *it* lies (MILT., P. L. 8, 640.). A demonstrative pronoun refers with more weight to the infinitive: To *bow and sue* for grace . . *that* were low indeed (MILT., P. L. I, 111.). To doat on aught may leave us, or be left, Is *that* ambition? (YOUNG, N. Th. 6, 375.). To *store up* treasure, with incessant toil, *This* is man's province, *this* his highest praise (7, 447.).

Old-Engl.: *To mete* with his enemy *It* were a greatt myscheffe (TOWS M. p. 138.). *For to slen* his childer so ying *It* were a dedli sinn (AMIS A. AMIL. 2234)

The employment of *it* with the infinitive as the objective determination of the sentence is more limited. *It* mostly precedes where the verb of the sentence demands a double accusative, one of which is predicative (see accusative): God hath pronounc'd *it* death *to taste* the tree (MILT., P. L. 4, 427.). He found *it* inconvenient *to be* poor (COWP p. 101.). Trajan and Antonius were content to alleviate the burden which they considered *it* impossible *to remove* (GIBBON, Decl. 4.). See above 3. With the inverted collocation: And good he made thee, but *to persevere* He left *it* in thy power (MILT., P. L. 5. 525), the Anacoluthon is not to be sharply distinguished from a repetition in the same case.

Instances from the more ancient times are not so frequent, yet we find similar instances even in Hallsaxon: For ȝif we *hit* ȝeorneð *to wonien* her mid Gricken, heo beoð ure fulle feond (LAȜAM. I. 41.). The inverse, collocation is also found in Old-Engl.: And noȝht *to greven* hem that greveth us, God hymself forbad *it* (P. FLOUGHM. p. 185.).

- b) Sentences which lean against the grammatical subject *it*, may be principal or collateral sentences. *It* then stands most frequently and naturally in the front of the sentence, as always before the verb of the predicate.

- a) Among the principal sentences we may also reckon the sentence without a particle, otherwise interwoven as a collateral sentence into the structure of the sentence. *It* is written, *He shall give his angels charge concerning thee* (MATTH. 4, 6. cf. 10. &c.). 'T is said, *the stout Parisians do revolt* (SHAKSP., Henry VI. 5, 2.). For 't is not now *who's stout and bold?* But *who bears hunger best and cold?* (BUTL. Hud. 3, 3, 353.). 't not enough, *we're bruise'd and kicked* (2, 2, 93.). Is *it possible you could behave so ill to the man* (SMOLLET, Rod. Ranc 6.). Yet it is certain, *the manuscript contains much that is really excellent* (SCOTT, Minstrely I. 67.). Yet if 't is true, *By our own hearts of others we may judge*, I run no peril (SHERID KNOWLES, Love-Chase 2, 3.). Inversion also occurs: *Use lessers marvel* it is said (SCOTT, L. Minstr. 2, 32.). *You mimic your master, then, it seems* (MRS. CENTLIVRE, Wonder 2, 1.).

With the inversion of a predicative determination and the verb *it* is cast out: True is, *less firmly arm'd, Some disadvantage we incur'd and pain* (MILT., P. L. 6, 430.). Where this is otherwise the case, the ancient manner of expression appears as an ellipsis in the modern tongue: *May be he will not touch young Arthur's life* (SHAKSP., John 3, 4.). *May hap, my dear you may injure the young girl* (GAY, Begg. Op. 1, 1.). *Seem's to the boy, some comrade gay Led him forth to the woods* (SCOTT L. Minstr. 1, 21.). Nor lists *I say* &c. (5, 4.).

The support of the sentence by the pronoun pervades all periods of the language: Old-Engl.: As *it* is written, *He ȝawe to hem brede* (WYCLIFFE, Joh. 6, 31.). Where *it* is not written in ȝoure lawe, *For I sey ȝee ben goddis?* (10, 34.); and so with verbal citations even in Anglo saxon: *Hit is ávriten, Lúfa pinne nærtan* (A.-S. HOMIL. II. 324.). *Hyns hyt ávriten on eóvre æ, þát ic sæde, Ge synd godas?* (Joh. 10, 34.)

although also without *hit*: Ge gehýrdon þát . . gecveden vās, *Ne un-riht-hæme þu* (MATH. 5, 27.). Eft is ávriten, on öðre stove, *Arwurða þinne fäder* (A.-S. HOMIL. II. 324.). The sentence without a particle, which represents the collateral sentence, is thus introduced in Old-Engl.: Schame *hit* is *we weore so faynt* (ALIS. 3720.). *It* was my gylt *he was fortayn* (TOWN. M. p. 106.). Yet *it* is also wanting: Wondur is the ground may heom beore (ALIS. 202.). May tyde *he wille our giftes take* (TOWN. M. p. 47.). Hire thoughte *hire heorte barst on two* (ALIS. 625.); as Anglosaxon also throws off the pronoun: And þā sōna gelamp, þā *hit svā sceolde, lēma lēhtode lēda mægðum* (CON. EXON. 15, 8.).

- β) The preliminary subject *it* is very commonly employed with collateral sentences, most frequently before the substantive sentence introduced by *that*: 'T is as impossible *That he's undrown'd*, as he that sleeps here, swims (SHAKSP., Temp. 2, 1.). *It* is a trite but true observation, *that examples work more forcibly on the mind* than precepts (FIELD., J. Andr. 1, 1.). Though *it* is true that our ancestor of blessed memory, the Rhinegrave Gottfried, was something rough-tempered (SCOTT, Qu. Durw. 14.). *It* was told the king of Egypt *that the people fled* (EXOD. 14, 5.). For *it* repenteth me *that I have made them* (GEN. 6, 7.). *It* must not be inferred from this position of humility, *that the youngest Miss Pecksniff, was so young &c.* (DICKENS, M. Chuzzlew. 1, 2.).

When the substantive sentence precedes the predicate, therefore really takes the place of the subject, *it* is usually absent before the verb of the predicate: *That he deserved a better fate* was not questioned by any reasonable man (HUME, H. of E. 57.); otherwise mostly only where a predicative determination of the principal sentence comes to the front: The triumph of my soul is — *That I am* (YOUNG, N. Th. 9, 422.).

The same as has been observed with regard to the infinitive of the object is good for the employment of *it* before a sentence of the object: If you can make 't apparent *That you have tasted her in bed*, my hand And ring is yours (SHAKSP., Cymb. 2, 4.).

In Old-English the grammatical subject is here usual: *It* befelle upon a nyght, *that Machomete was drunken* (MAUNDEV. p. 140.). *It* semethe *that it wolde covere the erthe* (144.). Yet *it* is also wanting: *Bettre is that boote Bale a-down brynge* (P. PLOUGHM. p. 70.). And so befelle *that he wente with the marchandes in to Egipt* (MAUNDEV. p. 139.). and others. Anglosaxon often employed *hit*: þā getýdde *hit þát Ercules lobes sunu com tō him* (BOETH. 16, 2.). Ac *hit vās heom mæst eallon lāð þāt hig sceoldon feohtan við heora āgenes cynnes mannum* (SAX. CHR. 1052) þā gevearð *hit . . þāt . . forvrēdge Vulfnōð* (1009.). þā gelamp *hit þāt Pyhtas cōmon* (ib. Introd.). *Hit vās ālfyed on þære ealdan æ þāt gehva mōste his feōnd ofslēan* (A.-S. HOMIL. II. 216.). Yet the omission is very common: þe is betere *þāt ān þinra lima forveorðe* (MATH. 5, 30.). Sōð þing is and geviiss, *þāt Crist vās of mædenne ācenned* (A.-S. HOMIL. II. 268.). Criste gedafenað *þāt he veaze*, and me *þāt ic vanigende beo* (II. 356.).

Instead of the pronoun *it* a demonstrative pronoun, whose position is at the same time freer, may refer more energetically to the collateral sentence: His grand excellency was *this*,

that he was genuine (LEWES, G. I. 4.). This is also found with the sentence of the object: *That we are two asunder let tha grieve him* (SHAKSP., Cymb. 3, 2.). Say they more or less *Thar this, that happiness is happinees?* (POPE, Essay on M. 4, 27.) Why have we done *this, that we have let Israel go from serving us?* (EXOD. 14, 5.).

So too in Old-English: Was not *this* a wonder thyng. *That he durste calle hymself a kyng?* (TOWN. M. p. 217.). — Whenne kyng Richard wyste *this*, *That ded wes Jakes Denis*, Allas, he sayde (RICH. C. DI L. 5035). And *that* knowe we wel . . . *that Cristene men schalle wynnen aȝen this lond* (MAUNDEV. p. 138.). In Hallsaxon as well as in Anglosaxon the employment of demonstrative pronouns is far more frequent with the sentence of the subject and of the object, yet they often appear without sensible strengthening: *Dis iherde Coel þat icu men wæs Custance* (LAȜAM. II. 32.). *Dis iherden Arður . . . þat Æsci Denene king wolde beon his underling* (II. 557.). Anglos.: *Þæt me i sorȝa mæst, þæt Adam sceal . . . minne stronglican stōl behealdan* (CÆDM. 363.). Hū ne is *þæt* þonne sum dæl ermōa *þæt* non swā vœrelie: *scyle culpjan tō þam þe him gifan scyle?* (BOETH. 32, 1.). Ic *þæt* ge hȝre, *þæt þis is hold veorod frēan Scildinga* (BEOW. 585.). Ve *þæt* vito *þæt he vās vȝrhtan sunu Josepes* (EV. NICOD. 2.).

A very common phenomenon, reminding us of a similar French turn, but resting nevertheless upon Anglosaxon precedent, is the periphrastic manner of expression, in which to the verb of existence, accompanied by the grammatical subject it, member of an amplified sentence is added, apparently as more particular determination, followed by the substantive sentence with *that*, as whose grammatical sign it is to be regarded. That sentence is thus removed to a place upon which the accent of the sentence falls, and thus made prominent as member appearing to the speaker to be important.

It is to you, good people, *that I speak* (SHAKSP., II Henr VI. 4, 2.). It was not till the eighteenth year of his reign *that Diocletian could be persuaded by Galerius* to begin a general persecution (GIBBON, Decl. 10.). By sleep it is *that Heaven mysteriously communes with the creatures* (BULW., Rienzi 1, 8.). 'T is for this, thou Silent River! *That my spirit leans to thee* (LONGF. I. 110.). It was by him *that money was coined* (MACAUL., Hist. of E. I. 28.). Then it was *that the common law rose to the dignity of a science* (I. 17.).

Old-Engl.: In þe tyme bitwene Abraham & Moyses it was, *þat me come to Engolond* (R. OF GL. I. 9.). Hyt is in the deȝd name *that speȝke* (AMADAS, Weber III. v. 284.). How is it *that the modȝr of Go me xulde come to?* (COV. MYST. p. 126.). It is frequently thrown off. Hou is *that hit quelleth men?* (WRIGHT, Pop. Treat. p. 136.). Whe was *that thou in prison was?* (TOWN. M. p. 318.). Hallsaxon: þurr whatt is *þatt þu cnaewest me?* (ORM. 12800). Anglosaxon transmute the grammatical subject into the demonstrative (like the French c'est . . . que) or wholly rejects it: *Is þæt for micel gecȝnd þæt ūrum lichu man cȝmō eall his māȝen of þam mete þe re picȝað* (BOETH. 34, 11.). *Þæt vās* on þone Mōnandȝ after sca Marian māsse *þæt Godvīne mi his scipum tō Sūtȝveorce becom* (SAX. CHR. 1052.). — For þam þingū vās ġiō *þæt se vīsa Catulus hine gebealg* (BOETH. 27, 1.). The extensive use of this circumlocution belongs, as in French, to modern time

If the subject of a sentence is itself rendered prominent by circumlocution, an adjective sentence comes in after it, in which the relative pronoun agrees, not with the grammatical, but with the logical subject, which has taken the place of a predicative determination, and to which its predicate is given by the adjective sentence. The verb of the principal sentence arising by circumlocution agrees on the other hand with the grammatical subject.

It is I That all the abhorred things o' the earth amend By being worse than they (SHAKSP., Cymb. 5, 5.). „Villain 't is thou that robbst me of my lord.“ — „Madam, 't is you that rob me of my lord“ (MARLOWE, Edw. II. 1, 1.). *It is* God that girdeth me with strength (Ps. 18, 32.). *It was* not England that declared war first (CARLYLE, French Revol. 3, 2, 8.). *He it was, whose guile . . . deceiv'd The mother of mankind* (MILT., P. L. 1, 34.). *It is* not every young poet who can be so easily discouraged (LEWES, G. I. 52.). *But is it* only the plebeians who will rise? (BULW., Rienzi 1, 5.). *It is* this which in later years perplexed his judges (LEWES, G. I. 52.). Also sentences like: 'T is not thy wealth but her that I esteem (MARLOWE, Jew of M. 2, 2.); or with the relative conjunction: 'T was men I lack'd, and you will give them me (SHAKSP., II Henry VI. 3, 1.). 'T is thee I fear (4, 1.). Say is it me thou hat'st and fearest? (BYR., Bride 1, 11.) belong to this sort of circumlocution, in which *her, thee* are employed as nominatives.

This circumlocution is not quite foreign to the older English tongue: *Is it* ought I that shuld do that dede? (TOWN, M. p. 180.). *It is* I that dede hym kyll (Cov. MYST. p. 291.). *It is* þe spirit þat guykenep (WICLYFFE, Joh. 6, 36.). It is foreign to Anglosaxon so far as the leaning of the verb on the grammatical subject is unfamiliar. *He ys þe æfter me tōveard ys, se vās gevorden beforan me* (JOH. 1, 27.). *Gāst is se þe geliffast* (6, 63.). *Mīn fāder is þe me vuldrað* (A.-S. HOMIL. II. 234.). A construction like *hit is ic* is unknown to Anglosaxon and rather transforms itself into *ic hit eom*. The English manner is analogous to the Modern-French, but not based in Old-French. See Mätzner's Syntax of the Modern-French tongue I. 160.

The grammatical subject may also enter into other sentences, as into the indirect question: *It* might, indeed, well be doubted, whether the firmest union among all the orders of the state could avert the common danger (MACAUL., Hist. of E. 1, 60.). To the king of France *it* mattered little which of the two English parties triumphed at the elections (II. 128.). In like manner we must regard the case in which it comprises the substance of conditional and concessive sentences: *It* is no matter if I do halt (SHAKSP., II Henry IV. 1, 2.). If angels tremble, 't is at such a sight (YOUNG, N. Th. 4, 791.). If I please you in this affair, 't is as I desire (SHERID., Riv. 3, 1.). *It* is no wonder if Goethe has on this account been accused of sensibility (LEWES, G. I. 13.). What reck's it, though that corse shall lie Within a living grave? (BYR., Bride 2, 26.). Even temporal sentences are found with the grammatical subject *it*: 'T is seldom, When the bee doth leave her comb In the dead carrion (SHAKSP., II

Henry IV. 4, 4.). 'T is much, *when sceptres are in childre hands*; But more, *When envy breeds unkind division* (I HEV VI. 4, 2.). Sentences of such a sort may also be accompan by it, as sentences of the object: I should now take it a greater favour, *if you hasten the horses* (GOLDSM, G. Nat. M. !

The older tongue exhibits the like: *It were my deth, If Jacob w deth in kynd of Ilette* (TOWNS. M. p. 44.). *Iff he longe leve, it wyl straunge* (COV. MYST. 224.); before the sentence of the object: *Dai thyнк it not ylle Thy knave if I kyllе* (TOWNS. M. p. 148.). *Halfsa Nu hit is muchel leod-scome 3if hit scal þus a-ligge* (LAJAM. III. 4. Anglos.: *Nis hit nân vundor þeah þu sy gôd and ic yfel* (PS. 50, 6 and with *pāt* or *pis* instead of *hit*: *pāt vās vide cūð hū he his dagas ge dode* (SAX. CHR. 946.). *pā þis cūð vās . . hū þā ôðre geferdon* (100:

The Anacoluthic subject.

When a nominative comes to the front of the sentence and appears the subject of the predicate, while the speech repeats by a pronoun in another case (also as a possessive) and involves in the construction, an anacoluthon is present. The reason of the anacoluthon is that the object first named chiefly engages the speaker so that he elevates it into being the bearer of an unfinished sentence whose predicate is disguised under the form of a new sentence. The apparent subject often stands before a relative sentence, the nominative of which seems to cooperate as the cause of an attraction of the nominative preceding it.

Rather proclaim it, Westmoreland, through my host That he which hath not stomach to this fight, *Let him depart; his passport shall be made* (SHAKSP., Henry V. 4, 1.). *He that curseth father or mother let him die the death* (MATTH. 15, 4.). My lord constable, *the armour that I saw in your tent to-night, are those stars, or suns, upon* (SHAKSP., Henry V. 3, 7.). 'T is certain, that every man that doth ill, *the ill is upon his own head* (JOHN 4, 1.). *Religion, virtue, truth, Whate'er we call a blessing — freedom is the pledge of all* (COV. p. 9.). *His young and open soul — dissimulation is foreign to his habits* (COLERIDGE, Picc. 1, 3.). But he, the chieftain of them, *His sword hangs rusting on the wall* (SCOTT, Last Minstr. 1, 1). Where the nominative is not distinguished in form from the case of the object, it is equivocal whether we are to assume the reduplication of the oblique case or the anacoluthon: *My noble father, These times to-day I help him to his horse* (SHAKSP., II Henry VI. 5, 1). Now *all the people that came out were circumcised; but all the people that were born in the wilderness . . them they had not circumcised* (JO 5, 5.). In cases like these, we shall incline to assume the anacoluthon.

This anacoluthon, particularly after a relative sentence, belongs to periods of the language: *He that berethe the diamond upon him, it zeven hym hardynesse and manhode* (MAUNDEV. p. 159.). *He that can his time aby Al his wille him schal bytyde* (ALIS. 462.). Anglos.: *pā þe God sēceað, āspringeð him nân gôd* (PS. 33, 10.). *Cyninges horsvealh. se þe him mæ gærendjan, pās vergyld bið twā hund scill.* (LEGG. INAK 33.). *Værleás and vonhýdig, ætren-môd and ungetreôv, pās ne gymeð God* (COD. EXON. 24.). Bolder anacolutha, in which the sentence following the nominative d

not again admit the apparent subject are not rare in Old-English: For *he* that sloys yong or old, *It shalle be punysshid sevenfold* (TOWNS. M. p. 16.). *We* that were barreyne *God hath sent a childe* (COV. MYST. p. 80.); as in Anglo-saxon: *Se man þe át þām fyrdunge tóforan his hláforde fealle . . . beon þá heregeata forgyrene* (LEGG. CUR. I. B. 75). *Se þe útlages veorc gevyrc, wealde se cyning þās friðes* (ib. 12.). Sentences of this sort are often equal in value to a conditional member of a sentence.

Omission of the Subject.

Since every sentence would be devoid of support without a subject, the image of one can never be absent. Therefore whenever an ellipsis occurs here, the predicate must be readily completed by a wellknown subject. But the reference of a verb to a preceding, although remoter subject is not to be regarded as an ellipsis. Properly the not denoting the subject by a personal pronoun should not be regarded as an omission of it, the verbal inflection originally including the pronoun. But since the wearing off of the inflective term has rendered the personal forms in part quite unrecognisable, and the universal usage of language uses pronouns as relative subjects, the omission of them, unless, as with the imperative, it has remained popular, appears more or less as an ellipsis.

1. The imperative, in spite of the obliteration of its inflective forms, does not need the support of the pronoun. Its reference to the second person singular becomes clear only from other determinations of the sentence.

Cast off your armour, put on scarlet robes (MARLOWE. I Tamburlaine 5, 2.). *Drink, gentlemen, make free* (SHERID. KNOWLES, Hunchback 1, 1.). *Repine not at thy lot* (BYRON, p. 308.).

The combination of the imperative with the second person of the pronoun is, however, not unfamiliar, even if no stress is laid upon the pronoun.

Then *sit thou* down, divine Zenocrate (MARLOWE. I Tamburl. 5, 2.). *Vex not thou* the poet's mind with thy shallow wit (TENNYSON. p. 41.). *Sing ye* the Lord (EXOD. 15, 21.).

The interchange of both modes of expressions is not unusual.

Praise ye the Lord. *O give* thanks unto the Lord (PS. 106, 1.). *Bring roses, pour ye* wine (MRS. HEMANS p. 12.).

These twofold modes of expression and their interchange also pervade the Old-English, where the singular is still in part distinguished from the plural of the imperative: His hit thi wille. *comme* and *sie* (WRIGHT, Anecd. p. 3.). *Lystneth*, lordynges (WRIGHT, Polit. S. p. 212.). *ȝe* that wolen abide, *listneth* (p. 324.). *Play thou* not but with thy peres. *Ny tel thou* not al that thou heres (HALLIW., FREEMAN. 769). *Mourne* noght, Mede, *Ne make thou* no sorwe (P. PLOUGH. p. 44.). With the Sowdan *thou maht* thy pes! *Take trewes* (RICH C. DE L. 6895.). Even in Anglo-saxon both forms are in use: *Lúfa* þine næxtan, and *hata* þine feond . . . *Lúfað* eowre fynd, and *dōð* vel þām þe eow yfel dōð (MATH. 5, 43). The combination of the singular with *pu* is very common: *Ne slea pu*. *Ne stala pu*. *Ne sāge pu* leasse gevitnesse wið þinum nehstan (LEGG. ELFR. 5.). *Hāl vās pu* (MATH. 27, 29). In the plural it is the forms in *-on*, *-e*, used for the imperative, which particularly take *ge*: *Nellon ge* vesan svylce leasse licceteras (MATH.

6, 16.). *Nellen ge eornostlice beon ymb-hydige* (6, 31.). *Näbbe ge gol ne seolfer* (10, 9.).

2. In personal sentences the subject is sometimes wanting, especially in the more negligent conversational language, but chiefly with the singular of the verb.

The first person is introduced without *I*.

„*Can not sing.*“ — „*Prithee*, Hermogenes.“ — *Can not sing* (BEI JONS., Poetast. 2, 1.). *Can 't guess* at the person (GOLDSM., G Nat. M. 4.). *Pray thee*, Roman (BEN JONS., Poetast. 1, 1.). *Pr'y thee* what art, what rhetoric didst thou use To gain this might; boon? (ADDIS., Cato 3, 3.). *Beseech* you, father! (SHAKSP., Temp. 1, 2.). *Would* to God we had died (EXOD. 16, 3.). *O would* tha she loved me! (SHERID. KNOWLES, Hunchb. 4, 1.). *Thank ye* George! I ask no more (GOLDSM., She Stoops 4.). *Thank you*, Si (DICKENS, Ol. Twist 5.). *Give you thanks!* (SHERID. KNOWLES Hunchb. 3, 2.). *Am* therefore forced 'T insist thereon (COLERIDGE Picc. 4, 5.). „Have you indeed found miss Julia, and how?“ — „Simply *saw* her at a house window“ (OXENFORD, 'Twice Kille 1, 1.). *Had seen* thee sooner, lad, . . but *had* to see the hound kennelled first (SCOTT, R. Roy 6.). „How came you so?“ — „*Outran* the constable; *lived* fast, you know.“ (PLANCHÉ, Fortuné 1, 2.). Typography occasionally employs the mark of elision, as in '*Beseech* &c. Forms like *pr'ythee* have almost sunk down into particles. The rejection of the *I* is due to the glibness of the speech of common life.

This negligence of speech is not to be further pursued historically, however explicable it may be. The most ancient tongue, especially the Anglo-saxon, seems not to know it at all.

The casting off of the pronoun *thou* with the second person of the verb, although the second person of the singular is limited in use, rests upon ancient usage and is, on account of the preservation of the inflective form, at least unambiguous. It especially occurs in interrogative sentences.

Dost hear? (SHAKSP., Temp. 1, 2.). *Dost* court abundance for the sake of peace? (YOUNG, N. Th. 6, 494.). *Why dost* stare so? (MILTON, CENTLIVRE, Wonder 2, 1.). *How dost!* And where *hast been* these eighteen months? (LEIGH HUNT, Legend of Florence 1, 1.). *Where hast been?* (COLERIDGE, Picc. 2, 8.). *Hast* honestly confessed it to thyself? (4, 4.). *Art* not afeard? (SHAKSP., Cymb. 4, 2.). *Art* not ashamed (I Henry IV. 1, 3.). *What art?* (BUTL., Hud. 1, 1400.). *Art* gone! All's chance — All's care — All's darkness (SHERID. KNOWLES, Hunchb. 4, 2.). *Wilt* take thy chance with me? (SHAKSP., Cymb. 4, 2.). *Wilt* write it? (SHERID. KNOWLES, Hunchb. 4, 2.). *Wilt* let me take thy hand? (LOVE-CRAFT 1, 2.). *Would'st* have it present? (BYRON, Cain 2, 2.). *Would'st* question Whence? (BRIDE 2, 15.). *Bashaw*, in brief, *shalt* have a tribute here (MARLOWE, Jew of M. 4, 4.). *What say'st*, my lady (SHAKSP., I Henry IV. 1, 3.). And *know'st* for whom? (MILTON, L. 2, 730.). *Know'st* not What with these nuptials comes? (SHERID. KNOWLES, Hunchb. 5, 2.). *Can'st* wonder? (ibid.).

Old-Engl.: Sire, no *darst* nought tarye (ALIS 2010). And yf be sensualyte . . . *Synnyst* dedly. thou xalt not thorefore dyspeyre (Cov. Mvst. p. 244.). We trewly the bowth. Therfore now *art* oure (p. 294.); so often in indicative sentences, as in the question: What *seyest* now, Jhesus? Why *anserist* not? *Heryst* not what is seyed ajens the? (p. 295). *Knowest* him no more? (Rom. of the Rose 466.). Even in Anglosaxon *þu* is occasionally cast off: *Bist* tō vuldre full hālgan hyhtes (Cod. Exon. 4, 24.). *Eart* nu tīd-fara tō þam hālgan hām (102, 18.).

A substantive subject is sometimes wanting to the third person of the verb in the singular. It is commonly the name of god or of the devil, which the language of common life, partly from a certain fear, partly for the sake of the emphasis belonging to the predicate, first accents more feebly, then wholly casts off. Sometimes we cannot with certainty distinguish the imperative from the third or first person of the present.

Save his majesty (SHAKSP., Temp. 2, 1.). *Save* you, fair lady (ROWE, J. Shore 1, 2.). „*Save* us!“ said the old lady, with tears in her eyes, „What a little dear it is.“ (DICKENS, Ol. Twist 12.). *Bless* you, sir (SHAKSP., Merry W. 2, 2.). „Do you give the children Daffy, Mrs. Mann?“ . . . Ah, *bless* 'em, that I do, dear as it is.“ (DICKENS, Ol. Twist 2.). *Bless* me! so late! (BULW., Money 1, 2.). *Bless* me, Mr. Corks! anything happened? (DOUGL. JERROLD, Bubbles 1, 1.). *Beshrew* me, but you have a quick wit (SHAKSP., Two Gentlem. 1, 1.). *Damn* her, lewd minx! O *damn* her! (OTHELLO 3, 2.). „*Damn* it!“ said the general (BULW., Disowned 27.). Think upon me? *hang* 'em! (SHAKSP., Coriol. 2, 3.). *Curse* it . . . *hang* it (GOLDSM., G. Nat. M. 4.). Thou art a generous fellow, *strike* me dumb, but thou hast an impertinent wife, *stap* my vitals! (SHERID., Trip ty Scarb. 2, 1.). *Confound* the cormorant, he 'd breed a famine (PLANCHE, Fortunio 2, 1.) and the like.

The forms cited, partly used as mere exclamations of various hues or expressions of indignation and of imprecation might have had one and the same origin, although it has been effaced. But that accostings may be found even here is proved by passages like: *Hang* the trifle, woman; *take* the honour (SHAKSP., Merry W. 2, 1.). More complete forms seem to confirm our assumption, as in Shakespeare: *God save* the king (MACB. 1, 2.) *God bless* thee, lady (TWELFTH N. 1, 5.). *God bless* the mark! (MERCH. OF V. 2, 2.). Say, *God damn* me! (Com. of ERR 4, 3.). Compare the curse: *God damn!* alongside of: *The devil damn* thee! (MACB. 5, 3.). In the more ancient tongue we hardly find abbreviations. Comp.: Ay, *beshereue* you, be my fay, This wanton clarkes be nyse all way (SKELTON I. 28.). This might perhaps be the first person of the present, as in: Peter, *I schrewe* yow but ye love it wel (CHAUC. C. T. 6024.). On the other hand we find more complete forms like: *The deville hang* him up to dry (TOWN. M. p. 8.). *Cristes curs* mot he have (GAMELYN in Wright ed. Chauc. v. 106. 116.). The trace of these sentences without a subject is moreover lost in Old-English.

Omissions of the subject with the plural could hardly occur elsewhere than in the language of the lowest layers of the people. English no longer admits freer references back, such as still occur in Hallsaxon: Blisse wes on *hæde, custen & cluþten & cūfliche speken* (LAJAM. II. 439.). In the singular we find the same. Old-Engl.: *Hyr madgnhede* with hir shalle dwelle, *As dyd* beforne (TOWN. M. p. 129.). Anglos.: þā veaŕð þam cyninge gekyð . . . and *sende* tō Raab (JOSH. 2, 2.).

In the singular as well as in the plural an omission of the subject occurs with all personal forms, whenever a concessive sentence is followed by a collateral sentence containing the subject belonging also to the preceding sentence.

The guilt, *try* what I will, I cannot roll off from me (COLERIDGE *Picc.* 4, 4.). And if he were above ground, vow'd He'd ferret him *lurk* where he wou'd (BUTL., *Hud.* 1, 3, 240.). Each word of kindness, *Come* whence it may, is welcome to the poor (LONGF. I. 152.). *Do* all we can, women will believe us (GAY, *Begg. Op.* 2, 2.). Time was when it was praise and boast enough In ev'ry clime and *travel* where we might, That we were born her (England's children (COWP. p. 190.). *Search* as we will in these multiform innumerable French Records (CARLYLE, *French Revol.* 3, 1, 1.). So too impersonal sentences are treated: *Sort* how it will, I shall have gold for all (SHAKSP., II *Henry VI.* 1, 2.). Thou shalt be told, *cost* what it may (ROGERS *Italy*, An Adventure).

These forms are explained by the linguistic usage of the most ancient times. Hallsaxon: *Comen* þer heo comen, ævere heo heom sloge (LAJAM II. 444.). Anglosaxon: *Hycge* svā he ville. ne mæg verig-môð vyrde við-standan (Cod. Exon. 287. 15.). *Være* þær he være, þonne vās he mid his ægnum cyune (BOETH. 5, 1.). See the Concessive Sentence.

3. In impersonal sentences the omission of the pronoun *it* is in general unusual, except in sentences impersonal in the wider sense alongside of which a logical subject stands, examples of which are given above. In Modern-English, in impersonal sentences standing by themselves, the former more extensive habit has been preserved of casting off the subject *it*, when these sentences appear as collateral, especially as comparative sentences: Pure, and in mind prepa'd, *if so befall*, For death (MILT., P. L. 12, 444.). In part *thinke as has ben saide* before (FERREX A. PORR. 1, 2.). *If as be seems* a person of thy state, Thou hast with honour us'd Zenocrat (MARLOWE, I *Tamburl.* 5, 2.). Such news, my lord, *as grieves me* to report (SHAKSP., *Rich.* III. 2, 4.). As sure *as can be*, here he comes (GOLDSM., G. Nat. M. 3.). You are as like a great bear *as can be* (PLANCHÉ, *Fortunio* 2, 1.). Conduct them silently *a may be* to the house (COLERIDGE, *Wallenst.* 4, 2.). He spilt but seldom blood, Unless when men at arms Withstood, or, *as was meet*, for deadly feud (SCOTT, L. *Minstr.* 5, 28.). He was a better scholar *than was usual* in those days (TALES OF A GRANDF. 8.).

As in Modern-English with *methinks*, so in Old-English always with the impersonal verbs with an oblique pronominal case, like: *me* thynketh, *me* forthynketh, *me* semeth, *me* wondreth, *me* merveleth, *me* gaineth (RICH. C. DE L. (4636.)), *me* lyst, *me* recceþ (Of lif *heom* no *roughte* (ALIS. 4590.)), the neuter *it* was left out. This was also the case with other impersonal verbs, hence also in collateral sentences of the sort above specified: Ever man telle How he has don, *hou hym befelle* (RICH. C. DE L. 4627.). Ffor ȝeche men do shewe oftyntime pompe and pride, On holydayes *as oftyntime sene* (Cov. MYST. p. 61.). We alle . . . take oure lefe of ȝow, *as wurthy* (p. 143.). Hallsaxon: þenne mah we libben *swa us bið alre leofuest* (LAJAM II. 142.). Anglosaxon has even impersonal sentences like: Norðan *snívd* (it snowed) (Cod. Exon. 307, 30.), and may even expunge *hit* in collateral sentences: Vyrð ne meahste in fægum leng feorg gehealdan, deóre frātre

pīn him gedēmed vās (Cod. Exon. 165, 18). *Israēles suna dydon svā him beboden vās* (Boeth. 35, 4.). At the same time *it hit* is not quite dis-
dained: Old-Engl.: Let goo these men *as it is skyl* (Rich. C. de L. 1224.).
Anglos.: *Ac hit gebyrede svā hit cynn vās* (Boeth. 35, 4.).

B. The Predicate and its Forms.

The predicate of the simple sentence, which expresses the activity of the subject in the sphere of time, always contains a notion of activity in a personal inflective form. This verbal form may by itself constitute the predicate, or it may be also otherwise determined. The amplifications of which the predicate is capable, or which it needs, are divided into various sorts.

Firstly, there belong here the compound tenses, in which a so-called auxiliary verb combines with a participle or an infinitive. These as it were decomposed verbal forms are, in the present stage of the language, to be deemed equivalent to simple inflective forms.

Further, intransitive and passive verbs appear in the predicate with the nominative of a noun, which, as its complement and in immediate union with them, expresses the activity or realization of the subject.

Other objective or, in general, adverbial determinations of the notion of the activity do not bear the same stamp of union with the verb of the sentence, and the other immediate identification with the subject.

Discussing these latter hereafter as adverbial determinations of the sentence, we have primarily to do with those forms of the predicate in general, whose tenses and moods we shall then consider in detail.

Simple and completed form of the predicate in general.

1. The predicate consisting of a simple or a compound inflective form of the verb is limited to intransitive and passive verbs: The moon *shines*. The day of retribution *had arrived*. The messenger *was dismissed*. It is to be understood that adverbial determinations may be added to these verbal forms: The spirit of God *moved upon the face of the waters* (GEN. 1. 2.). The parliament *met, however, on the day appointed* (ROBERTS., Hist. of Scotl. London 1831. II. 199.).

This is of course common to all periods of the language to which compound as well as simple verbal forms may be ascribed. Old-Engl.: Sodeynly *ther soursed selcouthes thinges* (DEPOSITION OF RICH. II. Lond. 1838. p. 1.). Ich *am i-com* to speken the wiz (WRIGHT, Anecd. p. 6.). Halfsaxon: Ely-
sahap *Wass wurppenn þær wipp childe* (ORM. 2307.). Anglos.: Siððan *hie to gādere gegān hāfdon* (BROV. 5253.).

2. The predicate consisting of a verb with a predicative nominative contains partly intransitive verbs, whose abstract and general, or weakened, although originally concrete meaning gains a concrete import only through the adding of the noun; partly passive verbs whose active forms have a factitive meaning, and

therefore need a complement, whereby the passive subject is characterized by the determination added to it.

The predicative complements mostly consist of adjectives and substantives. The infinitive takes, in a limited measure, the place of a predicative noun. Numerals and pronouns, which are seldom elevated to qualitative determinations, also represent, as predicative complements, either adjectives or substantives, or limit the general notion of the activity with regard to the outward sphere of its realization. Most verbs occurring here combine with adjectives and substantives, whereas other complements chiefly appear with the verb *be*. How predicative nominatives of the substantive with the case accompanied by *to* or *for*, interchange, especially in older times, will also have incidentally to be considered.

- a) Adjectives and substantives complete an intransitive or passive verb.

- a) To the intransitive, which are considered here, belong the notions:

to be: *Art cold? I am cold myself* (SHAKSP., *Lear* 3, 2). *England is full of wealth* (CARLYLE, *Past a. Pres.* 1, 1.). — *Hey . . . a man 's a man* (MARLOWE, *Jew of M.* 4, 5.). *I am always ready money to you, Captain* (SOUTH., *Oroon.* 1, 2). *The judicious are always a minority* (MACAUL., *Hist. of E.* II 276.).

The predicative substantive is often employed more freely or negligently. Thus, for instance, the concrete thing is predicated of the person: *You were at one time a free town* (CARLYLE, *Wallenst.* 3, 3.); or the abstract substantive, denoting an activity or a quality, is given to the concrete person or thing as a predicative determination: „*What trade art thou, Feeble?* — „*A woman's tailor, Sir.*“ (SHAKSP., II *Henry IV.* 3, 2. c. *Jul. C.* 1, 1.). *A varlet is a difficult a post to fill as that prime minister* (BOURCAULT, *London Assurance* 1, 1.). *christian is the highest stile of man* (YOUNG, *N. Th.* 4, 788.). *he now lived, he would be just her age*; *His hair, too, was her colour*, and *his eyes Like hers in shape* (SHELLEY, *Cenci* 5, 2). *The last batch was light-weight* (PLANCHÉ, *Fortunio* 2, 1.). whither we may also refer the use of *proof*: *Madam de Sévigné's delicate taste was not proof against the noble feelings which her La Calprenède expressed* (J. KAVANAGH, *French Women of Lett.* 3.); apart from the cases in which an abstract substantive has assumed a concrete meaning: *The Great Bear — whose relation We have the honour to be* (PLANCHÉ, *Fort.* 2, 1.). In: *Coleville is your name*; *a knight is your degree* (SHAKSP., II *Henry IV.* 4, 3.) conversely the abstract substantive is subject and the concrete is used predicatively.

Old-Engl.: *Oure Loverd . . . queynte is of ginne* (WRIGHT, *Pop. Treas.* p. 132.). *Urthe is a lutel hurfte æfen hevene* (ib.). *Mi loved is cu teis mon* (WRIGHT, *Anecd.* p. 5.). Halhsaxon: *patt þho . . . sholde þe Mazzdenn all þwertt ut clene* (ORM., 2459.). Anglos.: *Hig sind emte* (Exon. 5, 8.). *He is min ænlica sunu* (Lcc. 9, 38.). The prepositions *for*, and particularly *to*, are familiar in older time: Halhsaxon: *Her*

pat he him wolde, *beon him for hold cniht* (LAJAM. I. 162.). Anglos.: *þin lichama si eallum fugelum tō mete* (DEUTER. 28, 26.). *Me væron mine tearas for hlāfus* (PS. 42, 3).

Verbs of rest, as, stand, sit, lie &c. often approximate to *be*, since they may be weakened in such wise as to seem to have come to be the bearers of a notion which receives its determinate colour only through the predicative noun.

I *stand affected* to her (SHAKSP., Two Gentlem. 2, 1.). The gates *wide open stood* (MILT., P. L. 2, 884.). Who knows if Cato's life *stands sure?* (ADDIS., Cato 3, 3.). I *stood neuter* (GOLDISM., Vic. 13.). — Syphax *shall stand the second* in my kingdom (ADDIS., Cato 2, 5.). I should have thought . . that the lady herself might *have stood interpreter* (SCOTT, R. Roy 10.). With sit, lie, one is reminded more of the original meaning: But all *sat mute* (MILT., P. L. 2, 420.). While overhead the moon *sits arbitress* (1, 784.). On many a cairn's gray pyramid, Where urns of mighty chiefs *lie hid* (SCOTT, L. Minstr. 3, 29.). With him *lay dead* both hope and pride (SHELLEY, Poet. W. London 1839. III. p. 100.).

The verb stand, in this combination, belongs to the oldest times: Halfsaxon: *Noht ne stannt itt stille* (ORM 3643). Anglos.: *þa beamas ā grēne stondað* (COD EXON. 200, 4.). *Vātra þryðe stille stondað* (210, 12.). *Seo eorðe . . stōd mid holtum āgrōven* (S. BASIL. p. 12.); also lie: Old-Engl.: *To deþe he schet ys owne fater, þat he lay þer stille* (R. OF GL. I. 11. cf. WRIGHT, Polit. S. p. 246. CHAUC. C. T. 3420.). *Forþi mi lond leye lith* (= lies fallow) (WRIGHT, Polit. S. I. 152.). Anglos.: *Mīn cnapa līð on mīnum hūse lama* (MATH. 8, 6.).

become, sometimes simply as *come*, *grow*, *wax*, *get*, *turn*, is expressed by verbs with a metaphorical meaning (instead of the old *veorðan*).

She *is become as black* as I (SHAKSP., Two Gentlem. 4, 4.). He *became more impatient* than ever of any delay (ROBERTS., Hist. of Sc. II. 10.). Thou *becam'st a living soul* (MILT., P. L. 7, 528.). How *come* you thus *estranged?* (SHAKSP., Love's L. L. 5, 2.). One that is just *come acquainted* with cleanliness (SOUTHERN, Oroon. 1, 2.). To attain the height and depth of thy eternal ways All human thoughts *come short* (MILT., P. L. 8, 412.). I may have dreamed, therefore, some forty thousand dreams; of which two *came true* (BULW., Rienzi 5, 3.). The king *grows mad* (SHAKSP., Lear 3, 4.). It *grows dark* (Love's L. L. 5, 2.). Their host's dark brow *grew keen and fell* (SCOTT, Lord of the Isles 3, 24.). The colonnades that *have grown old and great* with the family (IRVING, Bracebr. H. For. Trees). His hand *grows fever'd* (BYRON, Siege 13.). A full eye *will wax hollow* (SHAKSP., Henry V. 5, 2.). I am told that they (the stories) *wax* more and more *marvellous*, the older they *grow* (IRVING, Bracebr. H. Family Reliques). Anon the applauses *wax fainter*, or threaten to cease (CARLYLE, French Revol. I. 1, 4.). He *had got* not a little *sick and weary* of my search after protestantism. (TH. MOORE, Travels). He *had got rid* of his absurd wardrobe (LEWES, G. I. 50.). Duncan's horses . . *Turn'd*

wild in nature (SHAKSP., Macb. 2, 4.). It may turn out rational (LEWES, Hist. of Philos. II. 63.). The time turns, when man turns a fool (YOUNG, N. Th. 2, 166.). notions come, grow, get, turn (Anglosaxon *tyrnan*), taken the place of *veorðan*, yet they mostly attach themselves to predicative adjectives. *Get* seems to have been the adopted in this series, although it is a great favorite in North dialects, where *get dead* for example, is popular.

Grow and *turn* often combine with substantives with *to*, This will grow to a brawl anon (SHAKSP., II Henry IV. 2, But islesmen soon to soldiers grow (SCOTT, Lord of the 3, 18.). The king of England had grown into a despot (LING Hist. of E.). Thy mirth shall turn to groan (SHAKSP., I H VI. 2, 3.). At an age like theirs friendship soon turns to (ROGERS, Italy, The Bag of Gold).

The Old-Engl. *worthen*, serving subsequently to form the passive, early disappears in the sense here mentioned. Old Engl.: *yworthen so grete* (P. PLOUGHM. p. 490.). Hallsaxon: *Ueldes ja wurðen* (LAJAM. III. 94.). Þat he forþsi was wurpæn mann (ORM. 37 Anglos.: þa veard yrre God (CAEDM. 305.). Furdon deaðe (Exo 21.). Þæt vord vās flæsc geworden (JOH 1, 14.). *Becomen* and *appear* early: *Siththen becom ful reulich*, that thonne weren so r (WRIGHT, Polit. S. p. 341.). *Derk bicam* the sonne (P. PLOUGHM. p. 3 Ich rede that thou . . . *bi-com* his lefmon sone (WRIGHT, Anecd. p. cf. MAUNDEV. p. 26. ALIS. 638. RICH. C. DE L. 5871. LANGTOW 254. In such expressions as: He that cometh so bloody (P. PLOUGHM. 397.). Anglos.: And com geseonde (JOH. 9, 7.) = ἦν οὕτως παρρησιος, c as such, still comes to the foreground. *Waxen* seems older. Old-E For serewe mon ich wakese wod (WRIGHT, Anecd. p. 7.). Wod he ALIS. 2970.). Til eitheres wille waxeth kene (P. PLOUGHM. I. 2 Hallsaxon: patt þho wass waxenn summ del græt (ORM. 2479.).

Instead of the nominative of substantives the preposition *to*, in combined with *worthen* and other verbs. Hallsaxon: *To blisse awurde* (LAJAM. III. 14.). Anglos.: þær he tō deōðle veard (CAEDM. 2 Siððan Cain geveard tō ecy-banan āngan bræder (BEOV. 2527.) Engl.: I turnethe anon to glasse (MAUNDEV. p. 32.). It turnethe in to gravelle (ib.). Hallsaxon: Let þu mi sweuen to selpen its (LAJAM. III. 14.); with which compare Anglos.: þæra rithvisra ge āvent tō blisse (JOB, Etm. 6, 11.).

Verbs of motion, like *go* &c. often sink, in combination with nouns, almost into the more abstract become or be, analogously to the aforesaid notions come, and the like.

Wit shall not go unrewarded, while I am king of this country (SHAKSP., Temp. 4, 1.). My poor lady is certainly gone tracted (FIELD., J. Andr. 1, 6.). This goes idle (CARLYLE, a. Pres. 3, 3.). I shall go mad (DOUGL. JERROLD, Rent. 2, 4.). Here also belong *run mad*, *fall short* and the like. predicative relation also certainly takes place in: *Open fly* infernal doors (MILT., P. L. 2, 879.). When the gate of swings open on its hinges (IRVING, Salmag. XX. 1808.). here the characteristic meaning of the verb comes out more clearly.

Old-Engl.: Men and women gon alle naked (MAUNDEV. p. 178.). F

saxon: That he ne *felle* þære dæd (ORM. 908). Different is the Anglosaxon: þā he vās *verig gegān* (JON. 4, 6.) = walked tired.

With verbs of rest and of motion, as with others, the point of view is universally to be adhered to in the treatment of predicative nouns that the nouns must be so represented in union with the verb that the substance or the result of the activity essentially engages the mind. Where this is not the case a double image frequently arises, so that the apparently predicative case borders at the same time on the appositional relation to the subject. That double relation, or the fluctuation between the predicative meaning and apposition is often made use of by the language, especially in poetic representation: My blood *runs cold* (ADDIS., Cato 3, 2.). The stream *ran red* (DICKENS, Battle of Life 1.). *Ruddy blush'd* the heaven (SCOTT, L. Minstr. 3, 29.). And hamlets *glitter'd white* and gardens *flourish'd green* (CAMPBELL, Theodric). *Dark roll'd* the sympathetic waves of Forth (BYR. p. 320.). My shadow *spreads gigantic* to the gloom (BULW., Richel. 2, 1.). The case is the same with substantives: But he who *reigns Monarch* in Heav'n (MILT., P. L. 1, 637.). Nero *reigns a Titus*, if he will (POPE, Essay on M. 2, 198.). Do this, and *live thou governor* still (MARLOWE, Jew of M. 5, 2.). Men may *live fools*, but *fools* they cannot *die* (YOUNG, N. Th. 4, 842.). My father drove the squire's coach, . . when that man *rode postillion*: but he is now his steward and a great gentleman (FIELD., J. Andr. 2, 5.). Here are not simple appositions to the subject, but the determinations of the subject are at the same time transferred to the activity as attributive determinations.

to stay is now chiefly expressed by Romance verbs, as *remain, continue* &c.

The people will *remain uncertain* (SHAKSP., Coriol. 5, 5.). I see good store of gold that still *remains uncoined* (COLERIDGE, Picc. 1, 2.). His morals *remained entirely uncorrupted* (FIELD., J. Andr. 1, 2.). I shall *continue thankful* (SHAKSP., All's Well 5, 1.). And so they *continue Tartars* (CARLYLE, French Revol. 3, 1, 1.). Drawing *continued* for life a *pleasant exercise* (LEWES, G. I. 36.). Here we may reckon the combination of *hold* with an adjective: For this remark will *hold good* through life (GOLDSM., Vic. 1.); or with a substantive: He that *holds out but half a lover*, Deserves for ev'ry minute, more Than half a year of love before (BUTL., Hud. Ep. of H. 263.).

The ancient language acts thus with corresponding verbal notions: And *bileveth clef* toward the sonne (WRIGHT, Pop. Treat. p. 134.). Anglos.: þā hvile þe þeos voruld *vunað svā gehāl* (S. BASIL. p. 14.). He *purhounað* nu *undædlic* on *écnyss*e (A.-S. HOMIL. I. 116.).

to appear, denoted especially by *seem, appear, look, show*.

These things *seem small* (SHAKSP., Mids. N. Dr. 4, 1.). The event sometimes *seemed doubtful* (MACAUL., Hist. of E. I. 48.). The skies, the fountains, every region near *Seem'd all one mutual cry* (SHAKSP., Mids. N. Dr. 4, 1.). Now I know Why Giaffr always *seem'd thy foe* (BYR., Bride 2, 11.). Though she *appear honest* to me (SHAKSP., Merry W. 2, 2.). The work of each immortal bard *appears The single wonder* of a thousand years (BYR. p. 314.). Why *looks* your grace so *pale*? (SHAKSP., Rich. II. 3, 2.). Thou *look'st* almost a *god* (BYR., Cain 1, 1.); more boldly: One of those strange creatures who . . *look their*

oldest when they are very young (DICKENS, *M. Chuzzlew.* This act *shows terrible and grim* (SHAKSP., *Oth.* 5, 2.). „hall“, quoth bold Allen, „*shews gallanter still.*“ (SCOTT, *Rob* 3, 30.).

Of these verbs *semen* alone has been thus used from olden ti Loken as lambren and *semen ful holy* (P. PLOUGHM. p. 307.). *semyth best* ȝe thus acorde (Cov. MST. p. 109.). Intransitively in I saxon: *itt semepp* (ORM., Ded. 66.); Anglos.: *sēman* = *judicare*. Anglosaxon used *þyncan*, *þyncan*, which Old-English still often m use of: And speke what hem *thought gode* (IPOMYDON 108.). Theo t him *thoughte god and swete* (ALIS. 627.). That of Do-wel and De Ne *deyntee me thoughte* (P. PLOUGHM. p. 205.). Anglos.: *Svā me riht ne pincet* (CARDM. 289.). Also occurs early *look*: His wyf *to so foule* (CHAC. C. T. 6664.).

With the verbs just named may be compared the notion *so* and *prove*, unless we see in *sound* the adverb.

Things that do *sound so fair* (SHAKSP., *Macb.* 1, 3.). It *so* very *polite* (SCOTT, *Qu. Durw.* 19.). The intransitive *p* stands decidedly with a predicative nominative: How *vih idol proves* this god! (SHAKSP., *Twelfth N.* 3, 4.). I *sh prove a bitter morsel* (MILT., *P. L.* 2, 807.). Did charity vail, the press *would prove A vehicle* of virtue, truth and (COWP. p. 112.). The temptation *had proved irresistible* (GERS, Italy, *The Bag of Gold*). Moreover the verb stands in the reflective and the passive voice: To *prove myself* a gentleman (SHAKSP., *Rich.* II. 1.). Since't *was proved* so auspicious to me (COLERIDGE, *Picc.* 1, 2.).

The verbs of seeming, and *prove*, also take the infin of the verb *be* with the nominative: Don't you think he *se to be good-natured*? (GOLDSM., *Vic.* 5.). As it *proved to be thing* but a dream (COOP., *Spy* 12.).

Even in Old-Engl. *prove* stands intransitively and with the p sition *to*: He shalle, if he have lyfe, *Prefe to a fulle good swayn* (I M. p. 164.). Even the Anglosaxon yields support for this usage: *peof he bið tō prōfjanne* (LEGG. *Wihtræd.* 30.) = he is to be dee the thief.

feel, attaches itself to these verbs in modern times:

I *felt stunned and chilled* (SCOTT, *R. Roy* 39.). He *fel strange and nervous* (DICKENS, *Pickw.* 2, 20.). How *que feel*. — I *feel quite uncomfortable* (OXENF., *Twice Killed* 1, I *feel*, as Peter says, quite *a patriot* (DOUGL. JERROLD, *Pr of W.* 1, 1.). — More strikingly: How remarkably heavy i it *feels heavier than usual* (OXENF. 1. c.).

In the cases first cited this intransitive *feel* is related like *pro* the reflective form of the verb. Comp.: He feels himself *distr* (SHAKSP., *Hamlet* 3, 1.). In the last case it is related like *pro* the passive form: it is felt. Old-English examples are unknown t We may compare the Latin in some measure: *Sensit medios delc in hostes* (VIRG. *AEN.* 2, 377.).

- β) Passives, which take a predicative complement of this : belong to factitive verbs, denoting an activity which has

its result a determination added to its object in the external reality or in imagination. See the Accusative. The predicative case is ever the nominative, even with the infinitive.

The not inconsiderable number of passives belonging here belongs to the following series of ideas.

to be called, that is, to be denoted by a name:

None can *be call'd deform'd* but the unkind (SHAKSP., Twelfth N. 3, 4). The girl *was . . . called Sophia* (GOLDSM. Vic. 1). Our eldest son *was named George* (ib.). He *will be christened Paul* (DICKENS, Dombey a. Son 1). That Lewis who *was styled the Father of his people* (MACAUL., Hist. of E. I. 36). *'Childe Harold was he hight* (BYR., Ch. Har. 1, 3). Alongside of the last named obsolete verb, Old-English *hâten*, *heten*, subsequently *hight*, the intransitive, proceeding from the originally passive form, still stands: This child of fancy, that *Arnardo hight* (SHAKSP., Love's L. L. 1, 1). *Father he hight* and he was in the parish (LONGF. I. 89).

Old-Engl.: Wel may that lond *be called delectable* (MAUNDEV. p. 3.). We *ben clept Cristene men* (ib.). *Alisaundre y-nempned he was* (ALIS. 636.). *Emanuelle is hete* his name (TOWR. M. p. 145); along with: That on *highte Fladrine* (MAUNDEV. p. 107.). *What hattestow?* (P. PLOUGHM. p. 445.). *Magnifyence I hyght* (SKELTON I. 231.). Halfsaxon: *patt sholde nemmed ben Jesus* (ORM. 3096.). Anglosaxon contents itself with *nemnan* and *hâtan* in the passive. for the Anglosaxon form *hätte* vocatur, is also passive, Goth. *hâtada*, whereon the intransitive use of the verb is based. *Leôht vâs ærest þurh driðnes vord dæg genemned* (CAEDM. 129.). On þam lande þe is *gehâten Hispania* (A.-S. HOMIL. I. 24.). *Se vâs hâten Libërius* (BOETH. 16.). On þære eâ þe *Niflus hâtte* (ib.); Gothic: *pomas saei hâtada Didimus* (JOH. 11, 16.).

to be deemed, that is, regarded, esteemed, believed, discovered, recognized, and the like.

I must *be held a rancorous enemy* (SHAKSP., Rich. III. 1, 3.). In one respect, indeed, our employment may *be reckoned dishonest* (GAY, Begg. Op. 2, 2.). 'T is also pleasant to *be deem'd magnanimous* (BYR., D. Juan 1, 30.). It was at length *thought necessary* to lay a heavy fine on every hundred (MACAUL., Hist. of E. I. 13.). As if he *had been thought the finest scholar* (FIELD., T. Jon. 8, 11.). In so holy a cause, wounds *were esteemed meritorious* (HUME, Hist. of E. 58.). Fortune was ever *accounted inconstant* (CARLYLE, French Revol. 1, 1.). We *are accounted poor citizens* (SHAKSP., Coriol. 1, 1.). He . . . *was soon reputed one of the best sportsmen in the country* (FIELD., T. Jon. 8, 11.). Any interval of rest might *be considered less a state of tranquillity than a suspension of hostility* (GIBBON, Decl. 10.). *Are we not counted of him strangers?* (GEN. 31, 15.). The very elements, though each *be meant The minister of man* . . . Conspire against him (COWP. p. 188.). When I *was found false to his children* (SHAKSP., Rich. III. 5, 1). When a hollow image *Is found a hollow image* and no more (COLERIDGE, Picc. 4, 7.) and many others.

With adjectives and substantives we find here also the preposition *for*: Your grace *hath still been famed for virtuous* (SHAKSP.,

III Henry VI. 4, 6.). No engagement *is allow'd* By me prison made *for good* (BUTL., Hud. 2, 2, 278.). God *is* in her palaces *for a refuge* (Ps. 48.); as also the abridged comparative sentence with *as*: We *are held as outlaws* (SHAKSP., Cymb. 4, 2.). Even those knights . . . *were regarded by English as men* of an inferior breed (MACAUL., Hist. of I. 18.).

The infinitive of *be* often stands along with the nominative. When a man is, being, whereby, — he may *be thought to be accommodated* (SHAKSP., II Henry IV. 3, 2.). Mr. Jos. Andr. . . *was esteemed to be the only son* of Gaffer and Gammer Andr. (FIELD., J. Andr. 1, 2.). Miss Arabella Wilmot *was all by all . . . to be completely pretty* (GOLDSM., Vic. 2.). When one of our relations *was found to be a person* of a very character (1.). An irregularity which *was not also felt to grievance* (MACAUL., Hist. of E. I. 33.); as with the active the verbs belonging here with the accusative. See Accusative and Infinitive.

In Old-English we meet the predicative nominative, as well as preposition *for* with the oblique case, with similar verbs. Alle of in bataille *Ben y-holde brybours* (P. PLOUGH. p. 440.). My proph *shal be funde leyle* (TOWNS. M. p. 73.). That day kyng Richard so thor, That he *was holde a conqueror* (RICH. C. DE L. 2933.). Sawdan, That *chief was told* of Damas (5708.). Ye may *be comfort* of all corage (SKELTON I. 23.). Halfsaxon: While we *we on londe for gode men tholden* (LAJAM. II. 180.). *Niss patt forr lufe tuld* (ORM. 12880.). He *patt wass haldenn pære annd tald i mazzetre* (16972 cf. 18462.). To the double accusative of these fact verbs in the active perhaps corresponds in Anglosaxon a double nominative with the passive; yet the preposition *tō* seems the favorite of the substantive in the predicate. The nominative of the adjective familiar: *Være þonne be his dōme clæne geteald* (A.-S. HOMIL. I. 1). *Lytel he vās pær geseven*, ac þeah-hvāðere he vās sviðe micel (I. 1). *Þāt eov ne bæo tō dysige geteald* (JOB, ETTM. 6, 33.).

to be made, that is, either affected in fact with a destination, or to be destined to something by an act of the verb. Verbs denoting an external act, like strike, cut, throw, are especially combined with predicative adjectives.

I know not by what power I *am made bold* (SHAKSP., M. N. Dr. 1, 1.). The speech, the sentiments, of Rienzi *were rendered far more impressive* by a manner of earnest and deep sincerity (BULW., Rienzi 2, 8.). When . . . brave Plantagenet *was struck dead* by thee (SHAKSP., Rich. III. 1, 4.). I *was st dumb* with the apprehension of my own absurdity (GOLD Vic.). Mr. John Finlay, a poet whose career *was cut short* at a premature death (SCOTT, Minstr. I. 82.). But what felt D'A when at length Her father's gate *was open flung* (ROGERS, Queline 3.). Mrs. Nickleby took her night-cap from betw the leaves of a very large prayer-book where it *had been fo up small* (DICKENS, Nickleby 2, 6.). That villain Gavesto *made an earl* (MARLOWE, Edw. II. 1, 2.). Of the which I hundred *were but yesterday dubb'd knights* (SHAKSP., Henry

4, 8.). Charles is crowned king in Rheims (I Henry VI. 1, 1.). I was adopted heir by his consent (III Henry VI. 2, 2.). He was elected censor (GIBBON, Decl. 2.). I was bred a sea-faring man (FIELD., J. Andr. 2, 17.). In his old age Diogenes was taken captive by pirates (LEWES, Hist. of Philos. II. 23.). The same relation takes place in: Some are born great (SHAKSP., Twelfth N. 2, 5.). Your son who ye say was born blind (JOHN 9, 19.), so far as the predicative destination is ascribed to birth: Yet you are no Frenchman born (SCOTT, Qu. Durw. 16.). Gurth born thrall of Cedric (CARLYLE, Past a. Pres. 3, 13.). Yet we find also with passives, as well as with intransitives, which fluctuate between the predicative and the appositive determination the combination of a nominative with the verb: I should be much for open war . . if what was urg'd Main reason to persuade immediate war, Did not dissuade me most (MILT., P. L. 2, 119.). A French king was brought prisoner to London. (MACAUL., Hist. of E. I. 19.)

Old-Engl.: What man that . . was made hool (MAUNDEV. p. 88.). Blo and bloody thus am I bett (TOWN. M. p. 227.). Piers . . Was peynted al bloody (P. PLOUGHM. p. 396.). Amorn was Florent knyght ymade (OCTOUIAN 1009.). That frely foode is made thi fere (TOWN. M. p. 168.). Jhesu was . . I-crowned kyng of Jewes (P. PLOUGHM. p. 398.). Half-saxon: Seodðen ich wes mon iberon (LAȜAM. II. 499.); yet also: Herode was hem sett Hæpene mann to kinge (ORM. 273.). Archelaw was hofen upp to kinge (8369.). Crist was borenn her to manne (269. cf. 448. 969.). In Anglosaxon the nominative of the adjective is in use even here, with the substantive *tô* is preferred: Ða vās þās teoðfan verodes ealdor fāger and vlitig gesceapen (A.-S. HOMIL. I. 10.). Enne man þe vās blind geboren (JOH. 9, 1.). He vās blind æcenned (9, 20.). Benedictus vās tō papan geset (SAX. CHR. 1058.). Saxulf abb' vās þær gecoren tō biscop (656.). Of this and of the employment of *for see* Accusative.

- b) The infinitive is rarely to be considered a predicative complement. This is decidedly the case in sentences of the following kind.

And have is have (SHAKSP., John 1, 1.). With thee to go *Is to stay* here; without thee here to stay, *Is to go* hence unwilling (MILT., P. L. 12, 615). But talking is not always to converse (COWP. p. 114.). Here the predicative infinitive is to be deemed equivalent to an abstract substantive.

It is otherwise with infinitives, as they are cited above with the verbs of seeming, and with passives, as circumlocutions of predicative determinations by the verb *be* with the same determinations. They especially express their being, and point to a developed collateral sentence, whose predicative complements are those very nouns. The nature of the circumlocution becomes clear in sentences in which the infinitive of the preterite occurs: He does not appear to have been a drunkard (MACAUL., Essays II. 10.). Other infinitives after intransitive and passive verbs are still further removed from the proper predicative complement: He seemed to sleep (LEWES, Hist. of Philos. II. 25.). Yet many different intellects are found to have contrary effects (BUTL., Hud. 3, 2, 263.). But so far as such infinitives may be partly transformed into participial forms, they may be also regarded as predicative complements in the wider sense. See the Doctrine of the Infinitive.

- c) The numeral, even apart from the purely adjective ordinal number, may determine the subject as to its unity or plurality. He *is* but *one* (SHAKSP., Cymb. 4, 2). We *were seven* — *wh* now *are one* (BYR., Pris. of Chillon). Thus too the cardinal number may be regarded, when it refers to a substantive: The chief concessions which these Lords pressed the king to *mak were three* (MACAUL., Hist. of E. III. 322.), as *one* then become the sign for the substantive: If the degrees of Edinburgh . . . *ca make a surgeon, I am one* (COOP., Spy 8). The predicative numeral may also receive its relational word by a succeeding determination: I *am one* of the people (BULW., Rienzi 2, 8). Identity may also be denoted by *one*: Our interests *are on* (HOLME LEE, Thorney Hall 38.) The ordinal number may assume quite the character of a qualitative determination: Regardless of the bliss Wherein he *sat Second* to thee (MILT., P. L. 409.).

Old-English: They *were* bot *sextý and ten* When they first cam in this land (TOWN. M. p. 56.). His *commaundementes ar ten* (p. 50) Thyne enemies *ben thre* (CHAUC., C. T. p. 158 II.). Anglos.: He *väs þæra tvelfa* (JOH. 7, 71.). — He *väs tvelfta sylf* (ANDR. 665.).

- d) Pronouns of every sort may become predicative.

- a) The personal pronoun appears predicatively where the subject receives its determinateness by reference to a concrete personality.

I saw him not these many years, and yet I know't *is* (SHAKSP., Cymb. 4, 2.) „*Was it you?*“ — „*Was 't I? ye I it was.*“ (II Henry VI. 1, 3.) „*Is that you, Hannah?*“ — „*It is I.*“ (DICKENS, Nickl. 1, 5.). „*This is him, Fagin,*“ sa Jack Dawkins; „*my friend, Oliver Twist*“ (Oliv. Tw. 8); *wh* *him* of course represents the nominative. Identical sentence like: I *am I* how'er I was begot (SHAKSP., John 1, 1.), di close in the second pronoun an image apprehended more in t concrete. The third person often stands with a reference to substantive: He, perhaps, shall need Some messenger . . . *As be thou he* (SHAKSP., John 4, 2.). All I wanted was some messenger . . . now I have found him and thou *art he* (Row Fair Penit. 2, 2). „*I am that man,*“ said Jesus, I *am H* (KIRKE WHITE, Christiad. 1, 17.). — The pronoun appears as substantive in: I had caught your mantle — I *was a second you* (BULW., Rienzi 1, 10.).

In the instances above cited we can have no doubt about the predicative determination. The fixing the personality is the substance the predicate. In Old-English this sort of apprehension likewise occurs: Lo, Joseph, it *is I*, an angelle send to the (TOWN. M. p. 13); Al sir, he sayd, *art thou he?* (FROMYDON 857.). *Be ye he?* (2111) With the reference back, however, the neuter pronoun is employed: Mary, thou sekys thy God, and *that am I* (TOWN. M. p. 267.); yet als „*Who art thou?*“ — „*It am I Absolon*“ (CHAUC., C. T. 3764.). Anglosaxon *hit* expresses the reference backwards: Eart þu Elias? A he *cväs*: Ne *eom ic hit* (JOH. 1, 21.) (Modern-Engl.: *I am not*). A glosaxon generally, where the person is to be fixed, does not put it the place of the predicative determination, where *hit*, as it were refers

to a presupposed determination of the person, appears: *Sib sý eov: ic hit eom; ne ondræde ge eov* (Luc. 24, 36.). *Geseoð mine handa and mine fét, þát ic sylf hit eom* (24, 39.).

- β) The pronoun strengthened by *self* is also used predicatively.

The king *is not himself* (SHAKSP., Rich. II. 2, 1.) *Be yourself*, for you must die this instant (ROWE, J Shore 4, 1.). Shortly I *shall be myself* again (COLERIDGE, Wallenst. 4, 3.). My pain is gone, and Constance *is herself* again (CAMPBELL, Theodric).

In these cases *myself* &c. expresses the essence of a determinate individuality. This more abstract mode of expression seems to belong to the more modern tongue.

- γ) The possessive pronoun, where various forms of it have arisen, becomes in the fuller form predicative, like an adjective.

The bishopric of Coventry *is his* (MARLOWE, Edw. II. 1, 2.). And all I have *is hers* (JEW OF M. 1, 1.). What thou art *is mine* (MILT., P. L. 9, 957.). All *is not theirs* (4, 513.). And *be it mine* to muse there (ROGERS, Italy, Naples.). I *am thine* (BULW., Money 3, 2.). With the strengthening *own* the weak form appears, although also *mine* and *thine*: She *is thine own* (SHAKSP., Temp. 4, 1.). The city *is your own* (MARLOWE, Jew of M. 5, 1.).

Old-English preserves here the full form, the inorganic *s* rarely appears; traces of inflection are also preserved in the predicative determination for a long time: All that *was* my husbondes and *myn* (AMADAS 159). *Oure* *is* the maistry of the felde (ALIS. 2162.). This childe *is* Goddis and *your* (Cov. MYST. p. 118.). „Whos *is* that child . . ?“ — „Sir, Godes and *yours*“ (TOWN. M. p. 76). *Mine* thei *ben* and of me (P. PLOUGHM. p. 38, 9.). The hatred of helle *beo heore* (WRIGHT, Polit. S. p. 157). For we *beth thynne owene* (P. PLOUGHM. p. 44.). S. I. 198. Anglos: Forþam þe *heora ys* heofenan rice (MATTH. 5, 10.). Þát ve *beon þíne ágene* (Exod. 34, 9.). See the Attributive Pronoun.

- δ) The demonstrative pronoun can be taken predicatively only when no sensuous existence can be pointed out as the subject, or the pronoun serves to point backwards or forwards to a substantive notion. Yet it must frequently remain doubtful whether the pronoun is to be regarded as the subject or as a predicative complement.

„And art thou returned to me, my darling,“ cried I, „to be my comfort in age?“ — „That she *is*,“ cried Jenkinson (GOLDSM., Vic. 31.). Should I say thou art rich, or that thou art honourable, or wise, or valiant, or learned, or liberal? Why, thou art *all these* (BEN JON., Poetast. 1, 1). That is his true blessedness, honour, „liberty“ and maximum of wellbeing; if liberty *be not that*, I for one have small care about liberty (CARLYLE, Past a. Pres. 3, 13.). Now the names of the twelve apostles *are these*: The first, Simon etc. (MATTH. 10, 2.).

Old-Engl: The fyrst commaundement *is this* etc (TOWN. M. p. 50.). My wille *is this*, Master ye shalle me calle (p. 3.). How readily the grammatical apprehension is reversed, is shewn by the Anglosaxon

translation of the passage above cited: *pys synt sôdlice para tvekl apostola naman* (MATH. 10, 2.).

- e) Interrogative pronouns stand in the direct and indirect question as preliminary representatives of predicative complements, which are required or supposed in an answer.

The substantive *who* and *what* are characteristically distinguished as subjects and objects; they are however not always used decidedly predicatively with regard to the required complement. *Who* here asks for the person who may be fixed in the answer by the proper name, a pronoun, or a more abundant or more general designation of the personality.

I will be acquainted with her: *who is she?* (SOUTH, OROON 1, 2.). The good most merit God's peculiar care, But *who* but God, can tell us *who they are?* (POPE, Essay on M. 4, 135). „*Who's* Master Jones?“ — „A curate's son.“ (SHERID. KNOWLES, HUNCHB. 3, 1). „*Who's* the object?“ — „A most worthy man.“ (ib.). Hence *what*, when a person is asked about, may be followed by a similar answer to *who*, although *what* asks for the nature of the person as well as of the thing, and regularly supposes more than the name of the person in the answer: I mean *who* and *what he is* (SCOTT, R. ROY 24.). *What are you that fly me thus?* Some villain mountaineers? (SHAKSP., CYMB. 4, 2.). „*What art thou?*“ — „Of the part of England.“ (JOHN 6, 6.). „*What art thou?*“ — „A traveller.“ (MARLOWE, EDW. II. 1, 1.). Where the predicative determination of a neuter subject is in question, *what* has been in use from of old: *What's that?* (SHERID. KNOWLES, Virgin. 3, 2.). *What's thy interest in this sad wreck?* (SHAKSP., CYMB. 4, 2.). Dark spirit! *What must be the madness of thy memory?* (BYR., Ode to N. B.). *What was that little French air she was so fond of?* (BULW., MONEY 3, 5.). *What is even referred to quantitative determinations of the subject:* „*What is the hour?*“ — „It wants but one to sunset“ (BYR., MANFR. 3, 1.).

The Old-English asks after the person by *who* as a predicative determination: *Who art thou?* (WICLYFFE, JOH. 1, 19.). *Who is that Hob over the wolle?* (TOWN. M. p. 15.). Yet the question with *what* is older: *What is this womman?* . . . That is Mede (P. PLOUGHM. p. 29.). Halfsaxon: *What beoð þeos ut-læjen?* (LAJAM. III. 91.). In Anglosaxon a predicative *hwa* is avoided. *Hvāt eart þu?* (JOH. 1, 19. 22.). *Hvāt syndon ge?* (BEOW. 479.). *Sege us, Crist, hvāt is se þe se slōh?* (MATH. 26, 68.). *Gif þu vifest Godes gyfe, and hvāt se is þe cvrð tō þe . . . þu bæde hine þāt he sealde þe lifes vāter* (JOH. 4, 10.). *Hvāt synd þās?* (GEN. 33, 5.) where English translates *hvāt* by *who*. The reference of a predicative *what* to the neuter is common to all ages: Old-Engl.: Lord, he seyð, *watte is your will?* (CLEGGES 389.). *What ben þes þingis amonge so many men?* (WICLYFFE, JOH. 6, 9.). Angl.: *Hvāt ys þis?* (EXOD. 16, 15.). *Hvāt ys þin nama?* (MARC. 5, 9.). *Hvāt synd þā þing betveox svā manegum mannum?* (JOH. 6, 9.). Hence the attributive employment of *what* may have been developed.

The originally adjective *which* is referred predicatively, particularly to substantive subjects.

Yes, Sir, to Milford Haven; *which is the way?* (SHAKSP., CYMB. 4, 2.). It is easy to predict *which will be the result* (BULW., RIENZI 2, 1.).

Old-Engl.: Hye bad the abbesse hir wis and rede *Which were* her kin (LAY LE FREINE 236.). I ne wote *which is* the way (TOWN. M. p. 136). Halfsaxon: *Wulche beoð æure i-leuen?* (LAJAM. II. 156.). Anglos.: *Hwylc is* man! (Ps. 24, 13.). *Hwelc is* vīsa vōl? (BOETH. 29, 2.).

In indirect interrogative sentences, in which the interrogative pronoun occurs at once as the subject and as a predicative determination we may hesitate to say, which of the two is the subject.

He knew *what's what* (BUTL., Hud. 1, 1, 149.). For fear does things so like a witch, 'T is hard t' unriddle *which is which* (3, 3, 11. cf. 1, 1, 139.). „Why that name's mine.“ — „And you would like your boy's to be the same?“ — „No,“ said my father, rousing himself. „Nobody would know *which is which*.“ (BULW., Caxtons 1, 3.). The second pronoun might be regarded as the subject.

Old-English instances see Vol. I. p. 305. In this case the subject whose substantial value consists solely in its being already presupposed as a questionable person or thing, is again called in question by the predicative complement. For the like see the Implication of the Adjective Sentence.

- Q) How far indeterminate pronouns may become predicative complements results readily from what has been before said upon qualitative and quantitative determinations.

For *many* are the trees of God that grow in Paradise (MILT., P. L. 9, 618.). The locks upon thy brow are *few* (TH. MOORE p. 4.). I am *nothing* (SHAKSP., Cymb. 4, 2.). That 's *nothing* (TENNYS. p. 201.). *Such* was the strain, Morgante mio! (TH. MOORE p. 118.).

Old-Engl.: *Mony was* þe gode body, þat ysławe was þer (R. or GL. I. 9.). *Many* þen the weyes esperituels (CHACC., C. T. p. 185. I.). This is *nought* (WRIGHT, Anecd. p. 110.). They are not *swylke* als they seme (HALLIW. V.). Anglos.: *Hī feala syndon* (S. BASIL. p. 14.). *Genōh hyt is* (MARC. 14, 41.). *Hir geleāfa ne bið nāht* (WRIGHT, Pop. Treat. p. 14.). *Swelc vās* þeāv hīra (ANDR. 25.) &c.

The Elliptic Predicate.

The essential element of the predicate is the verb in its personal form. However otherwise determined predicatively or adverbially, however abstractly as to its meaning, it ever remains the uniting bond between the subject and those determinations, denoting at the same time the sphere of time to which the predicate belongs. The verb may, however, be wanting, even in the predicate. The condition under which this can happen is that further determinations may be added to the verb, from which, after the omission of the verb, this remains itself to be conjectured. The number and kind of verbs which can be omitted in the amplified sentence is limited; most frequently it is the verb of existence and verbs of motion; in a smaller measure, other notions of activity. This omission belongs partly to poetry, partly to the expressive brevity of the more noble speech, partly to the language of common life.

1. The verb of existence, *be*, may be absent not only in the present but also in other tenses, which however the context must supply, as with other verbs. The Ellipsis belongs particularly to principal sentences, but also to collateral sentences; mostly if predicative, yet also if an adverbial determination remains.

You *a captain*, you slave! (SHAKSP., II Henry IV. 2, 4.). Dago *his name* (MILT., P. L. 1, 462.). *Witness* the streets of Sodom (503). Whose *footsteps* these? (YOUNG, N. Th. 6, 804.). A *great statesman*, Joseph, That same Lysander! (BULW., Richel. 1, 2.). *Cruel* his eye (MILT., P. L. 1, 604.). *How little* they, who thin aught great below (YOUNG, N. Th. 6, 815.). *Short* his career, in deed, but *ably run* (COWP. p. 19.). *How great* the Mystery! (RIGERS, Hum. Life) No one *so deaf* as he that will not hear (LONGF., I. 131.). No house *So safe* as Marion's (BULW., Richel. 1, 1.). — Why this *so rare*? Because *forgot* of all The day of death (YOUNG, N. Th. 6, 366.). Since that hope *denied* in worlds of strife, B thou the rainbow to the storms of life (BYR., Bride 2, 20.). H Lord's command he ne'er withstood, Though *small* his pleasure to do good (SCOTT, L. Minstr. 5, 16.). *What* to me fame? (BULW. Rich. 1, 1.).

Empires die: *Where now* the Roman? Greek? (YOUNG, N. Th. 107.). More company *below* . . shall I show them up? (GOLDSM. G. Nat. M. 1.). Nobody *there* (DICKENS, Battle of Life 2.). M Melon *within*? (DOUGL. JERROLD, Bubbles 2, 1.). So, so! *Evelly at it again* — eh, Glossmore? (BULW., Money 2, 6.). — But *when* th' Extreme of vice, was ne'er agreed (POPE, Essay on M. 2, 221.).

To the adverbial determinations of a sentence with an original verb of existence belong also imprecations in which a dative relation is periphrastically denoted by *to*.

Woe *to that land*! (SHAKSP., Rich. III. 2, 3.). Peace *to the artists* whose ingenious thought Devis'd the weather house (COWP. p. 168.). Thanks *to Benevolus* (p. 169.). Death *to the tyranny*! Life *to the Republic*! (BULW., Rienzi 1, 12.).

The subject of the sentence is frequently absent at the same time as the verb of existence, especially in expressions of common life.

Here the first or the second person of the personal pronoun also sometimes cast out.

„Boatswain . . !“ — „*Here*, master.“ (SHAKSP., Temp. 1, 1.). Si *your humble servant* (SHERID., Riv. 2, 1.). He then cried out, „*Coming*, sir!“ though nobody called (FIELD., J. Andr. 1, 16.). „*Swear* of that?“ — „*Very sure*.“ (GOLDSM., G. Nat. M. 4.). Why *so unkind*, Sir Trusty, why? (ADDIS, Rosam. 1, 3.). What, *alarme* Amanda? (SHERID., Trip to Scarb. 1, 3.). *At your service*, M Snarl! (TAYLOR a. READE, Masks 2.). My dear sister, we were just loud in your praises. But how 's this? *not in mourning* (BULW., Money 1, 2.).

The omission of the third person of the personal or demonstrative pronoun in the neuter sense is familiar. *Spoke* like a spritful noble gentleman (SHAKSP., John 4, 2) „*Spoke* with the *a* of a chambermaid.“ — „*Replied* with the spirit of a serving-man.

(MRS. CENTLIVRE, *Wonder* 2, 1.). „Agreed,” said Mrs. Merton (BULW., *Alice* 1, 13.). *Enough* to live in tempest, die in port (YOUNG, *N. Th.* 5, 666) But, *strange* to say, the existence of the trench . . . had not been mentioned to him by any of his scouts (MACAUL., *Hist. of E.* II. 176.). *Foggier yet and colder! Piercing, searching, biting cold* (DICKENS, *Christm. Car.* 1.). Very *singular* — could we discover it (CARLYLE, *Past a. Pres.* 2, 3.). His match was broken off, as already *related* (GOLDSM., *Vic.* 3.). *Half past nine*, and Mr. Charles, has not yet returned (BOURCAULT, *Lond. Assurance* 1, 1.). *Whose fault?* Whose but his own? (MILT., *P.* L. 3, 96.). *No matter*, George continues still to write (BYR. p. 312.). [comp.: It is no matter (SHAKSP., *Two Gentlem.* 2, 3.)]. *What harm!* (BYR. p. 324.). Wholly *a blessed time*: when jargon might abate, and here and there some genuine Speech begin (CARLYLE, *Past a. Pres.* 1, 4.). This is also the case with adverbs: *How now!* my buxom widow here? (GENTLEMAN, *Tobaccoconist* 2, 1.). If *so*, where infidels (YOUNG, *N. Th.* 7, 1384.) With the third person of the plural subject and verb may likewise be cast off. *My own sentiments*, madam (GOLDSM., *G. Nat. M.* 1.). An interrogative word is absent in: Come! *your defence?* (SHERID. KNOWLES, *Love-Chase* 1, 2.) and the like.

The rejection of the verb *be* goes back in many cases to the oldest period of the tongue. If we are not able to point out elliptic modes of expression in conversational speech in the older English, this is partly due to the oldest literary sources not exactly containing the language of common life, as is the case in the modern drama. It is also natural that the number of familiar ellipses of this sort has multiplied with time. In the poetry of the modern age the omission of the verb of existence seems to have been more widely extended through the influence of classical literature, the boldness of Anglosaxon poetry in this respect having long fallen into oblivion. I have hardly met with instances of the predicative adjective and substantive beside the subject in the oldest English tongue; they are mostly of a later age: No man *more welkom* in this world wide (COV. MYST. p. 370.). Noon *so hardy* to presume in my hey presence To onlose hese lyppys (p. 290.). Lord, this is sothe, securely, *Wytnes* the profett I say (TOWN. M. p. 129.). *What chere* with the? (p. 76 cf. p. 80.). *The secunde poynt* . . . That the mason worche apon the werk day (HALLIW., *Freemas.* 269 cf. 87.). The omission of the subject and verb at the same time is partly found in the older forms of expression: *Wel sayd*, by corpus boones! (CHAUC., *C. T.* 14846) *Welcome* . . . Quod this wif (WRIGHT, *Anecd.* p. 3. cf. p. 8.), complete: Welcomen art thou (p. 6.). *No wonder* if I wede (TOWN. M. p. 136.). Halfsaxon: Lauerd, *hu mid þe?* (LAȜAM. II. 323), that is: how is it with thee? Comp. Old-Engl.: *How so*, for Mahownes myght? (TOWN. M. p. 69.). Anglosaxon places, in poetry and sometimes in prose, the subject and a predicative or an adverbial determination alongside of each other without a connection: Sund *unstille*, deóp deáda vág (COD. EXON. 328, 14.). Ver *unwundod* (CAEDM. 183.). Or *vercea* pás (MATH. 13, 8. Cantabrig.) that is: initium dolorum hi. *Vá eóv* þeóstra bearn! (S. GUTHLAC 5.). On uprodor, *þær* leóht and lif (CAEDM. 3474.). The subject and verb are wanting, for instance, in the Greeting: *Vel gesund* Apolloni (APOLLON. p. 7.). *Vel gesund* hláford Apolloni (ib.); also otherwise: Sig hit svá *gecveden* (GEN. 44, 10.).

2. Intransitive verbs of motion, as go, come, turn, hasten &c.

in a proper and a metaphorical meaning are often absent, while the whence or the whither is indicated by adverbial determination.

It is particularly imperative and interrogative sentences, which frequently lack the subject together with the verb, and with which the emotion of the speaker renders the omission explicable, more rarely indicative sentences.

To cabin: silence! (SHAKSP., Temp. 1, 1.). *To horse, to horse!* (RICH. II. 2, 1.). *Back to thy punishment, False fugitive!* (MILT. P. L. 2, 699.). *Forward, brave champions, to the fight!* (SCOTT, I Minstr. 5, 20.). *To your swords!* (BULW., Rienzi 5, 3.). *May please you, to the point!* (COLER., Picc. 1, 12.). *Back, back, an home, thou simple boy!* (SCOTT, Harold 1, 17.). *Away, away, ye men of rules!* (TH. MOORE p. 30.). *Then forth my father's scimitar!* (BYRON, Bride 2, 23.). *Out sword?* (SHAKSP., Cymb. 4, 1.). *Out of my house . . . thou viper!* (CONGREVE, Way of the World 5, 1.). *Quick — quick! off with you!* (BULW., Money 4, 2.). *Down with Charles of Burgundy!* (SCOTT, Qu. Durw. 19.). *But hence ye thought that rise in Horror's shape!* (BYRON, Bride 2, 20.). *Well now about effecting this device!* (MARLOWE, Jew of M. 5, 2.). *Now for the evening's business!* (COLER., Picc. 2, 1.). — *Wither so soon?* (MARLOWE, Jew of M. 4, 4.). *And whence all human guilt?* (YOUNG, N. Th. 4, 4.). *What messenger from my friends this morning!* (GOLDSM., G. Nat. M. 1.). „Say what a poor, fond fool Victoria was!“ — „And this from thee!“ (LONGF., I 174.). — *Hence our unnatural quarrel with ourselves!* (YOUNG, N. Th. 2, 170.). „Wh knocks so loud, and knocks so late?“ — *From Branksome I,“ the warrior cried!* (SCOTT, L. Minstr. 2, 2.).

Moreover, after modal verbs, as *shall, will, must* and *let* the infinitive of verbs of motion is sometimes left out.

And thou *shalt* back to France (MARL., Edw. II 1, 1.). Farewell I 'll hence (ADDIS., Cato 2, 5.). I *will* back to rescue the lady Hameline (SCOTT, Qu. Durw. 20.). You *must* to Pomfret, not unto the Tower (SHAKSP., Rich. II. 5, 1.). I *must* after him, to tell him the news (SHERID., Riv. 1, 1.). Prithee, *let* 's to it presently for I am as dry as a dog (MARL., D. Faust 2, 4.). *Let* us across the country to Terracina (BULW., Rienzi 3, 1.). And now *let* us down to breakfast (MARRYAT, Valerie 6.).

The omission of personal forms of verbs of motion is often to be met with in the older English and Hallsaxon: *Azen*, traitors, *azen* (R. or G. II. 559.). Now *to schyp*, on and othir! (RICH. C. DE L. 6649.). Quyk *afte Darie* everychon (ALIS. 2480.). *Up!* sayde the aungel, and wel the sped (RICH. C. DE L. 6905.). *Away!* quod sche (CHAUC. C. T. 16394.). *Out thefys, fro my wongys!* (TOWN. M. p. 145.). — The foules *up* and song on bough (LAY LE FREINE 175.). Hallsaxon: *Swiðe to eower steden!* & forth we scullen riden (LAȜAM. II. 273.). Nu *heom to*, nu *heom to!* (II. 468.). *U!* nu of *scipen* bliue (III. 132.). *Hider, hider*, wepnen (III. 53.). — & gripe! heore cniues & of mid here breches (II. 332.); that is, down with their breeches, took off their breeches. I have not met similar instance in Anglosaxon, although the omission of the infinitive of verbs of motion which pervades all periods of the tongue, is even there not wanting after modal verbs. Old-Engl.: For þow certes þider I *salle* (LANGTOFT I. 142.). *Myn ass shalle* withe us (TOWN. M. p. 37.). Isaac and I *wille* to yond hill

(p. 38.). *Wiltow fer to day* (CHAUC. C. T. 6969.). For ever the furthe peni *mot* to the kyng (WRIGHT. Polit. S. p. 149.). A swerd *must* with us (TOWNS. M. p. 37.). To I com home I am so irk That farther *may* I noght (p. 155.). Anglos.: Ic him *after sceal* (BÆOV. 2816 Grein.). Fram ic ne *vile* (BYRHTNOTH 317.). *Nelle* ic nu næfre hionon (BOOTH. 36. 2.). Þá Aulixes leáfe háfde, þracia cyning, þát he þonan *móste* (ÆLF. POETRY in Cardale ed Boeth. p. 399.). Ic *let* mine vilne to þe (GEN. 16. 5.). Gif ic hi fástende to heora húsam *lete* (MARC. 8, 3. cf. EITM. Lex. Anglos. p. 168.).

3. Transitive verbs have certainly not often been omitted. If, however, we deduct those cases, in which an obscuration of the primitive form of the sentence has crept in (a subject belonging to historical Lexicography) few ellipsis of this sort are at the command of the living language. At the same time, it must, with the absence of distinction in the case forms, frequently remain doubtful whether an existing part of a sentence has remained as the subject or as the object of a complete sentence. Finally, the distinction between an absolute, and an adverbial case and an elliptical determination of a sentence is not always strictly to be adhered to. See Case.

We may regard as an elliptic case one which has the idea of giving, granting, fetching, bringing, and the like, for its supposition.

A horse! a horse! my kingdom for a horse! (SHAKSP., Rich. III. 5, 4.). *Chairs* here (GOLDSM., G. Nat. M. 3.). *Breakfast* to No. 9. Be quick. (HOLCROFT. He's much to blame 1, 1.). Waiter! — the *snuff-box!* (BULW., Money 3, 6.). *Lights* there! (Rienzi 1, 5.). *Justice*, my Lord, *justice!* (1, 1.). *Way* there! *way!* (SHERID. KNOWLES, Virgin. 4, 2.). *Hoa, sirrahs! More wine!* (Love-Chase 1, 1.).

The notion of offering is likewise absent: *My kingdom* for a horse! (SHAKSP., Rich. III. 1, 1.). *Five hundred nobles* for his head (SCOTT, Rokeby 2, 26.). *My bow of yew* to a hazel wand, Thou 'lt make them work upon the Border (L. MINSTR. 3, 20.). The notion of imprecation is allied: *A pleasant morning* to Mr. Honeywood (GOLDSM., G. Nat. M. 1.). *Pleasant day* to you (BULW., Rienzi 1, 9.), along with the simple *Good morning*, ladies and gentlemen! (TAYLOR A. READE, Masks 2.), where we may supply the verb *have* as in: *Mercy* on us! What dreadful noise is that! (GENTLEMAN, Tobacconist 2, 1.).

Sometimes the verbal notion to speak, utter in speech, is absent: Governor, *good words*, be not so furious (MARLOWE, Jew of M. 5, 2.). *No apologies*, my friend (GOLDSM., G. Nat. M. 4.). *One word more*, hussy, and I shall knock your brains out (GAY, Begg. Op. 1, 1.). *A word* with you, wife (ib.). For my sake, now away! And yet *a word* (SHERID. KNOWLES, Hunchb. 4, 2.). *One word more* — I do not want your thanks (BULW., Alice 4, 6.). How . . . *this* to my face? (GOLDSM., Vic. 31.). Thus the verb is wanting before direct speech: T' whom Satan turning boldly, *thus* (MILT., P. L. 2, 968.). When Adam *thus* to Eve (4, 610.). To whom *thus* Eve (4, 634.) latinizing. Moderns even omit the reference by adverbial determinations, as *thus* and the like, or to the person addressed before the words cited: Then, in a tone apart and low, —

„Ah, little traitress! (SCOTT, *Lady of the L.* 6, 28.). He stepp between — „Nay, Douglas, nay.“ (ib.). Wroth wax'd the warrior — „Am I then Fool'd by the enemies of men“ etc. (BRIDAL 3, 13 Whether we imagine the active or passive to be thrown out most often appear indifferent: *Thus much* on time and place (LEWIS G. I. 17.). Of the hypocrite *no more* (COLERIDGE, *Wallenst.* 1, 10 *Enough* of this; *between ourselves*; but *this* by the way &c.

The verb to drink is absent at the performance of the act: *you, my noble lord of Westmoreland!* (SHAKSP., *II Henry IV.* 4, 1 with which compare the complete form: *I drink unto your glass* (ib.). Hence also: *A deep carouse to you fair bride* (SCOTT, *Minstr.* 6, 8.). *A health to Preciosa* (LONGF. I. 182.).

The older language leaves us here frequently without support, especially the Anglosaxon. The older English dramas present a few instances. He belongs the omission of the notion give or offer: *A straw* for this (Cov. Myst. p. 235.), as well as forms of greeting: *Gyb, good mor* (TOWNS. M. p. 86.). *A, good day*, thou, and thou (p. 87.); often completely: *Have non godne dai!* (WRIGHT, *Anecd.* p. 6.). Ellipses have been taken from Old-French, as: „*Madame mercy!*“ quod I (P. FLOUGH. p. 17.). *Gramercy*, *Madame* (p. 186.); along with *Gramercy*, *Mary* (TOWNS. M. p. 8). The Anglosaxon perhaps belongs here: *Edge* for *eage*, and *tôð* for *tôð* (MAY 5, 38.). The omission of speak, say, seems to rest upon classical precedent. Comp.: *Bona verba!* (TERENT. *Andr.* 1, 2, 33.). *Huic Eumeni* (NEP. 18, 11.). The older English tongue is only too fond of introducing *quoth he*, as the Anglosaxon: *pā cvað he, pā cvað ic*, and in poetry *El* (Hröðgār, Vigláf &c) *mædelode* and the like. Old-English however knows such ellipses as: *But o word er I go* (CHAUC., C. T. 7433.). The toast was *wassayl*, which was answered by *drynkhal* (R. OF GL. I. 11); that is Anglosaxon: *ves hāl*; yet the ellipsis with *to* is explicable from an old mode of speech: *Ilk man þat lous qware him þink Salle say Wosse & to him drink* (cf. R. OF GL., Gloss. II. 696.). And *custe hire . . & g dronk hire hail* (I. 118.).

Elliptic cases, which disclose themselves as accusatives, may moreover suppose intransitive verbs. Here belong especially elliptic determinations of time.

For yet a little while; and the wicked shall not be (Ps. 37, 10) Yet a few hours of gloomy seclusion, and he must die a violent and shameful death (MACAUL., *Hist. of E.* II. 178.); with which compare: *One step nearer*, And I will strike! (LONGF. I. 170.).

In the first instances the notion of waiting, in the second that coming or going seems absent. The passage of the Psalmist runs Anglosaxon: *Gebid āne tytle hwile*, þonne ne byð se synfulla (Ps. 36, 1).

4. A series of exclamations, so far as they are not interjections which have become unclear, or mere vocatives, must be regarded as subjects or as adverbial determinations of sentences originally complete.

Here might belong the substantives accompanied by the article *the* or *a*, which are exclamations of indignation, of surprise and the imprecation of an evil, wherein the name of the devil or the pestilence, and the like, occurs: Where the devil should he let our language? (SHAKSP., *Temp.* 2, 2.). What the devil good can passion do? (SHERID., *Riv.* 2, 1.). But who the deuce thought

seeing you in Bath? (1, 1.). What a *devil* dost thou in Warwickshire? (SHAKSP., I Henry IV. 4, 2.). What a *dickens* is the woman always Whimpering about murder for? (GAY, Begg. Op. 1, 1.). What a *plague* doth the woman mean? (ib.) Why, what a *pos* have I to do with my hostess of the tavern (SHAKSP., I Henry IV. 1, 2.). The *devil*, *devils* without the article, may appear as a vocative, which a *devil* hardly can. We may in some measure compare the battle-cry with a: *A Clifford! a Clifford!* We'll follow the king and Clifford (SHAKSP., II Henry VI. 4, 8.). Men running to and fro shouting *A Monmouth! a Monmouth!* the protestant religion! (MACAUL., H. of E. II. 142.). *An Orsini! an Orsini!* shouted the multitude; *on, on!* (BULW., Rienzi 1, 1), where the article may likewise be absent: He drew his sword . . calling out his usual war-cry, — *Douglas! Douglas!* (SCOTT, Tales of a Gr. F. 11.). I see here nominatives wanting predicates. The substantive *hail* may also be regarded as a nominative: *All hail*, Macbeth! *hail* to thee, thane of Glamis! (SHAKSP., Macb. 1, 3.). Cries, like *peace! silence!* and the like, disclose, on the other hand, accusatives, whereas with other cases, as *Odslike! Odsheart! Ods whips and wheels!* *'Sbloo'd, 'Sbleed! Zounds!* &c. (see I. 427.) along with the notion of asserting, a preposition seems to have been omitted which has remained in other exclamations, while the verbs ask, wish, complain, and the like are to be supplied. For instances of this see the prepositions, especially *by*, *on*, *upon*, *for* &c. Prepositions moreover seem suppressed, as may be the case, for example, with *pity*: Oh! *pity* he is old! (BULW., Alice 1, 6.), with which compare cries like *alack*, *for pity!*

Old-English early offers exclamations with the article: *Fy a debles quap* be kyng (R. or Gl. II. 390.). What *the deville* is this? (TOWNS. M. p. 114.). *The raggyd, the dwylle*, sytt thay in peasse? (p. 63.). Help, *the raggyd dwylle*, we drowne (p. 65.). We may here be reminded of complete sentences, as: The deville me (the, hym, you) spede; the deville hang the bi the neck; the deville the drowne! &c., which not rarely occur. In the battle cry above cited an individual of the same name is originally not invoked, but shouted out with exultation. The address *hail*, *haylle* answers to the Anglosaxon *hælo*, although it is also substituted for the adj. *hæl*. Comp.: *Hail* and clear English (FAIRFAX see Halliw. s. v.). Anglosaxon salutes with the adjective *Hæle vese-ge* (MATH. 28, 9.). Yet salutation is also denoted by *hælo* beóðan (MATH. 5, 27. Cantabrig.). Old-Engl.: *Haylle*, luf Lord! (TOWNS. M. p. 141. cf. 8, 147.). Comp.: *Dronk hire hail* (R. or Gl. I. 118.). Halfsaxon: *jaff hemm hæle* (ORM. 15507.). *Peace* appears often in Old-English as *peasse*, *alle peasse* (TOWNS. M. p. 17, 121.). Comp. Old-French: *Seigneurs*, or *faites pais!* (HAYMONSK. in Bekk. Fierabr. p. 1.). With assertions of the kind above cited *bi*, *by* often stands in Old-English: *Bi Godes sides!* (TOWNS. M. p. 19.). *By* Mahownes bloode! (p. 69.); as in *pite* the prepos. *for*: *Alas for pite!* that Percy thus was spylt! (SKELTON I. 10.).

Among elliptic exclamations we have also partly to reckon the frequent *what!* whose case remains undecided. It retains the character of an interrogative word, with which is often mingled the expression of astonishment, surprise or indignation. It is attached to the thought of the speaker or of another, stands more

isolated or in immediate relation to a collateral sentence with *if* *though*, *although* &c.

What, *Hal!* how now, mad wag! (SHAKSP., I Henry IV. 4, 2. „I never heard of him“ — „*What!* never heard Of Richard Cricket!“ (SHERID. KNOWLES, Hunchb. 3, 1.). And all is true then is it, which they tell me? *What!* quite? (LEIGH HUNT. Leg. Flor. 1, 1.). — *What*, if we find some easier enterprise? (MILT. P. L. 2, 344.). And in a moment Of irritation, *what* if he, for once, Forgot himself? (COLERIDGE, Picc. 3, 1.). And *what* if call my servants, and give thee to their charge (BULW., Rienzi 5.). True, I have money. *what* though I have (MARLOWE, Jew of M. 4, 1.). *What* though she be a slave, she may deserve him (SOUTHERN, Oron. 2, 1.). *What* though the places of their rest N priestly knee hath ever press'd? (WHITTIER. P. p 79.). *What* although tyranny and impious hate Stand sheltered by a father hoary hair? (SHELLEY, Cenci 1, 3.). The expression of the question is in some measure effaced in the invocation *What* ho!

The nature of the interrogatory as such does not come out clearly; the completion of the ellipsis is various according to the context. *What* may in part interchange with *how*: *How*, if she be black and witty? (SHAKSP. Oth. 1, 1.). A weakening of *what*, such as Grimm assumes in the otherwise unclear passage: Sweet knight, I kiss thy neck: *What!* we have seen the seven stars (SHAKSP., II Henry IV. 2, 4.), comparable with the Anglo-Saxon *hwæt*, does not seem to exist. That depression of *what* into the slightest reminder of the question is to be met with even in Old-English: „Fader!“ — „*What*, son?“ (TOWN. M. p. 39.). *What!* now const thou a god (WRIGHT, Anecd. p. 9.). „*What!*“ quod the priest to Perkyn, „Pete as me thynketh, Thou art lettred a litel“ (P. FLOUGHM. p. 146.). But *wh* and she my bales bete, And be to me curteis and swete (ROM. OF THE RO. 4441.). *What* though thin hors be bothe foul and lene? (CHAUCER, C. 16299.). Halfsaxon: *Whatt* Abraham, *whatt* Moyses, *Whatt* tiss annd ta profete, Ne saghenn þe; nohht Drihhtin Godd Inn his goddeunnde kinde (ORM. 19429.). In the invocation the Old-English often uses *what*: *What* Nicholas! *what*, how, man, loke adoun (CHAUC., C. T. 3477. cf. 3366.). The combination of *what* with collateral sentences reminds us in part of the Latin expression: *Quid? quod* salus sociorum summum in periculum vocatur (CIC. Fam. 4, 8.). Yet this usage is also peculiar to the Anglo-Saxon: *Hwæt* gif hit unclæne beoð fixas? (THORPE, Anal. p. 106.). The Anglo-Saxon *hwæt!* else appears as a particle of exclamation with an almost vanished colour of a question. It stands not only in the address with and without another interjection: Eā lā *hwæt* ge sāvon hū ēgeslice gegaderode være eorðkyningas (PS. 47, 4.). Adam sprāc: *hwæt* þu Ewe hæfst yfele gemearc uncer sylfra sið (CAEDM. 788.), as in conversation generally: Ageaf ansvar *hwæt* me min fader hider onsende (COD. EXON. 261, 26.), but also in narrative, even in the outset of poetic narratives, as: *Hwæt* ve Gārdena in geādagum beoð cyninga þrym gefrunon (BEOW. 1. cf. ANDR. 1. Juliana 1.). — *Hwæt* þā Job ārās and tōtār his tunican (JON. ETTM. 4, 34.). See GRIMM. 4, 448. ETTM. LEX. BOUTERWIK, Gloss. v.: In Old-English we find similar in addresses like: Peasse byd I: *what*, lett be youre fare (TOWN. M. p. 114

The Verb in the Predicate according to its Voices, Tenses and Moods.

Voices of the Verb.

The Active.

The active is the form in which transitive as well as intransitive verbs appear which denote the activity and movement in time proceeding from the subject and directed outwards, or the internal activity. (See Vol. I. 312. 385.). In a syntactical regard and according to their historical development the periphrastic forms of the active are here to be discussed, which constitute the so-called periphrastic conjugation of the verb, yet are essentially limited to the present and preterite.

1. Of various use, and extending most widely through the tenses, is the periphrasis by the verb *be* with the participle of the present.

If we compare the sentences *He studies his ease* and *He is studying his ease*, the distinction of meaning does not lie in the image of duration immediately presented by *is studying*, since all activity can be represented only in a flowing, or in a certain duration, whose greater or less extent is not decided by the verbal form. The participial form *studying*, however, which, as a predicative determination, mingles the verbal character with that of the adjective, readily awakens the image of a continuance at that time, and *He is studying his ease* therefore takes a middle place betwixt *He studies his ease* and *He is studious of his ease*, predicating in a general way the quality of the subject. That the image of an enduring activity is not always absolutely felt in the periphrasis is proved by the more particular consideration of it.

Modern-English in this periphrasis makes chiefly prominent the meaning of continuance, or, the being engaged in an activity at that time, and determinations of time often serve to support this meaning.

Is old Double of your town living yet? (SHAKSP., II Henry IV. 3, 2.). Still to himself he's *muttering* (SCOTT, Marm. 1, 26.). We are *journeying* unto the place of which the Lord said &c. (NUMB. 10, 29.). The agitation was still mainly in the higher classes, but it was *gradually descending* to the lower (LEWES, G. I. 15.). I have been *considering* that I grow old and infirm (SHERID., Riv. 2, 1.). I have been *starving* with him ever since I saw your honour last (Trip to Scarb. 1, 1.). Shall there *be* gallows, *standing* in England when thou art king? (SHAKSP., I Henry IV. 1, 2.).

Inchoative activity is partly denoted thereby: *Is she coming to herself?* — *Her eyes are opening.* (COLERIDGE, Wallenst. 4, 3.). My heart *is breaking*, and my eyes are dim (TENNYS. p. 99.); when the noncompletion of an activity may be at the same time indicated: O friends, why come not on these victors proud? Ere while they fierce *were coming* (MILT., P. L. 6, 609.). I was going

to write to you on a little matter of business (SHERID., Riv. 2, 1.). He *was proceeding* when Mr. Allworthy interposed (FIELD., T. Jon. 3, 3.).

That the idea of a continuous activity moreover often recedes is shewn by passages like: All that stood dark and drear before the eye Of my stray'd soul, *is passing* swiftly by (TH. MOORE p. 334.). Slavery and the evils by which slavery is everywhere accompanied *were fast disappearing* (MACAUL., H. of E. I. 21.); as, conversely, the denoting of continuity is not limited to that periphrasis: Still in his conscience *burns* the sting (SCOTT, Marm. 4, 15.). Still on the spot Lord Marmion *stay'd* (4, 30.).

The periphrasis is rare, even in the participle of the present, before another: I have a kinsman . . . To whom *being going*, almost spent with hunger, I am fallen in this offence (SHAKSP., Cymb. 3, 6.).

The tendency is familiar in modern times to make the present participle in this connection pass over into the middle-passive meaning: A . . . Reformation, Which always must be carry'd on, And still *be doing*, never done (BUTL., Hud. 1, 1, 202.). The horses *are putting* to (GOLDSM., She Stoops 4.). Still every night, when the great square *is illuminating*, and the casinos *are filling* . . . a bell is rung as for a service (ROGERS, Italy, Marsolini). This practice seems to have occasioned modern authors to transfer the periphrasis directly to the passive, as Longfellow: The great question of religious liberty against the Spanish inquisition *was being settled*. See FIEDLER, Gr. II. 2.

This periphrasis as also familiar to the older tongue with actions with which a continuance for a time may engage the mind: There the kyng Porus *was* In the strete *conseilynde* (ALIS. 5481.). Also the kyng *was meruelynde*, A cry he hereth gret byhynde (5314.). Ther hope I that they *be dwelland* (Town. M. p. 278.). John *be* thou here *ahydand* (p. 167.). Thou *was* alway welle *wirkand* (p. 23.). *Syngynge* he *was*, or *floutynge*, al the day (CHAUC., C. T. 91.). We *han ben waytynge* al this fourteenight (931.). Comp. Hafsaxon: Him *weore fuliende* fifti pusende (LAȜAM. II. 565.). *preo dæies wes* þe king *wuniende* pere & þan feorðe dæie to Tintaieol he *wende* (II. 383.). Yet the periphrasis is often used without any perceptible occasion: And Nicolas *is* nought *taryng*; With muche ost he *is comyng* (ALIS. 921.). Leif brother let us *be walkand* (Town. M. p. 10.). Mercy and gromericy, now may I *be seyand* (Cov. Myst. p. 387.). The thrydde day *hens ye schul ben expirand* (ib.). Hafsaxon: And alle his [his] hird-men þat uore *murnende weoren* (LAȜAM. II. 338.). The Anglosaxon, in the translation of the Bible, has often chosen this periphrasis corresponding to allied Greek turns: Johannes *vās* on vēstene *fulligende* and *bodigende* dædbōte fulriht (MARC. 1, 4.). (ἐγένετο . . . βασιλεύων . . . κηρύσσων). He *vās bodigende* . . . and deofol-seocnessa *ūt-ādrifende* (1, 39.). (ἦν κηρύσσων . . . καὶ τὰ δαιμόνια ἐκβάλλων). þā *vās* hys fader and hys mōder *vundrjende* (LUC. 2, 33.). (ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμαζόντες); where the English translation has the simple imperfect. The endeavour also often appears to give to the action the stamp of a certain perpetuity: Hi ealle þā on þone cnyning *verrot feohtende* oð þāt hý hine ofslegene hāfdon (SAX. CHR. 755.). On þāre (store) *vās* Vihtred *sittende* (694.). Eā lā! reovlic and vēpendlic tid *vās* þās gearo þe svā manig ungelimp *vās forð-bringende* (1087.). þā þāt Mōd þā pillā sār *cveðende vās*, and þis leoð *singende vās*, se Visdōm þā . . . him blifur eāgum on lōcude (BOETH. 5, 1.). Frequently however no such motive is to be discovered. þus dēð ūre Drihten eallum eōvrum feōndum þe *feohtend*

beoð við eov (Jos. 10, 25.) (who will fight against you). *Hý við pone here rinnende værun* (Sax. Chr. 867.) (they vanquished). *Drihten vās pā sprecende tō Miose, þus cveðende* (Deuter 32, 48.). *pā ealle pā hālgan þys væron gehyrende . . . hig væron cveðende to þære Helle: Geopena þýne gatu* (Ev. Nicod. 27.). *Adam vās pā nyðer āfellende and pās Hælendes cneov cysende* (30.). In the weakening of the periphrasis the Old-French agreed with the Anglosaxon: Quant ils ouïrent leurs gens qu'encement *sont disans* HAYMONSK. ed. Bekk. 109). *Gardés ne le soyés nulement couroussans, ne ne soyés en lieu c'on li soit meffaisans* (115.). *Eschievés les mauvais, où les serés trouuvans* (119.). Hence perhaps often this turn in Romance poetry, so far as it flowed from a Romance source. If we look at a picturesque representation of the situation, that is at least essentially weakened.

Nearly allied to those above named above named was the periphrasis in Anglosaxon by *veorðan*, to become, with the participle of the present. As little as this verb with the participle of the perfect in the periphrasis of the passive denotes the mere commencement of an action [Osvine cyning *vearð of slegen* (Sax. Chr. 651.)], so little it serves with the participle of the present merely to denote inchoative activity; it rather expresses the actual presence or performance of it: *pone Hælend vrēdon and sædon for manegum yfelum dædum, and he ne wearð næfre nane vȳrcende* (Ev. Nicod. 2). *Se rýnel . . . wearð þam Hælende geeāsmēdende* (5.). This periphrasis has not passed into English.

2. The periphrasis of the present, the preterite and the imperative by *do* with the infinitive of transitive and intransitive active verbs has become a widely diffused practice in modern English, but has not been extended to such verbal forms as have already been augmented by periphrasis, or have arisen by the accession of *be*, *have*, or so called modal verbs. The latter is because the idea of *doing* cannot be well immediately referred to aught else than an action. In the imperative, *be* and *have* are certainly admissible after *do*. The placing the general notion of activity before the particular is certainly a superfluity; it may however serve to render prominent the notion of activity thus periphrased, upon which too, unless rhetorical reasons prevail, the stronger accent falls. The employment of this form, of expression, however, owes its origin not so much to an intentional emphasis as to the agreeable diffuseness of popular speech.

We meet with the periphrasis with *do* in affirmative and interrogative, as well as in imperative sentences; it has become the general rule in negative and interrogative sentences. We shall first consider the modern English usage in its extent, in order to pursue the history of this mode of expression.

- a) In indicative sentences, in which this periphrasis was first used, it is of more limited application in modern times, unless the notion of activity is to be made prominent. A decided emphasis is not evident. This is good also of affirmative sentences.

And deeper than *did plummet ever sound*, I'll drown my book (SHAKSP., Temp. 5, 1.). *I do beseech* you (3, 1.). Thou *didst love* York, and I am son to York (III Henry VI. 2, 6.). Still *doth* this man . . . *Batter* our walls (MARLOWE, I Tamburl. 5, 1.). *I do set* my bow in the cloud (GEN. 9, 13.). Thou with eternal Wisdom *didst converse*, Wisdom thy sister, and with her *didst*

play (MILT., P. L. 7, 9.). She gave me of the tree and . . . *eat* (10, 143.). This hairy meteor *did denounce* The fall of sce (BUTL., Hud. 1, 1, 247.). In th' holsters . . . Two aged p . . . he *did stow* (1, 1, 391.). The arts of deceit and cunning *do* continually *grow* weaker (TILLOTSON, Serm.). Rarely . . . *did* wrongs of individuals *come* to the knowledge of the public (MACAUL., H. of E. I. 32.). As vainly . . . *did* the citizens of . . . *gossa stand up* against Philip the Second (I. 42.). I *do* with my father, that this cruel war was at an end (COOP., 1, 1.). Why you *do look* remarkable thoughtful (OXFORD, I Killed 2, 1.).

A particular emphasis enters where the notion of the act stands opposed to a negation or where its accentuation appears otherwise required by the context, when the accent commonly falls upon the verb *do*.

"Royally? Why it contains no king?" — "Yes, my good . . . It *doth contain* a king." (SHAKSP., Rich. II. 3, 3.). Could as . . . envy, they had envy'd here; And some *did envy* (YOUNG, N. 4, 443.). He knows thee not. But I *do know* thee (COOPER, Picc. 5, 2.). I think he might have mended; And he *did* . . . (LONGF., II. 16.). "Sure you don't say so, Mr. Jobson?" — "I *do say* so." (SCOTT, R. Roy 9.). We have Upper, speaking classes, who indeed *do 'speak'* as never man spoke before (COOPER, Past a. Pres. 3, 13.). "Don't you remember a little or girl . . .?" — "Ha! ha! I *do remember* one, with such a n . . . laugh and bright eye." (TAYLOR A. READE, Masks 1, 1.).

In negative assertions the literary language gives to the negative sentence with *not* the periphrastic *do* in a smaller measure than the language of conversation, which almost always makes it a conventional necessity.

I *did not see* your grace (SHAKSP., Rich. III. 2, 3.). Nor . . . they *not perceive* the evil plight In which they were (MILT., L. 1, 135.). Music so softens and disarms the mind, That . . . an arrow *does* resistance find (WALLER, P. Edinb. 1777. I. 1.). He *does not care* a pinch of snuff for her (MURPHY, Way to him 1, 2.). I *don't beat* my drum here to insnare or inveigle man (FARQUHAR, Recruit. Officer 1, 1.). We *don't down* *deny* it neither (12, 3.). I *don't recollect* you (DICKENS, Pi 2, 19.). You *didn't know* me (ib.). By Heaven he *does change* (TALFOURD, Jon. 2, 1.). Monmouth *did not lead* a . . . mob to attack good soldiers (MACAUL., H. of E. II. 181.). . . . *not hear* the dog howl (TENNYSON p. 139.). Particular words may also here fall upon *do not* in an opposition: I wish . . . had known him, gentlemen. On second thoughts, gentlemen *don't wish* you had known him (DICKENS, Pickw. 2, 20.). Negations, in which other negations, as *never*, *by no means* & attributive determinations of negative nature, are treated analogously to affirmative sentences.

Frequently, especially in the more noble language, *do* finds place.

Your grace attended to their sugar'd words, But *look'd* n . . .

the poison of their hearts (SHAKSP., Rich. III. 3, 1.). Banishment! It *comes not* ill; I *hate not* to be banish'd (TIMON 3, 5.). It *lies not* in our power to love or hate (MARLOWE, Hero a. Leand. 1.). Home when he came, he *seem'd not* to be there (2.). A fairer person *lost not* Heav'n (MILT., P. L. 2, 110.). Dire hail, which on firm land *Thaws not* (2, 589.). He *drew not* nigh unheard (3, 645.). Is good a pill we *dare not* chaw to know? (DUNNE, P. Edinb. 1779. I. XCIV.). She *left not* her mistress so easy (FIELD., J. Andr. 1, 9.). The diminutive epithets *appear not* to me as expressions of levity (POPE, Lett.). The distance . . . *exceeds not* an hundred miles (GIBBON, Decl. 6.). If I *shrink not* from these, the fire-arm'd angels (BYR., Cain 1, 1.). I *sought not* to be born (ib.). Till I killed a foe . . . *Knew I not* What delight was else on earth (SKELLEY, Cenci 1, 1.). You *came not* here to act a panegyric (COLER., Picc. 1, 4.). I *heard him not* (ROGERS. Italy, An Advent.). Many other verbs are treated analogously to modal ones, even in common life; hence *I dare not*, *I need not*, and the like.

- b) Interrogative sentences have adopted the periphrasis by preference.

The affirmative question is not treated essentially otherwise than the negative.

Do you love me? (SHAKSP., Temp. 3, 1.) *Do you mean to stop any of Williams wages?* (II Henry IV. 5, 1.) *Doth the man of war stay all night?* (ib.) *What do you spy?* (Troil. a. Cress. 3, 1.) *Why dost thou frown?* (MARLOWE, Lust's Domin. 1, 1.) *Did I request thee, Maker, from my clay to mould me man?* (MILT., P. L. 10, 743.) *Wherefore didst thou beget me?* 10, 762.) *Why do the prodigal elements supply Life and food to me?* (DUNNE I. 159.) *How do you mean by instinct?* (MACKLIN, Man of the World 3, 1.) *Dost thou see them?* (TALF., Jon. 2, 1.) *Does the harp of Rosa slumber?* (TH. MOORE p. 58.). *Did he pass this way?* (SKELLEY, Cenci 2, 1.) *Where did you pick him up?* (BOURCAULT, Lond. Assur. 1.) *Why does he bind his eyes?* (PLANCHÉ, Fortunio 1, 2.).

But a place in the affirmative question is frequently conceded to the simple verb, and not merely in the olden time.

Hear you this, Triton of the minnows? mark you His absolute shall? (SHAKSP., Coriol. 3, 1.) *Wherefore weep you?* (TEMP. 3, 1.) *Seest thou this woman?* (LUKE 7, 44.) *Seest thou yon dreary plain?* (MILT., P. L. 1, 180.) *What call'st thou solitude?* (8, 639.) *Why sleep'st thou Eve?* (5, 38.) *Why swell'st thou then?* (DUNNE I. 158.) *Talk they of morals?* (YOUNG, N. Th. 4, 781.) *Ask you the cause?* (7, 1188.) *What think you, captain?* (FARQUHAR, Recruit. Officer 5, 3.) *What signifies it whether a man dines at home or abroad?* (COLMAN, Jeal. Wife 1, 1.) *Who knocks so loud, and knocks so late?* (SCOTT, L. Minstr. 2, 2.) *How fares my pensive sister?* (TALF., Jon. 1, 2.) *What wages, sir, give you?* (PLANCHÉ, Fortunio 1, 2.) *How came you so?* (ib.) *Who pawn'd her father's spoons?* (ib.) *Who dines with Mr. Vane?* (TAYLOR A. READE, Masks 1, 1.) *Whence come ye?*

(SHELLEY, *Prometh.* 9, 4.) Who *slew* him? (BULW., *Rienzi* 1, 1.) If the question takes the form of the affirmative sentence, this is a matter of course: I trample thee! thou *lingerest*? (SHELLEY, *Prometh.* 3, 1.) He *sunk* to the abyss? (3, 2.)

The negative question leaves less play to the simple verb.

Do you not hear me speak? (SHAKSP., *Temp.* 2, 1.) *Did not* I bind you on your lives to watch, That none disturb'd us (MARLOWE, *Lust's Domin.* 1, 1.) Why *did not* you complain this vile act? (5, 1.) Why *dost not* thou know them? (Faust. 1, 2.) *Don't* you think he seemed to be good-natured (GOLDSM., *Vic.* 5.) Who *does not wish* for freedom in all degree of life? (MRS. CENTLIVRE, *Wonder* 1.) It blows across the tower *dost thou not fear* It bear infection with it? (TALF., *Ion.* 2, 1.) O Isabel! *dost thou not see* A shape of horrors here? (TIL. MOORE, p. 84.)

Nevertheless the periphrastic form sometimes yields to the simple one, even here.

"Has he ask'd for me?" — "Know you not, he has?" (SHAKSP., *Macb.* 1, 2.) Why *streams* it not that I may write afresh? (MARLOWE, *Doct. Faust.* 2, 1.) Look, sirs, *comes* he not? (6, 4.) *Who looks* on that, and *sees not* in himself An awful stranger? (YOUNG, *N. Th.* 4, 494.) And wherefore *pluck'd* ye not the tree of life? (BYR., *Cain* 1, 1.) *Heard* ye not the proclamation? (BULW., *Rienzi* 2, 8.) *Feelest* thou not, O world, the earthquake of his chariot thundering up Olympus? (SHELLEY, *Prometh.* 3, 1.) Who *knows* not what massacrings and harryings there have been? (CARLYLE, *Past a. Pres.* 3, 13.)

- c) In imperative sentences the use of the periphrasis falls preponderantly to the negative side.

In the affirmative sentence the periphrasis rarely appears without particular emphasis, in comparison with the simple imperative form which here remains the rule.

Cousin throw down your gage, *do you begin* (SHAKSP., *Rich. II.* 1, 1.) I prythee, *do thou stand* in some by-room, while I question my puny drawer (*I Henry IV.* 2, 4.) *Do thou stand* for me, and I'll play my father (*ib.*). *Do thou*, great Liberty, *inspire* our souls (ADDIS., *Cato* 3, 5.) My hand trembles so I can't write a word. *Do you write* Garnet (GOLDSM., *G. Nat. M.* 4.) If Pope, whose fame and genius, from the first, *Have foil'd* the best of critics, needs the worst, *Do thou essay* (BYR. p. 318.) You are here very fortunately to inspect my carcass; but *do lay* aside that rascally saw (COOP., *Spy* 9.)

The negative imperative sentence is equal to the negative affirmative, yet the use of the periphrasis has not become general till modern times.

Do not quarrel with us (SHAKSP., *Much Ado* 5, 1.) *Do not be frighted* (DEFOE, Robins. ed. Tauch. p. 192.) *Don't let* your simplicity be imposed upon (SHERID., *Riv.* 1, 2.) *Don't dare* to breathe the same air . . with me (2, 1.) *Nay' don't look grave* (FOOTE, *Liar* 1, 2.) *Don't press* me any farther (CUMBERLAND, *Brothers* 2, 2.) *Don't be uneasy* (COLMAN, *Jeal. Wife* 1, 1.)

Do not chide me (TALF., Jon. 1, 1.). Pray *do not* let him see you in this state (BOURCIC., Lond. Assur. 1.). Pray *don't take* on so (PLANCHÉ, Fort. 1, 1.).

The instances of the employment of the imperative with the negation, formerly numerous, are not rare even now, particularly in the more noble style.

Read not my name there (SHAKSP., Rich. II. 5, 3.). *Blame not* this haste of mine (Tw. Night 4, 3.). *Fear not*, Abram (GEN. 15, 1.). *Hide not* thy face from me (Ps. 102, 2.). *Swear not* at all (MATTH. 5, 34.). Then *blush not*, Fair (WALLER, P. Edinb. 1777. I. 101.). O *write it not*, my hand (POPE, Eloisa). *Fear not* for me (JOHNS., Dinarb. 31.). *Expect not* Galas (COLER., Picc. 1, 1.). *Draw not* your hand away (1, 4.). *Keep not* at thy lot (BYR. p. 308.). *Smile not* at my sullen brow (p. 451.). *Weep not* (SHELLEY, Cenci 2, 1.). *Ver not* thou the poet's mind With thy shallow wit (TENNYS. p. 41.).

The combination of the infinitive *do* with the periphrastic *do* itself in the various forms of the sentence is striking. It belongs to modern times.

Nor *did* he *do* her any ill (BUTL., P. Edinb. 1777. III. 171.). There thou *didst do* indeed an act divine (ROGERS, Italy, Genoa). We *did not do* these things in the good old days of Ivan IV (BULW., Dever. 5, 2.). How *do* you *do* to-day? (SHERID., Sch. for Sc. 1, 1.) How *do* you *do* my boy? (OXENF., Twice Killed 2, 2.).

The weight of the periphrasis stands in general in the inverse relation to the frequency of its use. We not seldom find the simple and the periphrastic forms of expression used indifferently alongside of each other, even formerly: *Forsake* thy king, and *do but join* with me, And we will triumph over all the world (MARLOWE, I Tamburl. 1, 2.). Why *chide* ye with me? Wherefore *do ye tempt* the Lord? (Exod. 17, 2.).

The periphrasis goes far back into Old-English; its traces are however lost in the Halfsaxon. It nearly coincides with regard to its origin with the similar use of the Old-Highdutch *tuon* with the infinitive, which is not rare in the twelfth and thirteenth centuries, and very common in subsequent times. The employment of *do* in affirmative indicative sentences is the most ancient.

Corineus with hys company as heo *dude honte pere* (R. or Gl. I. 16.). What did pis burgeis? . . . Pe may & hir herneis *did led* vnto pe kyng (LANGTOFT II. 236.). In the ballad and romantic poetry *do* frequently appears: With the Douglas *did* he *dey* (PERCY, Rel. p. 4. II.). His hondes *did* he *weal* and *wryng* (8. II.). And ever she *doth lament* and *weepe* (13 II.). Many a kinge . . . *Did sue* to that fayre ladye (ib.). Fayre Christabelle *did dye* (15. II.). Anon he *dude caste* his charme (ALIS. 104.). Y wol beo wroke, in alle wyse, Of tho that *dudyn* me *dispyce* (3171.). So sayne all that hyr *do see* (Ipom. 117.). — The periphrasis was decidedly popular: Into the churche when thou *dost gon* (HALLIW., Freemas. 605.). Into the halle when thou *dost wende* (715.). Lett us wend hens Or any *do us dere* (TOWN. M. p. 137.). Fful hertyly *do I love* the (Cov. M. p. 49.). Negative sentences are rare: That he no bondemon prentys make, Ny for no covetyse *do hym take* (HALLIW., Freemas. 129.).

In the interrogative form *do* stands with or without the negative

especially in dramatic poetry: Fader why *do ye wepe?* (CHAUC., 15918.) How *dost* thou *fare?* (COV. M. p. 150.) *Dede not* the a *plese* þow ryght welle? (p. 136.) *Dude* þe hym se? (p. 196.)

The same is true of the imperative sentence in the affirm form: How wolt thou quite the? *do say* (WRIGHT, Polit. S. p. 220.) *make* the redy (TOWNS. M. p. 38.) *Do telle* me fast (p. 126.) *Do go* furthe (p. 118.).

We might suppose that an original factitive import of this *do* expression has become weakened in the course of time. As *tuon* in glosaxon, *do* occurs in Old-English with the infinitive in the meani *letan*, facere: And *dide* hem *sweren* on his *swerdes* (P. PLOUGHM. p. Anon he *doth* his bemen *blowe* (ALIS. 1850.). The time eke that c geth all And all *doth waze* (ROM. OF THE ROSE 388.); where doubt arise as to the interpretation, for instance in: He *dude noumbre* his knyghtes (ALIS. 1396.), which we may regard as a periphrasis of proper activity of the subject.

Yet it seems more natural to explain the periphrasis by the ha causing a preceding verb to be represented by *do* in the further c of the speech, a usage extending from the present tongue into Anglosaxon: They *love* not poison that *do* poison need, Nor *do* I (SHAKSP., Rich. II. 5, 6.). *It* (sleep) seldom *visits* sorrow; when it *It* is a comforter (TEMP. 2, 1.). *Embrace* me, Gaveston, as I *do* (MAYLOWE, Edw. II. 1, 1.). *You* have sworn that you loved me *I do* (COOPER, Spy 6.). I *die* with pain — in sooth I *do* (TU. M. p. 21.). My brightest hopes *giving* dark fears a being, As the light the shadow (LONGF. I 203.) — Along with this we may mention the bination of the imperative *do* with a second, preceding or following perative, a reduplication by which the urgency or desire of the p commanding is made known: *Step* after him . . *do* Trim (STERN Sh. 6, 6.). *Do*, my dear aunt, *let us hasten* to prevent them (SH Riv. 5, 1.).

In Old-English, Hallsax. and Anglos. the representation of a præc verb by *do* is very common: He us *konteth* ase hund hare *doh* (WR Polit. S. p. 152.). And deleth in devynté, As dogges *doth* bone PLOUGHM. p. 472.). The Emperour . . *rydethe* not as othere gret I *don* beþonde (MAUNDEV. p. 241.). Hallsaxon: No *bivan* ich hit noht ah *dude* we alle clæne (LAJAM. II. 628.). Lauerd king *hercne* me ich *dude* þe (II. 634.). Anglos.: þa *behidde* Adam hine and b eac svā *dide* fram Godes gesibbe (GEN. 3, 8.). þāt þu *grāpje* on i dæg, svā se blinda *dēð* on þistum (DEUTER. 28, 29.). Svā þāt he r mā on his deāðe *ācvealde* þonne he ær cucu *dyde* (JUDIC. 16, 30.) — *do* has to be completed by the infinitive of the preceding verb a substantive notion of the activity seems a matter of course, as is expressly done both in the older and in the modern English tongue: as we *stodyn* so *dede* thei *stond* (COV. M. p. 270.). And thus Fiel says: As the drunken mirth of the English generally *ends* in a t so *do* most of their battles *end* in friendship.

As to the combination of the verb *be*, as well as of ver motion with infinitives, in which a periphrasis of a si notion of activity can be found, see the section treating of infinitive.

The Passive.

1. The english passive, formed by the union of tenses of *be* the participle of the perfect of transitive verbs, agrees compl

with the French passive, so far as this is formed by *être* with the corresponding participle. For, although Anglosaxon employed *resan* with *beon*, along with *reorðan*, to form the passive, yet neither are all forms of the passive developed from *be* mixed with other stems to be explained by the Anglosaxon, nor is the gradual abandonment of *reorðan* to be explained otherwise than by the influence of the French principle of formation, whose encroachment was supported by the forms common to the Anglosaxon and the French. The forms *I am, was, have been, shall be* etc. loved were early employed in Old-English. See Vol. I. 324.

In Hallsaxon the forms *have been, had been* loved seem rarely to occur; others exist: *piss boc is nemnedd* Ormulum (ORM. Praef. 1.). *Sannt Johan was her to manne streonedd* (ORM. 255.). *He shall borenn ben* (161.). *Mine wordess patt filled shulenn ben* (214.). *Crist mað þurh Amminadab full well ben bitacnedd* (Praef. 7. 17.). The present form of *beon* still commonly stands for the future: *Giff icc make win . . itt þep makedd þurh patt mahbt patt icc off befine brobbhte* (ORM. 14354.). *Þu hafuest beon over-cummen* (LAJAM. I. 355.). *Inome hadde ibeo þe king* (I. 376.). In Anglosaxon present, preterite and future commonly so present themselves: *Svā hit gecveden is* (dicitur) (SAX. CHR. 1003.). *After vālsvenge veā vās ārrered* (CAEDM. 984.). *Ela denu bið gefyllid* (LUC. 3. 5.). Yet the form *bið* also sometimes comes in for the present: *Me hvilum bið forvyrned þurh vider-steall villan mines* (COD. EXON. 268, 31.). As to the periphrasis of the future see below, Future.

In Old-English the use of *worthen* in the formation of the passive extends down to the fourteenth century; yet we find this verb in later times only in the present, and mostly with an evident reference to the future. Comp. the passages cited Vol. I. p. 324. and moreover: *Þat Londone ys now cleeped, and worp euermo* (R. OF GL. I. 44.). And now *worth* this Mede *y-maried* Unto a maused sherewe (P. FLOUGH p. 30.). To-morwe *worth y-maked* The maydenes bridale (ib.). *Gef ye doth me lawe and right, No worth y to-draue no an-honge* (ALIN. 3985.). — Hallsaxon also periphrases the passive in the tenses of the present and the past by *wurpen*, although the present, as in Anglosaxon, often serves as the future: *Hu mað piss dede wurpen don?* (ORM. 2267. cf. 2067.). *Annd flep . . patt he ne wurpe weled* (16742.). *Dannkedd wurpe min Drihtin!* (4824.). *Þer inarð sone for-wunded ful sære þe king of Norðhumbre* (LAJAM. III. 202.). Anglos.: *Gif eazle gelāmed veordeð* (SCHMID. Gess. der A. S. p. 3, 39.), and so often in laws: *Þāt is se æfel þe no gēodod veordeð* (COD. EXON. 100, 11.). *Osvine-veard ofslagen* (SAX. CHR. 6. 1.).

2. As to the union of the participle of the perfect with the forms *am* and *was* the following is to be observed with regard to the relation of time.

The participles of the perfect of verbs which suppose a simple act, or denote an activity whose tendency is directed to a conclusion, among which must be reckoned the great number of transitive verbs, denote, in their union with *am, was*, very commonly, although not exclusively, the completed activity, so that they rather give forms answering to the perfect and plusquamperfectum than present and imperfect forms. Thus arise tenses analogous to the Latin *missus, edoctus, percussus* &c. *sum, eram*. Only those verbs do not readily come into this case, which by their nature denote a continuous activity, an inclination, tendency, and the like, as, esteem, honour, love, hope, admire, fear, hate, despise, feel &c., although the boundaries are not to be exactly determined.

In Cambria *are* we *born*, and gentlemen (SHAKSP., Cymb. 2, 1.). What says he now? — „Nay, nothing; *all is said*.“ (2, 1.). Say, *is* my kingdom *lost*? (3, 2) „He *is taken*. Given him up to the Emperor.“ — „Who has been *taken* *is given up*?“ (COLER., Picc. 4, 1.) Now mayest thou slay thy work *is done* (MRS. HEMANS p. 104.). *Are* you *struck* (BULW., Lady of Lyons 1, 1.) Then this land *was* famously With politic grave counsel (SHAKSP., Rich. III. 2, 3.). She the urn wherein *was* *mir'd* The Persian Atar-gul's perfume (Bride 1, 10.). The barley *was* just *reaped* — its heavy Lay on the stubble field (BRYANT p. 95.).

The participle offends borders in this case very hard meaning of the adjective, so that it rather appears as a dative adhering to the subject, in which the notion of the activity yields to that of the resulting condition. Hither referred some of the instances just cited. The hybrid in the participle approximates more or less to the adjective, its verbal force may die out completely.

She *'s wedded*; her husband *banished*; she *imprison'd* (Cymb. 1, 1.). The very door-step *is worn* with my feet (JERROLD, Rent Day 1, 5.). *Am* I not *blest*? (BULW., Lady 2, 1.). I *'m* so *tired* (DOUGL. JERROLD, l. c. 2, 1.). His *glazed*; He raised his arm (BYRN., Giaour).

These mingling references of the participle to the ending of the word and to its result belong to the ancient language. Old-Engl.: Tru we may, He *is borne* this day (TOWN. M. p. 93.). Alas, alas, *thi lorne!* (p. 61.). Do al pis *was ydo.* þe kyng, ar he wende, Le in Euerwik pis lond for to amende (R. or Gl. I. 143.). In *tha prented* the forme of his body (MARSHALL, p. 62.). To ech a tale tolde Hire tonge *was tempred* to lye (P. PLOUGHM. p. 4.). Fetis fynghes *Were fretted* with gold wyr (p. 28.). Halfsax.: Hiderr a to þe piss blisse þe to kipenn (ORM. 209.). An hird tatt off Ele sprungenn annd *was strenedd* (559.). Acc whas itt iss patt *wa Wipp* fulle trowwpe onn Criste . . Niss he rihht nohht forrfære ziff patt te laffdig bære child. Annd *waddedd* nohht ne *wære* (20 the auxiliary verb here always answers to the Highdutch sein, no den, so too in Anglos.: þā ne *synd æcennede* of blōdum . . ac h Gode *æcennede* (JON 1, 13.). Leof vūs *āsunnen* (was sung) (BROV

3. Only the transitive active is originally capable of transition into the passive form, and its accusative object by this transmutation the subject of the sentence. English far beyond this restriction, common to so many tongues. See p. 319. In English this formation seems to have proceeded from the coincidence of the forms of the dative and of the accusative, and it may not surprise us, if with the loss of the former original dative, even where it is felt decidedly as a personal transformation into the subject of the passive is allowed. *I given* in charge (SHAKSP., II Henry VI. 2, 4.). Comp. A with the passive.

The formation of a passive from verbs with the dative has little in ancient Germanic precedent; it could not therefore have naturally arisen in English till the vanishing of the consciousness of the difference between the dative and the accusative. Gothic has certainly transmuted a few

of this class into the unperiphrastic form of the passive, for instance: *pata ant frapjaidas* in izvis (PHILIPP. 2, 5), whereas *frapjan* takes the dative of the object (Luc. 2, 50.). Instances of this formation of the periphrastic passive do not exist in Anglosaxon, as they are rare in ancient and modern French (*Nous sommes obéis*).

But more striking still is the more modern usage, permitting the object attached to the verb with a preposition to be made the subject of the passive, when the preposition appears after the verb as a determination of it, and, as it were, blended into a unity with it. This union is however to be distinguished from another, in which the preposition following the verb is substituted for a genuine compound: *Deliver me not over* unto the will of mine enemies (Ps. 27, 12.). — This usage, finding in part an analogy in Arabic (Koran 1, 7.) seems to have quickly diffused itself since the sixteenth century, but keeps itself within certain bounds with regard to the prepositions, of which *of*, *to*, *into*, *on*, *upon*, *at*, *for*, *after*, *with* particularly occur, although others as *from*, *against* &c. are not excluded.

A sight, *which* was to be seen, cannot *be spoken of* (SHAKSP., Wint. T. 5, 2.). *The Picts were never heard of* in history after these great defeats (SCOTT, Tales of a Grandf. 1.). *The tailor was seldom talked of* (LEWES, G. I. 8.). *The weathercock of Paul's is frequently referred to* (HALLIW. v. Paul's). Whether it is that her pride *is* alarmed, or her affection wounded, or *her generosity appealed to* (BULW., Maltr. 1, 6.). 'T is time that *it be seen into* (MARLOWE, Jew of M. 3, 4) A consultation *was* now *intered into* (FIELD., T. Jon. 1, 4.). *It is resolved on*, Crites (BEN JONS., Cynth. Rev. 5, 1.). *You are* an honest woman, and well *thought on* (SHAKSP., II Henry IV. 2, 4.). *He was at last over-prevalled on* (FIELD., J. Andr. 4, 5.). *All matters are agreed on* (Love in sev. masq. 1, 4.). True at the dial of the sun, Altho' *it be not shin'd upon* (BULW., Hud. 3, 2, 175.). If *you are impos'd upon* (The Lady's Answ. 199.). *The journey of my daughters to town was now resolved upon* (GOLDSM., Vic. 14.). The mossy bank *That's breath'd upon* by May (SCOTT, Lord of the Isl. 1, 25.). *I must be laughed at* (SHAKSP., Ant. a. Cleop. 2, 2.). *It is not to be wondered at* (SHERID., Riv. 1, 2.). *You are stayed for* (SHAKSP., Two Gentlem. 5, 22. Haml. 1, 3.). *I was not sent for* (BEN JONS., Ev. M. in his H. 4, 6.). *The unprovoked cruelties of Commodus are not to be accounted for* by the common motives etc. (GIBBON, Decl. 3.). In their eternal realm *no property is to be struggled for* (COLER., Picc. 5, 2.). You see . . . how *men of merit are sought after* (SHAKSP., II Henry IV. 2, 4.). *I must not be trifled with* (SHERID., Riv. 5, 2.). Though *girls like to be played with* (GOLDSM., She Stoops 5.). This miscellany cannot *be dispensed with* on the shelves of any bibliomaniac (SCOTT, Minstr. I. 70.). *He is nowhere to be met with* (COLER., Wallenst. 1, 7.). and the like.

These instances suffice to illustrate a usage rendering a participle, originally operating as a preposition, an adverbial determination good when standing alone, so that the participle of the perfect may become both attributive and predicative with it, when the participle

itself, as if compounded with the participle, is often joined by hyphen.

A kind of fear before not *dreamt of* (SHAKSP., I Henr. 1.). Is she the mighty thing *talked of*? (GOLDSM., G. Nat. 1.). If he repented any more sins *unrepented of* (FIELD., J. 13.). The tale told by one friend and *listened to* by another (R. Roy 1.). *Laughed at*, he laughs again (COWP. p. 193.). measures *pointed at* by the Covenant (SCOTT, Tales of a 41.). We stand gazing and *gazed at* among a foreign people (GERS, Italy, For. Trav.). All the *unlook'd-for* issue of the (SHAKSP., Henry VI. 3, 2.). But wait for that *unhop'd-for* (COWP. p. 49.). Power of herself would come *uncall'd for* (NYS. p. 103.).

A still further step is the transformation of a transitive with an object, against which a proposition with another stative notion leans, into the passive form, when the case by the preposition takes the place of the subject, and the remains unchanged.

When *'tis laid hands upon*, and kist (BULW., The Lady 183.). My mother . . . thinking, that *I was more taken notice of* than my brother (FIELD., T. Jon. 8, 11.). *They were never notice of* (SHERID., Critic. 2, 2.). *The most sacred things made an ill use of* (BICKERSTAFF, Lion. a. Clar. 3, 1.). *word the child should be taken all imaginable care of* (FA Recruit. Officer 1, 1.). Hence even here participial determinative like: I like to see their horses and trunks *taken care of* (C She Stoops 2.).

The older tongue offers little of this sort. In Skelton we find like: *He would be made much of*, and he wist how (l. 16.). This manner of expression may perhaps be sought in the practice and widely diffused, of putting the case after the case belonging was especially the case in relative sentences. Old-Engl.: And wist that lady bright, *That him dremyd of* that nyght (SEVEN SAGE Anglos.: Se . . . here *pe ve gefyrn ymbe spriecon* (SAX. CHR. 893.). transformation of the active into the passive, which perverted into the oblique case governed by the preposition, lay so much remote as one had been accustomed to the transmutation of an active into the subject of the passive.

The Reflective.

The direction or reaction to or upon the acting is itself ascribed to the activity is denoted by no particular verbal answering to a middle voice. In Gothic a few traces of a middle still found, yet the active combined with the reflective preposition mostly substituted for it. In Anglosaxon every trace of a middle form is lost. Here, as in English, the middle is replaced by the dition of a (reflective) personal pronoun to an active. See p. 298.).

1. As already pointed out, the more ancient English tongue commonly uses the simple pronouns as objects, instead of the form: pronoun strengthened by *self*; the more modern tongue t

always emphasizes these fuller forms, which does not seem to have been the case with the simple forms in the older tongue. The modern tongue certainly occasionally uses the unstrengthened pronouns, yet in a decreasing measure.

It is moreover an error to deny the forms strengthened with *self* to the reflective verb in the most ancient times. They occur in the most ancient times, especially in the accusative. Halfsax.: He *gifeþþ* hemm *hinn sell-fenn* her (ORM. 5512.). He munnde þær *Tobrisenn* all *hinn sellfen* (12031.). Anglos.: God þa *gesvutelode hine sylfne* Abrahame (GEN. 12, 7.). Pilatus *ofslōh hyne sylfne* mid his ægenre handa (SAX. CHR. 37.). And *āvende hine sylfne* tō Gode (1067.). Hyne sylfne *āhēng* (MATH. 27, 9.). Even Goth.: þuk *silban* ataugei gudjin (MATH. 8, 4.). Comp. above p. 21. upon the Dative.

2. A not inconsiderable number of verbs, which used formerly to be used with a reflective pronoun, is at present used either without a pronoun, therefore intransitively in a middle sense, or the verbs accompanied by the pronoun run alongside of them. The explanation of these verbs belongs to lexicography, syntactical reasons not governing here. The interchange of the reflective with the intransitive verb is moreover as old as the oldest monuments of the Germanic tongue. It occurs even in the Gothic, precisely like the interchange between the reflective with the passive, which pervades all ages.

Compare amongst others Anglos.: *Vendon* fram Hierusalem (MARC. 3, 22.). þa *gecyrdon* þa tvā and hund-seofentig (LUC. 10, 17.). Gif he . . . tō þe on dæg *gecyrræd bið* (15, 1. cf. MARC. 4, 12.); where actives originally transitive are used like the passives, as the passive is used reflectively. This is also the mode of other tongues. Lat.: Nilus *praecipitat* ex . . . montibus (CIC. Somn. 5.). *Verterat* fortuna (LIV. 5, 49.). Ubi nos *laverimus* (TERENT. Eun. 3, 48.). Suevi *lavantur* in fluminibus (Caes. B. G. 4, 1.) and many more.

3. The notion of the activity, which may be thought as retroactive upon the subject of the sentence, is either a transitive or an intransitive verb.

That every transitive verb, in the narrower sense, which originally takes an accusative may also under certain circumstances receive the acting subject as the object of the activity, hardly needs a remark. It is verbs of this sort, both of Germanic and of Romance origin, which, according to the general rule, take the pronouns strengthened by *self* in modern English. The number of verbs of this class combined with the simple personal object was pretty large in Shakespeare's time, although even the pronouns compounded with *self* mostly occur with the same verbs. Instances of the first sort have been preserved in modern times chiefly in poetry. Comp.:

Ere . . . Wilfried *had roused him* to reply, Bertram sprung forward (SCOTT, Rokeby 2, 13.). 'T was silence all — he *laid him* down (3, 8.). *Yield thee*, Minotti (BYR., Siege 27.). Cheer'd by this hope, she *bends her* hither (TH. MOORE p. 349.). She saw a wearied man . . . *Impatient fling him* down to drink (ib.). There will I *plunge me*, in that liquid flame (p. 132.) and many more.

The simple neuter *it* is not found thus used: The trusty cudgel

did *oppose itself* against dead-doing blows (BUTL., Hud. 1, 2, 801.). The gale had *sigh'd itself* to rest (SCOTT, Rokeby 2, 1.). Twice from my glance it seem'd to flee, And *shroud itself* by cliff or tree (2, 13.). When impersonal objects are personified they naturally receive the masculine or feminine gender, and may accordingly be denoted by a simple pronoun: And each huge trunk that, from his side, *Reclines him* o'er the darksome tide (SCOTT, Rokeby 2, 2.).

Instances with a simple pronoun from the olden time are cited in the doctrine of forms. That the Anglosaxen also used the simple neuter *hit* reflectively, is of course: þá *gegadorode* micel folc *hit* (Sax. Chr. 921.). And *reste* þát *hit* on þam seofodan dāge (Exod. 16, 30.). For the compound form in Anglosaxon see above 1.

4. But it is otherwise, even in Modern-English, with intransitive and some transitive verbs which originally took a reflective dative. They have retained, where they have any reflective case which they never exactly needed, the simple pronominal form, rarely transformed into the fuller. It is a matter of course that, where the added pronoun only gives the verb a slight middle colour, and the effect is to be expressed which an activity, as it were glancing, exercises at the same time externally, or internally, and agreeably upon the subject itself, might preserve the unaccented form of the pronoun. The pronoun may appear a superfluity, and be disdained by a more sober than agreeable speech, as it often passes for a pleonasm in modern grammar. In a few cases belonging here there stands beside the dative also the accusative of the pronoun. A few Romance verbs have also been assimilated to Germanic ones.

Here belong verbs of rest, which also occasionally admit the notion of movement: *Stand thee* close, then, under that penthouse (SHAKSP., Much Ado 3, 3.). *Stand thee* by, friar (4, 1.). *Then stay thee*, Fair, in Ravensheuch (SCOTT, L. Minstr. 6, 23). *Sit thee* by our side (SHAKSP., Henry VI. 3, 3.). *Would shut the book, and sit him* down, and die (II Henry IV. 3, 1.). *She went and sat her* down over against him (GEN. 21, 16.). *He sate him* down at a pillar's base (BYR., Siege 19.). *He sat him* down on a little bank (BULW., Rienzi 1, 1.) — Here also belongs *set* which has become intransitive: The king, by this, *is set him* down to sleep (SHAKSP., III Henry VI. 4, 3.) — Here also we may reckon *rest*, properly *jacere*, *quiescere*, although it originally seems to have the accusative with it: We'll *rest us*, Hermia (SHAKSP., Mids. N. Dr. 2, 3.). Enter, and *rest thee* there a space (SCOTT, Lord of the Is. 5, 21.). *Rest thee* sure That I shall love thee well (TENNYNS. p. 104.). Departures, for ex. are: When he *sat himself* down (DICKENS, Pickw. 2, 20 and often.)

This combination pervades all periods of the tongue, even extending in the older tongue to verbs like *lie*, *be* and *become*. Hallsax: And *stood him* full stille (LAJAM. II. 347.). *Mærlin sæt him* stille (II. 327.). And *hine* (acc.) gon to *resten* (III. 37.). Ferde forð riht anan þer *him læi* Octa (II. 344.). He wurðeliche *incarð him* to kinge (II. 338.). Anglos.: And *sæt him* under þam treove (GEN. 18, 8.). And *sæt hire* feorran (21, 16.). *He hine reste* (Exod. 31, 17.). Ic *me reste* (Cod. Exon. 494, 8.), þone *leacra* *veron him* on Cent (Sax. Chr. 1009.). *Beoð eow* stille (Exod. 14, 14.).

Verbs of motion, like stand up, go, ride, hasten &c. formerly had the dative of the pronoun in a more extensive measure; Modern-English still offers a few reflectives of this sort, together with assimilated expressions: Sir, *step you forth* (SHAKSP., Cymb. 5, 5.). *Come thee on* (ANT. A. CLEOP. 4, 7.). *Hie thee to France* (SHAKSP., Rich. II. 5, 1.). *Hie thee on thy steed* (BULW., Rienzi 3, 2.). *Haste ye* (GEN. 45, 9.). *Haste thee to help me* (Ps 22, 19.). He *shot him* down the sounding path (SCOTT, Rokeby 2, 14.). *Mount thee* upon his horse (SHAKSP., Rich II. 5, 3.). *Mount thee* on the wightiest steed (SCOTT, L. Minstr. 1, 22.). Forms partly analogous to French forms rather remind us of primitive accusatives: And there they *knelt them* down (SCOTT, L. Minstr. 6, 29.) (cneolen, cnaelen occurs even in Orm 6138 11392.). The monk *returned him* to his cell (2, 23.), with which compare: *Turn thee* unto me (Ps. 25, 16.), where the interchange with the strengthened pronoun cannot surprise: The foul practice hath *turned itself* on me (SHAKSP., Lear 5, 2.) and often. *Avoid thee*, Fiend! (SCOTT, L. Minstr. 6, 32.). Whether, with *get* with the oblique case of the pronoun, we should think of *get* which has become intransitive, which occurs even in Shakspeare: If I can . . . *get to Naples with him* (SHAKSP., Temp. 2, 2.), must remain doubtful; the pronoun reminds us however of its use with other verbs of motion: *Get thee* before to Coventry (SHAKSP., I Henry IV. 4, 2.). *Get thee* gone! (MARLOWE, Edw. II. 1, 4.) So *get you* both gone (GOLDSM., G. Nat. M. 2.). *Get thee* hence! (BYR., Mauf. 3, 4.).

The older language offers a greater number of verbs with the dative: Up *hire ros* Olimpas (ALIS. 407. cf. AMIS A. AMIL. 529.). *Aryse the* (TOWN M. p. 112.). The maiden *yede hir* to the chirche dore (LAY LE FREINE 157.). And *romed him* upon the stronde (ALIS. 866.). And *hyeth heom* to beon *wreke* (33733. cf. TOWN. M. p. 71.) (Anglos.: hycgan, studere, niti, c. gen. et acc. is intransitive, even in Old-Engl.). I *shalle me spede* ful hastily (TOWN. M. p. 41) (Anglos.: spēdan, progredi). And *wende me* to reste (P. PLOTCHM. p. 1.). With the last verb the Anglosaxon fluctuates between acc. and dat. Hallsax.: And *reos þe* to hellen (LAȜAM. III. 56.). *Þa stod Arður him up* (II. 623.). *Com him* Uder Pendragun (II. 392.). *Þe dæi him forð zeongeð* (II. 546.). *Ferde him* anan to þan tune (II. 392.). Coltrium . . . *flæh him* (II. 423.). He . . . *swiðe gon him riden* (II. 216.). *Octa him ut ræd* (II. 395.). *Leopen heom* to horsen (II. 467.). So in Anglos.: *Gevāt him* þa se æfeling (CAEDM. 2878.). *Cyrde him* eft to Lundene (SAX. CHR. 1016.). *Fērde se cyng him hām* (1009.). *Hcearf him* purh þa held-dōra (CAEDM. 445. cf. 240. 759.) As *vindan, volvi*, occurs with the dative: *Vand him* þa ymbūtan þone deāwes beām (CAEDM. 488.), so too *vendan, gevendan*: Se Cnut . . . *gevende him āveig* (SAX. CHR. 1014.). *Gevendon heom* begeondan (1051.); yet also: *Vende hine* eft þanon (CAEDM. 490.).

Verbs of emotion still have sometimes a reflective case, which, however, is not to be judged by the case of the object, which the verb else takes. That case certainly sometimes fluctuates, even in its origin, between the dative and the accusative. Romance verbs, which occur here, are partly to be regarded as assimilated to Germanic ones, but also taken immediately from the Old-French: I *fear me* (SHAKSP., Rich. II. 2, 2. MARL., D. Faust 1, 2. COLER., Picc. 1,3.). I *fear me* so (BULW., Rienzi 2, 7.). I *doubt me* sometimes also among moderns. I *shame me* of the part I play'd (SCOTT, Lady of

the L. 6, 8.). I *repent me* of all I did (TENNYNS. p. 338.). *repent me* (MARRYAT, J. Faithf. 3, 12.). And *joy thee* in I give (BYR., Parisina 12.) and a few more.

In Old-English, apart from verbs taken from the French, those are especially in use with the reflective dative: That he ne *dredde h* (P. PLOUGHM. p. 280.). I *me* sore *drede* (p. 386. cf. TOWN. M. p. 13 To deye they *ferē hēm* ful meche (Cov. MYST. p. 391.). *Care the* (ALIS. 434.). *gis*, Thomas, *dowte the* not (Cov. MYST. p. 373.). An *pā ondrædon hig him* (MATH. 9, 8.). *Pā ondrêd he him* (JOH. 19, bearf *him ondrædan* deofla strælas ænig on eorðan (COB. EXON. *Scamjan* is commonly impersonal: *Him* *pās* ne *sceamōþe* (GEN. 2, 2 *sceamōþ* *pāt* ic vādlice (LUC. 16, 3.), although Goth. with the accus. *jan scamā mik* (LUC. 16, 3.). Comp.: *Hym repented* that he ca (RICH. C. DE L. 324.). Other verbs too took the accus. Halfsax.: *hine iwræðede* (LAJAM. III. 36.).

A few verbs of another sort take a primitive reflective Here belong: *Hark thee*, a word (SHAKSP., Cymb. 1, 6.). *you*, Kate (1 Henry IV. 2, 3.). *Hark thee*, Pandulfo (BRULW. 5, 3.); perhaps also: *Hush thee*, too impatient maid (SCOTT of the Isl. 6, 7.).

Old-English is more liberal with the reflective case: Go furth a *the alle* aboute (TOWN. M. p. 7.). To thi byddyngne . . . I *me* oðe MYST. p. 201). Even Anglosaxon added a reflective dative to all sorts of verbs: *Him pā* Azarias in-geponcum *hleōðrede*, hālig (CON 185, 1.) Se *pe him vile* lifgan mid Gode (450, 18.). *Him* Beovumoldan *trād* (BEOV. 3795.). *Viste him* sprāca fela (CAEDM. 443.).

In general it is to be observed that, as Modern-English commonly even Anglosaxon does not necessarily employ the intransitive verbs before with the reflective pronoun.

5. The modern language gives the object *one's self*: To love *self*, to the reflective infinitive, in its quite abstract sense.

This object is foreign to Old-English: it can only employ *him*, *his* *his self*. A *sec* here was wanting to Anglosaxon, whereas the Goth. *þa* a reflective *seina*, *sis*, *sik* = *sui*, *sibi*, *se*, which could also assume the sion of indefinite universality: *gaskaman sik*.

The Tenses.

All activity is thought realized in some time; the verb, simple or compound forms, expresses at once the relation of the *activity* to a time defined in a general manner.

We have (Vol. I. p. 324.) divided the tenses into two series comprising the tenses of the present, the other the tenses of the past. Both series are sensuously distinguished by the offering either a simple present or forms compounded with the sense of a so-called auxiliary verb, whereas the second shews a simple preterite or forms compounded of the preterite of the auxiliary verb.

Even from this formal homogeneousness of both series it is evident that the syntactical employment of each series must start from fundamental intuition of the relation of time.

With the employment of the tenses of the present the *subject*

starts from his present, that is, from the time in which he speaks. From this point of view he denotes the predicated activity either as one present, or, as one for him already passed or future.

With the use of the tenses of the past he regards the facts from a time no longer belonging to his present, that is, from the past not referred to him, and presents the predicated activities as then either present, past or future.

The division into three spheres of time objectively separated from one another is common to both sorts. The tenses serving to denote the middle of each of the three spheres of time are the standards for judging the activities set before or after. If we therefore call the former the absolute, the name of relative tenses belongs to the rest, although all tenses may, in a certain sense, be termed relative.

A certain duration belonging to every activity, but the tenses containing no further determination than that of the sphere of time in general, activity must, with respect to its further definite extension in time, be more particularly characterized by other linguistic means or by the context of the speech, unless the nature of the activity itself indicates a determination of the boundary of time or the absence of limits in time.

The Tenses of the Present.

The Present.

1. The present denotes an activity belonging to the time in which it is uttered. No activity being crowded into a mathematical point, it does not matter whether the activity predicated outlasts the moment of speaking, or preceded it; it is enough that it falls in the sphere of time of the speaking in general: It now *draws* towards night (SHAKSP., Henry V. 3, 6.). Whose house *is* that I see? (TENNYS. p. 225.) If you *love* me as I *love* you, No knife shall cut our love in two (PLANCHÉ, Fortunio 1, 3.). Through its outreaching the moment of predication, and in the absence of another limit of the activity, the present may express general judgments, when the activity is thought as continuous, or as returning from time to time, or one apparently abstracts from any sphere of time.

It is a trite but true observation, that examples *work* more forcibly on the mind than precepts (FIELD., J. Andr. 1, 1). I printed — other children *do* the same (BYR. p. 311.). It *is* one of the peculiarities of a philosophical method, to adapt itself indiscriminately to all sorts of systems (LEWES, H. of Philos. II. 4.). The Past *cannot* be seen (CARLYLE, Past a. Pres. 4, 1.).

In this employment of the present all cultivated tongues agree. How English swerves from Anglosaxon in the further employment of the present is shewn by the following.

2. Yet the present is also employed of activities belonging to the past.

These may be such as, with their result, reach into the present, or, on account of their immediate connection therewith are repre-

sented as till present: My master . . . *sends* me forth . . . to keep them living (SHAKSP., Temp. 2, 1.). I *hear* that Lord Skindeep . . . made a speech (DOUGL. JERROLD, Bubbles 1, 1.). They called them king's scholars, I *forget* why (FIELD., J. Andr. 3, 5.). The world by what I *learn*, is no stranger to your generosity (GOLDSM., G. Nat. M. 4.). That's the worst tidings that I *hear* of yet (SHAKSP., I Henry IV. 4, 1.). He doth it as like one of these harlotry players, as I ever *see* (2, 4.). With that is connected the use of the present in quotations of utterances which live on in literary works or in memory: It must be so — Plato, thou *reason'st* well (ADDIS., Cato 5, 1.). Cicero, in a letter to Marcellus in exile, *reminds* him, Wherever you are, remember you are equally in the power of the conqueror (GIBBON, Decl. 2.). Muratori . . . *informs* us, that the popes coined money, in gold, silver, and copper (ROSCOE, Leo X. 1.). Ammirato *places* the birth of Giulio one month, and Macchiavelli, several months after the death of his father (ib.).

The older tongue is more limited in this usage, in the second case only the present often stands. To the first belong such cases as: My lorde, your father he *gretes* you well (Piersy, Rel. p. 7. II.). Old-English passages in which *see*, *sie* occurs with respect to the past, are dubious, these forms belonging also to the preterite. — It may nocht be, ye riche men, Or Mathew on God *lyeth* (P. PLOGHM. p. 282.). As Christ *sayth* in his Evangile (ROM. OF THE ROSK 446.). As seint Bernard *saith* (CHAUC. p. 187. I.); and so from the most ancient times. Hallsax: Þiss Goddspell *seyyr* (ORM 255.). Anglos.: Svā svā se vitega ūs *manāð* (A-S HOMIL. II. 124.). Seþe þurh his vitegan *clepað*: Nylle ic þās synfullan deað (ib.); along with the preterite: Matheus *āvrāt* þus be þisum and *sæde* (II. 90.) and often *cwæð* and the like.

The more lively representation of past facts has given rise to the historical or narrative present. It belongs especially to the warmer and more moveable poetic representation, yet also to historical prose and to common life. We thereby seek partly to present unexpected events or events crowding one another in rapid succession; partly, tarrying with interest in describing the scenes, to awaken the immediate intuition of what happened. Sometimes even the interchange of the forms of the preterite and of the present seems favoured as an interruption of uniformity:

All this . . . *Could* not take truce with the unruly spleen Of Tybalt deaf to peace, but that he *tilts* With piercing steel at bold Mercutio's breast, Who, all as hot, *turns* deadly point to point, And, with a martial scorn, with one hand *beats* Cold death aside, and with the other *sends* It back to Tybalt etc. (SHAKSP., Rom. & Jul. 3, 1.). A distant trampling sound he *hears*: He looks abroad, and soon *appears* O'er Hornclyff-hill a plump of spears (SCOTT, Marm. 1, 3.). It *was* the night — and Lara's glassy stream The stars *are* studding, each with imaged beam; So calm, the waters scarcely *seem* to stray, And yet they *glide* like happiness away (BYRON, Lara 1, 10.). While round the fire such legends *go*, Far different *was* the scene of woe etc. (SCOTT, Marm. 2, 17.). And while yon little bark *glides* down the bay . . . Morn's genial influence *rouses* a minstrel grey (Lady of the L. 2, 1.). — But when he *had put*

them all out, he *taketh* the father and the mother of the damsel, and them that *were* with him, and *entereth* in where the damsel *was* lying (MARK. 5, 40.); and thus often in the naive prose of the translation of the Bible. The lively historical narrative is more mobile: The drums *are* beating; „*Taisez-vous*, Silence!“ he *cries* . . He *mounts* the scaffold, not without delay; he *is* in puce coat . . He *strips* off the coat; *stands* disclosed . . The Executioners *approach* to bind him: he *spurns*, *resists* etc. (CARLYLE, French Rev. 3, 2, 8.).

The historical present seems to have been especially developed in Old-English out of popular poetry and not without the influence of Old-French: „Loverd,“ hoe *seith*, „wo is holde wives.“ (WRIGHT, Anecd p 10.). Fair Christabelle to his chaumber *goes*, Her maydens following nye: O well, she *sayth*, how doth my lord (PERCY, Rel. p. 12. II.). How gret a sorwe *suffreth* now Arcite! The deth he *feleth* thorough his herte smyte; He *weepeth*, *reyleth*, *cryeth* pitously; To slen himself he *wayteth* pryvly. He *sayde* „Alas the day etc.“ (CHARRC. C. T. 1221.). The apparently motiveless interchange of the present with the preterite often occurs: She *durst* neither say ne do, But that, that her *longeth* to (ROM. OF THE ROSE 1222.). That be her *kist* At all times that him list, That all the daunce *might* it see, The *make* no force of privetee (1290.). The historical present and its interchange with the preterite (definite and perfect) was familiar to Old-French in poetry, and even in prose in the most varied commixture: S'en *fu* mené à val les rues Droit par devant Salehadin, Si le *salue* en son latin (FABL. ed Barbaz. I. 60.). Cil *fu* moult preus et molt legier, Sor sez piez *salt*, un croq *a pris* etc. (I. 87.). Arriers s'en *vait* sanz plus attendre, Totes ses roiz *laisa* à tendre (ib.). La pucele le *salua* . . Et il *repond* com deboinaire (ROM. DES VII SAGES ed. Keller 103.). Cascuns des sages *lot* un moys Et li *oprendent* des vies loys (359.). Si traist au castel por assalir et li cris *lieve* et la noise, et li Cevalier et li serjant s'*arment* et *geurent* as portes et as murs . . et li borgois *montent* as aleoires des murs. si *jetent* quariaz etc. (I. 387.). This usage is completely foreign to Anglosaxon, and if the Gothic translation of the gospels sometimes leaves the Greek historical present still standing, the Anglosaxon presents the preterite. The Anglosaxon poetry lacks that warmth which gives scope for the subjective view.

3. While the use of the historical present is to be ascribed to foreign influence, the use of the present for the future goes back to the oldest period of the tongue. In the absence of any particular form for the future the older Germanic dialects have expressed activities, future from the point of view of the speaker, by the present, unless they did it by a circumlocution. Periphrastic forms, formerly extant, have narrowed the province of the present.

It seems natural for events, which are expected known or willed as coming in in future, are placed, as it were through the assurance of the speaker, in his presence, with which moreover they may stand, even as to time, in close connection. Modern-English here coincides to the conjunctive of the present, which particularly appertains to the dependent sentence, a wider sphere than to the indicative. This is also used particularly in the dependent sentence of the future, where the dependent sentence leans upon a principal sentence containing a periphrastic form of the future or an indication of futurity through the imperative.

Instances of the present in principal sentences are, however, not absent even in Modern-English.

I *drink* the air before me and *return* Or e'er your pulse twi beat (SHAKSP., Temp. 5, 1.). You *go* not Till I set you up a gla Where you may see the inmost part of you (Hamlet 3, 4.). Triumph or danger — joy or sorrow — *I am* by thy side (BULW., Lady Lyons 2, 1.). Villain, Where is thy lady? In a word; or else Th *art* straightway with the fiends (SHAKSP., Cymb. 3, 5.). I cor — and if I come in vain, Never, oh never, we *meet* again (BYE Siege 21.). To-morrow *unites* us no more to part (ib.). This *us* is particularly in use in common life, when it is a question of wh is immediately or soon seen. In dependent sentences of eve sort the employment of the indicative has remained familia When I *rear* my hand, do you the like (SHAKSP., Temp. 2, 1.). When I *am* dust, my name shall, like a star, Shine through wa space (BULW., Richel. 3, 1.). While Cato *lives*, Cæsar will blu to see Mankind enslaved (ADDIS., Cato 4, 4.). I gloried in a wi and son . . . Ere day *declines*, I shall have none (BYE., Paris. 12. You'll wait upon the stars, and on their hours, Till the earth hour *escapes* you (COLER., Piccol. 1, 11.). As soon as I *see* th earliest gray Of morning glimmer in the east, I will go over to th priest (LONGF. II. 37.). The servants must sup before you *go* bac (BULW., Lady of Lyons 3, 1.). The conjunctive is by its natur still more fit to express the future. The section treating of th conjunctive affords instances.

Old-Engl. Even in Robert of Gloucester periphrastic forms are quite common, the present *worþ* still appears commonly as a future, as well as oth presents under pretty much the limitations above named: Grote watr *worþeþ* jet rede of monnes blode, Cristendom *worþ* ycast a doun (R. c Gl. I. 132.). Sipe, þat *comeþ* astur hym, schulleþ holde þe seynorie (ib. An elf queen wol I have i-wis . . . Alle othir wommen I *forsake*, And to a elf queen I me *take* By dale and eek by doun (CHAUC., C. T. 15201.) thou prike out of myn haunt, Anoon I *slee* thy stede (15222.). To moru wil I meete with the, Whan I *have* myn armure (15229.). Wardles sham is on ye mekyll This man if ye spylle (TOWN. M. p. 205.). In Anglosax the indicative of the present is equally used for the future also in the principal and in the dependent sentence: Þín ágen bearn frátva *healdeþ*, þon þín flæsc *ligeþ* (CAEDM. 2181.). Gyf hwa eow *viðstent*, ve eow *fultumja* (SAX. CHR., Intr. p. 2). Hvænne *gegyrþ* þát, þát ic cume and átyve b foran Godes ansýne? (Ps. 41, 2). Deah þu þonne sece þonne ne *findst* hý (36, 10. cf. MATH. 28, 14. LUC. 3, 6. 22, 23. EXOD. 4, 2.). The present form *beom* is even particularly reserved for the future meaning: *beo* mid eow ealle dagas oð voruldes geendunge (MATH. 28, 20. cf. LUC. 3.). The use of the present in questions aiming at the future is chiefly replaced at present by the circumlocution with auxiliary and modal verb in Anglosaxon it is frequent: Hvat *ete* ve? oððe hvät *drince* ve? oððe hvam *beo* ve oferrigene? (MATH. 6, 31.) Hvader *gá* ic? (GEN. 37, 3.) Hvät *sece* ic him? (EXOD. 3, 13.) Cveðe ge *ofstyhþ* he hine sylfne? (JOS. 8, 22.) Where in Modern-English the present of transitive and intransitive verbs occurs in the interrogation, it is a question of a time immediately connected with the present: Who *dines* with Mr. Vane to-day besides ourselves? (TAYLOR A. READER, MASKS 1, 1). Questions, like the Latin: *Quid faciam?* *roger*, *anne rogem?* *quid deinde rogabo?* (OVID., Met. 3, 465.) are not rendered by the simple present. The present, as the expression of expectation in a command, has likewise become foreign to English. The Anglosaxon thus lets the present border hard on the imperative: þone *rauc*

þu síst tó sticcon and his fét þu legst uppan his heáfod (Exod. 29, 17.).
Six dagas þu vircst, on þam seofðan þu rest (31, 15.).

The Perfect.

1. The perfect serves to denote an activity which, as regarded from the speaker's point of view, is completed. This completion may be either conjoined with the continuance of the effects and results of the predicated activity in the present, or not. The essential point of view for the employment of this tense is the detachment of a fact from the series of facts situate objectively in the rear of the speaker and its isolation on this side. Where several sentences with the perfect are strung an to one another, the speaker likewise remains, without regard to the objective course of the facts, their connecting bond from his point of view, whose internal relation, if there is any, is to be otherwise gathered. It is natural that the perfect is commonly used where the past activity is attached to determinations of time comprehending, or touching the immediate present; but it is likewise natural that a few, or general facts of the remotest past appear in this form.

Your majesty *has been* this fortnight ill (SHAKSP., II Henry IV. 3, 1.). I *have done* nothing but eat and drink since I *have been* here (CORB., Haunted Tower 2, 4.). I'm afraid we *'ve been* very rude to Sir Frederick (BULW., Money 4, 5.). I *have ever* found him Easy and good (ADDIS., Cato 5, 4.). The people *have long unlearned* the use of arms (MACAUL., H. of E. I. 33.). There are even in our own age some such examples. In former ages there *have been* many (SHAFTESBURY, Lett. 3.). — The tense may of course recur in the principal and in the subordinate sentence: When that the poor *have cried*, Cæsar *hath wept* (SHAKSP., J. Cæs. 3, 2.). When I *have seen* a man strutting in a procession . . I *have conceived* a higher notion of his dignity than I *have felt* on seeing him in a common situation (FIELD., T. Jon. 4, 1.). I *have been* infinitely more affected in many English cathedrals when the organ *has been playing*, and in many English country churches when the congregation *have been singing* (DICKENS, Pict. fr. It., Rome), — In the comparison of this tense with the present in the representation of past and present activity the speaker remains upon the same point of view: Where first it lay that mourning flower *Hath flourished; flourisheth* this hour (BYR., Bride 2, 28.). A ballad . . of Thomas of Erceldoune . . *is*, or *has been*, long current in Teviotdale (SCOTT, Minstr. I. 26.).

If, in combinations of sentences such as: The bird that *tears* that prostrate form, *Hath* only *robb'd* the meaner worm (BYR., Bride 2, 26.), the perfect expresses a successive act, or one coming in as an effect to the preceding one, the poetic view apprehends the becoming activity (the present) as coincident with its consequence imagined as already complete.

Old-English employs the perfect in a corresponding manner: Þat þe kyng, ær þe ðu op, þat he hæp ær my soster ydo, myd vnrȳt halt þys kyncdom (R. or Gl. II. 153.). Understand, þat forward ich *hatbe* al þe gholde (I.

58.). I *have saved* yow self, seith Crist, And youre sones after (P. PLOUGH p. 337.). Ich *have i-loved* hire moni dai (WRIGHT, Anecd. p. 7.). Now *have spoken* of bawme, and now also I schalle speke of an other thi (MAREY, p. 52.). I *have put* this boke out of Latyn into Frenshe (p. 3 Halsax.: *zif þe king hit haueð forboden*, ne scal him neuer beo þa t (LAJAM. I. 61.). Nu *hafeð* Goffar þe king *igadered* his ferde (I. 64.) & The periphrasis of the perfect, as well as of the plusquamperfect, by auxiliary verb with the participle of the perfect, although familiar to A glosaxon from the most ancient times, is, however, by no means used the extent which we meet with it in Old-English. The tongue frequent contents itself with the simple preterite, where the periphrastic perfect li near in English: Eá lã mōd, hvāt *bevearp* þe on þas care? (HOETH. 7, : Ic Ælfric munuc *āvende* þas bōc of Lēdenum bōcum tō Englisicum gereor (A.-S. HOMIL. I. init.). The periphrasis runs parallel: He mæst gēpāh þa þe ic ofer foldan *gefrāgen hābbe* (THE SCOP ed. Thorpe 34). Licgað i ymbūtan . . grindlas grēate, mid pý me God *hafað gehāfted* be þam ha (CARDM. 381.). Þe þes dēma *hafað* þa vyrestan vītu *gegearvad* (Cc Exon. 257. 19.) See above 4.

2. The combination of the perfect with the preterite (imperfect) is not rare in Modern-English. This change of the point of view is explainable where to the fact is added a reflection of the narrator or another fact, as to which the narrator makes his participation or temporal relation the standard.

All questions . . being over, we *agreed* upon running about together, and *have seen* Versailles etc. (MONTAGUE, Lett.). 'Tis strange — he *prophesied* my doom, And I *have smiled* — I then could smile (BYR., Giaour). They *struck* contemporary observers with no surprise, and *have received* from historians a very scanty measure of attention (MACAUL., H. of E. I. 22.). — Sometimes no decided motive lies at the bottom of this change: I *acknowledged* my sin unto thee, and mine iniquity *have* I not *hid* (Ps. 32, 5.). Judge and senates *have been bought* for gold, Esteem and love *were new* to be sold (POPE, Ess. on M. 4, 187.). The father slowly *rue'd* that hate, The son *hath found* a quicker fate (BYR., Bride 2, 25.). To this is attached the historical perfect, which, analogously the historical present, has remained in poetry, and also often occurs in romantic poetry in interchange with the preterite: And Hugo *gone* to his lonely bed (BYR., Paris. 5.). Hugo *is fallen*; and from that hour etc. (ib. 19.). To Eskdale soon he *spurr'd* amain, At with him five hundred riders *has ta'en* (SCOTT, L. Minstr. 4. 11. Thus starting oft, he *journey'd* on, And deeper in the wood *is gone* (3, 14); so too in interchange with the present: Remorse from Oswald's brow *is gone*, Avarice and pride *resume* their throne (ID Rokeby 2, 29.). Again that light *has fired* his eye, Again his fort *swells* bold and high, The broken voice of age *is gone* etc. (ID., Lox of the Isl. 2, 32.).

That interchange is in use even in Old-English in various regards: You fader she *felled* Thorough false biheste, And *hath enpoisoned* popes, And peired holy chirche (P. PLOUGH, p. 50.). Alas, that ever *com* pride i thought, For it *has broght* us alle to nocht (TOWS. M. p. 4.); particular in poetic narrative: To a water they *buth ycome*, Ther they *haveth* herbero y-nome (ALIS. 3427.). Demostines *is alyght*, And *com* among heom ful ryg! (3139.). With that ther *cam* an arrowe . . Hit *hathe strekene* the yer

Dyglas (PERCY, Rel. p. 3, II.). I hast ther *came* a knyght, Then letters fuge furth *hath* he *tayne*, And thus he *sayd* (ib. p. 7, II.). Forth he *gan* him hie, tille Gascoyn he *is comen* (LANGTOFT II. 245.). Syr Cauline *lope* from care-bed soone, And to the Eldridge hills *is gone* (PERCY, Rel. p. 10, I.). *Sojourned have* these marchauntz in the toun . . . But so *bifell* etc (CHAUC., C. T. 4568.). Here, as with the present, the Old-French served as a model, which especially conjoins the historical present with the perfect: Corant *s'en vont vers le marchié* Tant *ont alé*, et tant marchié, El buisson *viennent* (FABLIACX ed. Barbaz. I. 98.). Et la dame li *vint* au main. Si *a recomenchie* son conte (ROM. DES SEPT SAG. 967.). Li du la un ior *esgarde*, Un sien serghant *a apiele* (1035.). Ils *sont* a l'eglise *venu*, Petit et grant, jone et channu; Le *soucrelain ont apelé* . . . Cil ne *responst* (RUTEBEUF ed. Jubinal I. 315.).

3. As the present in the dependent sentence, with regard to a principal sentence containing an activity removed into the future, stands instead of the future, the perfect is used in this very connection instead of a second future, denoting the future activity as completed (futurum exactum).

When I *have slain* thee with my proper hand I'll follow those that even now fled hence (SHAKSP., Cymb. 4, 1.). When I *have said*, make answer to us both (ID., John 2, 1.). There thou yet shalt be my bride When once again I've *quell'd* the pride Of Venice (BYR., Siege 21.). I will attend to this business, as soon as I *have finished* my letter (MURRAY, Gr.). As soon as ye *be entered* into it, ye shall find a colt tied (MARK. 11, 2.). The passive forms in which the participle of the perfect receives the meaning of the completed activity, are treated like the perfects of intransitive verbs with *be*. Comp. p. 59.: This lord . . . Who shall be of as little memory, When he *is earth'd* (SHAKSP., Temp. 2, 1.). When all that we design to do *is done*, 't will then be time more meet To tell thee, when the tale's complete (BYR., Bride 2, 19.).

Thus also Old-English proceeds: Ac stalworthe worth he nevers Til he *have eten* at the barn, And his blood *y-dron'e* (P. PLOUGHM. p. 354.). When every man *has red* his red, Let se who better say can (TOWN. M. p. 189.). The way is paved for this in Anglosaxon: Vit eft cumað (veniemus) siððan vit ærende uncær tvēga gāstcyninge āgifen habbað (CAEDM. 2875.).

4. With the formation of the perfect, and therewith also of the plusquam perfect of intransitive verbs by means of the auxiliary verbs *have* and *be*, we must here mention the place of the origin of this double formation and of the syntactical distinction attached to it.

It is in the first place to be observed that we cannot speak of intransitive verbs as of a fixed number of verbs, to which only one syntactical usage belongs; we understand here those which, in themselves or in the prevalent usage of the tongue, denote an activity not directed to an object, when it is indifferent, that they may be also used transitively.

If a few grammarians permit to all intransitives the conjugation with *have* alone, rejecting that with *be*, they are in contradiction with the usage of the tongue, although it must be granted that in the course of time the formation with *have* has gained ground.

Have belongs to the formation of all transitive, of impersonal, as

well as of reflective verbs, even when the case of the object is a primitive dative. This ascends up to the Anglosaxon, so far as the periphrasis is there employed at all. The use of *have* was settled ere Old-French could make its influence prevail, whence *être*, used in reflective verbs, has remained without influence upon English.

With intransitive verbs *have* is at present always admitted, not only in verbs of Germanic, but also of Romance origin, and even to those which do not take the French *avoir*, although French so far agrees with English that it allows *avoir* along with *être* to most intransitives. The endeavour to level the transitive and intransitive forms is operative in both tongues. But the conjugation with *be* is not of Romance origin; it roots essentially in the Anglosaxon tongue and has been in use with intransitives, partly alone, partly predominantly. That it coincided with the French usage supported it.

The employment of *have* and *be* is the ground of a distinction in the apprehension of the periphrastic tenses of intransitives. The former is, with its more subjective import, more adapted to represent the actual activity proceeding from the determination of the subject; the latter, with its more objective import, the result of the activity and the state proceeding from it. This two-fold point of view comes clearly out, where both forms stand over-against each other, for instance: *Ye have come too late — but ye are come!* (COLER., *Picc.* 1, 1.)

The few series of notions, with which *be*, along with *have*, is considered, are particularly the following.

- a) From the intransitives must be separated the verb *be*, whose perfect and plusquamperfect are formed by *have* alone.

The Anglosaxon knows no perfect or plusquamperfect of *beon* and *wesen*, to which the participle *gevesen* belongs. The Edda presents *Hefir varit* (GRIMM 4, 162.). Low-Dutch dialects present: *Ek hebbe esin* along with: *Ek sin ewest* (SCHAMBACH, *Idiot. v. sin.*). But even Hallsaxon precedes with the English forms: *All alls itt hafæpp ben inn þe* (ORM. 527.). *patt wif patt hafde ben A3 childlæs* (2311.). *Forr sefenn winnter hafde he beon* *Tosamenn in Egipte* (8399.). *þu hafuest ibeon ouer-cummen* (LAJAM. I. 355.). *Ich habben ibeon stiward* (IL 121. cf. 143. 346. III. 78.).

- b) Verbs of rest have chiefly adopted *have*, yet *be* occurs with the notion of sitting, which often passes into that of movement (of sitting down): When he *was set*, his disciples came unto him (MATTH. 5, 1.). Two sisters by the goal *are set* (SCOTT, *Bridal of Tr.* 2, 3.). The mother, the two daughters, and young Mr. Nightingale, *were now sat* down to supper together (FIELD., *T. Jon.* 14, 9.); with which the passively adjective *seated* agrees: The ladies *were no sooner seated* in the hackney-couch than Mrs. Ellison burst into a loud laughter (FIELD., *Amelia* 4, 9.). With these latter we may compare forms like *staid* and *hung*: The plough *was in mid-furrow staid* (SCOTT, *Lady of the L.* 3, 14.). And by his side *is hung* a seal (BYR., *Ch. Har.* 1, 24.). Else: I *have sat* (*sate*), stood, staid, lain, remained, and the like, are in use.

Old-Engl.: To the mete when thou *art y-sette* (HALLIW., *Freemas.* 731.). To dynen they *ben sette* (CHAUC., *C. T.* 5538.). Whanne he *is sett*, thou

right anon Arys (14241.). Halfsax.: þa þe kīg *wes isete* (LAȜAM. II. 610.). þa heo *weoren alle iseten* (II. 353. cf. 540.). Anglos.: On þā heafle þe þā Deniscan scipu *iseten wæron* (SAX. CHR. 879.); also: þā *wurðan . . iseten* (ib.). Stand, lie, stay &c. have else the verb *have* in the periphrastic time. Old-Engl.: I *have standen* (CHAUC., C. T. 9368.). Halfsax.: Hit *hæfē . . istonde* (LAȜAM. I. 305.). Swa hit *hæfē istonde* (III. 286. cf. II. 78. III. 144.). — Old-Engl.: Prophetes That *hadde y-leyen* with Lucifer (P. PLOUGHM. p. 198. cf. 399.). Halfsax.: We *habbeō stille ileien* (LAȜAM. II. 625.). 3e . . ouer us *ilæien habbeō* (II. 386.). — *Hafden* *wuned* here (III. 236.).

The notions become and grow, especially so far as the latter blends with the former, admit *have* along with *be*.

That error . . Which *is become* my crime (MILT., P. L. 9, 1180.). What *is become* of him? (BUTL., Hud. 1, 3, 263.) Silence *is become* my mother-tongue (GOLDSM., G. Nat. M. 2.). The scene *was now become* . . animated and horrible (SCOTT, Qu. Durw. 37.). The world *is grown* so bad (SHAKSP., Rich. III. 1, 3.). Men *are grown* impatient of reproof (BEN JONS., Ev. M. in his Hum. Prol.). *Are you grown* wiser (SHELLEY, Prometh. 3, 4.); and analogously: Now *is he turn'd* orthographer (SHAKSP., Much Ado 2, 3.) Yet grow, shoot up, are also conjugated thus in the proper sense: Sycorax, who . . *Was grown* into a hoop (SHAKSP., Temp. 1, 2.). Miss Clary *was shot up* into a woman (GUARDIAN, Lond. 1756. 85.). Again there *is sprung up* An heretic (SHAKSP., Henry VIII. 3, 2.).

The ancient tongue here seems to favour *be*: The kyng *is becomen* fier (ALIS. 5882.). Halfsax.: þu *weore* his man *bi-cumen* (LAȜAM. I. 215. cf. II. 46.). Comp.: *Wass wurrpenn* þar wiþþ childe (ORM. 2307. cf. Praef. 31.). Anglos.: Ic *eom* sviðe earm *geworden* (Ps 37, 6.). Þā þis *geworden wās* (SAX. CHR. 973.). — Old-Engl.: So *is* pride *worzen* (P. PLOUGHM. p. 177.). As they out off the ground *wer wazen* (RICH. C. DE L. 6564.). Halfsax.: þa wepmen *weren iwezan* (LAGAM. I. 15.). Þa þis child *wes iwezen* (II. 114. cf. III. 207.). 3ho *wass wazenn* summ del græt (ORM. 2479.). — Old-Engl.: Thi sone wode, That *is i-spronge* out of thi blode (SECTYN SAGES 627.). Ther *is* sum newe sorwe *sprongyn* (COV. MYST. p. 395.). Halfsax.: Min eldre of wan we *heop i-spronge* (LAGAM. II. 632. cf. III. 36.).

With numerous verbs of movement *be* is preserved along with the familiar *have*.

We first cite Germanic words by way of example:

go. Who struck this heat up, after I *was gone*? (SHAKSP., I Henry IV. 1, 3.) He *'s gone* (Temp. 2, 1.) = he is away. The Minstrel-boy to the war *is gone* (TH. MOORE p. 238.). The time for levity *is gone by* (CARLYLE, Past a. Pres. 3, 13.). — *step*. I *am* in blood *stept* in so far (SHAKSP., Macb. 3, 4.). — *ride*. Brutus and Cassius *are rid* . . through the gates (ID., J. Cæs. 3, 2.). — *ome*. When they *were come* out of the synagogue (MARK. 1, 29.). Arthur *is come* again (TENNYNS. p. 202.) *Is* not Cleanthe *come*? (TALF., Ion. 3, 3.). He *is come* of high degree (SCOTT, L. Minstr. 3, 18.). — *set forth*. The king himself in person *is set forth* (SHAKSP., I Henry IV. 4, 1.). Here also we may reckon *set*: The sun *is set* (ROGERS, It., Gondola, see b) — *get*. They *were*

got about two miles beyond Barnet (FIELD., T. Jon. 12, 14.). He *was got* into Ovid's Epistles (8, 11.). The pain . . is soon *got over* (GOLDSM., Vic. 13.). — *wander*. The heedful slave *is wander'd* forth (SHAKSP., Com. of Err. 2, 2.). — *Withdraw*. When all the damsells *were withdrawn* (BYR., D. Juan 5, 102.). — *flee*, *flow*. She *is fled* (SHAKSP., Cymb. 3, 5.). The clouds *were fled* (MILT., P. L. 11, 841.). Every bright name that shed Light o'er the land *is fled* (TH. MOORE p. 212.). Health *is flown* (SHAKSP., II Henry IV. 4, 4.). When true hearts lie wither'd And fond ones *are flown* (TH. MOORE p. 237.). — *run*. I *am run away* (SHAKSP., All's Well 3, 2.). A prey to those who *are now run away* (BUTL., Hud. 1, 3, 755.). My sand *is run* (SCOTT, Thomas the Rh. 3.). — *slink*. For beast and bird, They to their grassy couch, these to their nest, *Were slunk* (MILT., P. L. 4, 600.) — *steal away*. Campeius *is stolen away* (SHAKSP., Henry VIII. 3, 2. cf. I Henry IV. 2, 4. Macb. 2, 4.). — *creep*. The . . day *is crept* into the bosom of the sea (ID., II Henry VI. 4, 1. & 4, 9.). — *meet* (Angl. *métan*, *occurrere*). *Are we all met?* (ID., Mids. N. Dr. 3, 1.) We once again *are met* in council (ADDIS, Cato 2, 1.). The knight and lady fair *are met* (SCOTT, L. Minstr. 2, 2.). You have heard why we *are met* together (BULW., Rienzi 2, 3.). — *land*. The army of France *is landed* (SHAKSP., Lear 3, 7.). cf. Temp. 5, 1. John 4, 2. III Henry VI. 4, 1.), and in later writers; this might be taken passively. — *rise*, *arise*. We *are risen* (Ps. 20, 8.). The sun, Ere it *is risen* paints its image In the atmosphere (COLER., Wallenst. 5, 1.). The Lord *is arisen* (LONGF. II. 59.). — *break*. The day *is broke* (SHAKSP., Rom. & Jul. 3, 5.). — *sink*. The sun *was sunk* (MILT., P. L. 9, 48.). Here eyes *were sunk* in her head (FIELD., Amelia 11, 6.). — *fall*, *be fall* and the related in sense *betide*, *happen*. You *are fallen* into the disease (SHAKSP., II Henry IV. 1, 2.). They *are brought down and fallen* (Ps. 20, 8.). The English lords . . *are again fallen off* (SHAKSP., John 5, 5.). What late misfortune *is befall'n* king Edward (ID., III Henry VI. 4, 4.). Neither know I what *is betid* to Cloten (ID., Cymb. 4, 3.); so too *is happened* sometimes in older writers.

English proceeds similarly with Romance verbs of cognate import.

depart. They and their shadows *were no sooner departed*, than the Venetian returned (ROGERS, It., Bay of Gold). — *pass*. A mischief that *is past* and gone (SHAKSP., Oth. 1, 3.). Until all the people *were passed* Iclean over Jordan (JOSH. 3, 17.). The hour *is passed* (LONGF. I. 176.). The childhood of the European nations *was passed* under the tutelage of the clergy (MACAUL., H. of E. I. 46.). — *arrive*. Our messenger Chatillon *is arrived* (SHAKSP., John 2, 1.). Old Sir Charles *is arrived* (GOLDSM., She Stoops 5.). — *enter*. Pucelle *is entered* into Orleans (SHAKSP., I Henry VI. 1, 5.). As soon as ye *be entered* into it, ye shall find a colt (MARK. 11, 2.). — *convene*. Behold the hall where chiefs *were late convened* (BYR., Ch. Har. 1, 24.). — *turn*, Old-French *turner*, *tourner*, yet also Anglos. *tyrnan*, *vertere*. They

are turned unto other gods (DEUTER. 31, 18.). He *was turned* of fifty (CARLYLE, Fr. Revol. 1, 3, 3.). — *return*. He *is returned* (SHAKSP., Much Ado 1, 1. cf. Love's L. L. 3, 1. Merch. of V. 5, 1. etc.). The horsemen *are return'd* (ADDIS., Cato 5, 4.). Thou *art returned*, and I shall be well (BULW., Rienzi 3, 1.). — *retire*. Or *is he but retired* to rest (ADDIS., Cato 5, 3.). — *escape*. Edward *is escaped* from your brother (SHAKSP., III Henry VI. 4, 6.). Our soul *is escaped*. . . we *are escaped* (PS. 124, 7.). — *ascend*. The noble Brutus *is ascended* (SHAKSP., J. Cæs. 3, 2.). I *am not yet ascended* to my father (JOHN 20, 17.). — *mount*. You . . . now *are mounted* Where powers are your retainers (SHAKSP., Henry VIII. 2, 4. cf. Love's L. L. 5, 2. John 2, 1. Henry V. 4, 1.). Charlatans can do no good Until they *'re mounted* (BUTL., Hud. 3, 2, 971.). — *descend*. I *am descended* of a gentler blood (SHAKSP., I Henry VI. 5, 4.). We *are descended* from ancestors that knew no stain (GOLDSM., Vic. 17.). — *decline*. Her head *'s declined* (SHAKSP., Ant. a. Cleop. 3, 9.). I *am declined* into the vale of years (ID., Oth. 3, 3.). — *chance* (comp. fall.). What he feared *is chanced* (SHAKSP., II Henry IV. 1, 1. cf. J. Cæs. 5, 4.).

One sees it is particularly the notions go and come, stand and fall which are here considered, and to which others more particularly determined attach themselves. Cognate Germanic verbs are early, partly from preference, conjugated with *be*.

go. Old-Engl.: Now *is the sonne gon* under (ALIS. 6830.). *Is al my mynde and might agoon?* (CHAUC., C. T. 7652.). Do he *was iwent* (R. or GL. II. 540.). He *is went* into the felde (CHAUC., C. T. p. 150. II. cf. 8150 sq.). Wheder *ar alle oure elders went?* (TOWN. M. p. 35.); hence also: To turne folke that *ben miswent* (ROM. OF THE ROSE 7196.). Half-sax.: All þatt moneþþ *wass* þatt dæg Full neh *gan* ut till ende (ORM. 1910. cf. 4352. 8907. 14226. 14250. 18306. 18891. etc.). Baldulf *wes bihalues iġan* him (LAJAM II. 427.). *Is al ure icude lond i-gan* ut of ure hond (II. 507.); also: *Wes . . in to Walisc londe iwēt* (II. 310.). Ða orles *weorne iweode* (I. 244.). Anglos.: *gangan* (gân) and *gevitān* are often conjugated with *beon* &c. Ða *vās āgongen* þāt him God volde . . þonc geġyldan (COD. EXON. 130, 20.). Ðāt Esau *ūtāgān vās* (GEN. 27, 5.). Ðagas *sind gevitene* (COD. EXON. 310, 26.). Dreāmas *sind gevitene* (311, 2.); the like *cyrran*. Gif he . . tō þe on dæg *gecyrrred bið* (LUC. 17, 4. cf. MARC. 4, 12.). *Have gone*, in use also in Old-English, belongs also to the Anglos.: *Gegān hāfdon* (BROV. 5253. SAX. CHR. 1010.). — *ride*. Old-Engl.: Parmeneon *is y-ride* (ALIS. 2820.). Alisaundre tofore *is ryde* 3776.) Arcite *is riden* (CHAUC., C. T. 1630.) Halfsax.: Alle . . þat hider beoð *iridenen* (LAJAM. II. 394.). Heo beoð hider *iriden* (II. 822.). — *fare*. Old-Engl.: Now *is Perkyn . . To the plow faren* (P. PLOUGHM. p. 123.). How fele . . *are faren* (p. 228) Forth *is sche fare* (CHAUC., C. T. 8772.). Thus ser Torrent . . *is fare* (TORRENT 1416.). Halfsax.: þus *is* þas burh *i-uaren* (LAJAM. I. 87.). Iseih . . hu heo *iwaren weren* (I. 24.). *Sinnulenn dæde annd ferenn* ut Off life (ORM. 8359.). cf. þu *art iliden* hidere (LAJAM. III. 36.). Anglos.: þā he þærtō *gefaren vās* (SAX. CHR. 894.). Min brōðer *is faren* of þisse live (656.). Ic viste þāt þu *ūtāfaren wære* (BOETH. 5, 1.). Therewith Old-Engl.: I *hadde faren* a furlong (P. PLOUGHM. p. 77.). Halfsax.: Talde al þang kinge hu he *ifaren hāfdon* (LAJAM. III. 264.). Anglos.: Cŷdde hū hi *gefaren hāfdon* (SAX. CHR. 1051.). Ðā Moises *hāfde gefaren ofer* þā reoðan sæ (EXOD. 15, 1.), as: Ær þon hŷ tō lande *ge-*

liden hæfdon (Cod. Exon. 283. 8.). *Øð þat . . vunden stäfna gevaðen hæfde* (Buov. 437.). — *come*. Old-Engl.: *We be comen alle of kynde of Germanic* (LANGTOFT I. 2.). *Ich am i-com* (WRIGHT, Anecd. p. 6.). That is *y-come* of eovel rede (ALIS. 7251.). And is *y-come* to Arabye (3899.). Now is *cum* mercy (Cov. MYST. p. 129.). Halfsax: *Ich æm to þe icumen* (LAJAM. II. 237. cf. II. 373. 393. ORM. 2171. 3352. 3844. 4116. 7155. &c.). Anglos.: *Jacob vās cumen* (GEN. 29. 13.). Her *væron rēðe fore-bēcna cūnene* (SAX. CHR. 793.). — Old-Engl.: *set*. Whenne the sunne *was sette* (RICH. C. DE L. 3155.). — Old-Engl.: *flee, flow*. Whan piſe Bretons two *were fled* (LANGTOFT I. 3.). The emperour *was fled* away (RICH. C. DE L. 2301.). *Flowen was* that fals coward (2303.). The duk . . is *y-flowe* (ALIS. 1906. cf. 4366.). Halfsax.: *Brennes wes awæi iſtozen* (LAJAM. I. 203.). *Þe iſtoze buð* of Rome (I. 254. cf. 327. II. 65. 376. 445. 477.). *Þe king was aſtoze* (II. 376. an other text, also 445. 477.). — *leap*. Old-Engl.: The pore men *ben lopen* to London (WARTON II. 64.), else commonly with *have*. *Han lopen* (P. PLOUGHM. p. 88.). Halfsax.: *ſef Arthur nædde ileope* to (LAJAM. II. 622.). — *run*. Old-Engl.: *Is ronne* to religion (P. PLOUGHM. p. 156.). Away he *is ronne* (ALIS. 897.). Thy apostels . . *ar ron* from the (TOWN. M. p. 207.). So *was* the blood *y-ronne* in his face (CHAUC., C. T. 2695.). — *roam*. Old-Engl.: Jason *is romed* forth (ID., Legend 1585.). — *creep*. Old-Engl.: As thou . . *were croke* out of the ground (ID., C. T. 11918.). — *glide*. Old-Engl.: The moone . . *was into Cancre gliden* (ID. C. T. 9759.). Halfsax.: *pat iſtleden weren* to helle (LAJAM. I. 390.). — *spring*. Old-Engl.: That man through us *is ſprongen* so (ROM. OF THE ROSE 6957.). Comp. above c) — *climb*. Old-Engl.: He *is clomben* so (ib. 6936.). Halfsax.: *pu were iclumben haȝe* (LAJAM. II. 476.). — *meet*. Old-Engl.: Sitth they *be* thus *i-mette* (CHAUC., C. T. 5535.); on the other hand passively: God hath *ben met* Among nedȝ people (P. PLOUGHM. p. 216.). — *rise, arise, uprise*. Old-Engl.: He *is reson* the thryd day (Cov. MYST. p. 338.). I *am resyn* fro my grave (p. 347.). Alisoundre *arisen is* (ALIS. 3966.). Er the bright sunne *uprise was* (CHAUC., Flower 28.). Halfsax.: Aftter þatt he *was . . risem up* off dæpe (ORM 11551 and often). Anglos.: He *is arisen* (Ev. NICOD. 15.). — *sink*. Halfsax.: *þa heo . . weore isunken* in þe watere (LAJAM. III. 138.). — *fall, befall, betide, happen*. Old-Engl.: Yourre fraunchise . . *Fallen is* in thraldom (P. PLOUGHM. p. 375.). Ded he *is* of sadel *y-falle* (ALIS. 4394.). Fire *is y-fall* undur his hond (1802.). Now *is* him *falle* a chaunce hard (7187.). An odious meschief . . *bytid is* to myn ordre (CHAUC., C. T. 7772.). *Was happed* thus upon a certaine night (ID., Flower 16.). Halfsax.: *Wass alle mannkinn . . fallenn* inn till eche dæp (ORM 4291. cf. 6022.). *pat beoð an us feole* (LAJAM. II. 155.). *po was* hit *bi-alle* in pat daiȝe (I. 307.); along with: *þa wes* hit *ilumpen* (ib.). *pat luper* him *bi-falle* was (III. 81.); along with: *pat luðere* him *ilimped was* (ib.). Ofte hit *is ilumpen* (I. 355.). Even in Anglosaxon *sink, fall*, permit the periphrasis with *beon* &c.: *Gedroren is* þeos duguð eal (Cod. Exon. 311. 2.). — *alight* (desilire). Old-Engl.: Demostines *is alight* (ALIS. 3139.). That the periphrasis with *have* early gained ground in Old-English is not striking, since even in Anglosaxon it was not absent with the above named intransitives.

Even Romance verbs of cognate meaning partake of the use of *be*. They become from the fourteenth century more frequent in Old-English; they fluctuate early between *be* and *have*.

pass. Over a water *passed* they *buth* (ALIS. 2039.). Venjauns *is past* (Cov. MYST. p. 129.). — *arrive*. The company . . *Arrived is* (CHAUC., Legend 1045.). How the queene without *Was arived* (ID., Dream 268.). — *enter*. Setten laddres to the walles . . and by the wyndowes *ben entred* (ID., C. T. p. 150 II.). When Phæbus *entred was* (HAWES, Pastyme

1). — *return*. Whan Melibeus *retourned was* (CHAUC., C. T. p. 150). — *repair*. *Repaired is* this Achates againe (CHAUC., Legend 1134.). *void*. And *voided weren* they that voiden ought (ID., Troil. a. Cr. II. 1.); where the infinitive *voiden* is decidedly intransitive. — *escape*. to sywe hem that *of scaped were* (R. OF GL. I. 176.). — We often find the combination with *have*: I *have passed* thorghe Tartarye (MAUNDV. p. 4.). The kyng off Fraunce . . . *hath aryvyd* in Normandye (RICH. DE L. 6477.). I *haue* not yet *assendide* to my fader (WYCLIFFE, Joh. 17.).

With the series of verbs just named the auxiliary verb *be* sometimes remains, even when they take a case as an objective termination.

The enemy *is passed* the marsh (SHAKSP., Rich. 3, 5, 3.). My steed *is run* his compass (ID., J. Cæs. 5, 3.). He *is enter'd* His liant roof (ID., Cymb. 5, 4.). For she *was flown* her master's je (BYR., Giaour).

Even Old-English often leaves the periphrastic form of the intransitive ending with the transmutation of the intransitive into the transitive: *Richard passyd the see* (RICH. C. DE L. 1457.).

Verbs denoting die, pass away, vanish, only those however denoting Romance descent, admit *be* also in part along with *have*.

The heathen *are perished* out of his land (Ps. 10, 6.). Alas! they *'re* all *expir'd* (BUTL., Hud. 3, 2, 1631.). One flourishing youth . . . *is* hack'd down, and his summer leaves all *faded* (SHAKSP., Rich. II. 1, 2.). All her lovely companions *are faded* and gone (TH. MOORE p. 237.). Miracles *are ceased* (ID., Henry 1, 1.). When they shall see The face of Cæsar, they *are vanished* (ID., J. Cæs. 2, 2.). Whither *are* they *vanished*? (MACB. 3. cf. Two Gentlem. 3, 1.). The mountains *are vanish'd*, my youth *is* no more (BYR. p. 305.). In *be* dead *dead* is no participle. Other Germanic forms are hardly to be separated from the passive, as in: Since our surprise *is ended* — you'll excuse me (BULW., Richel. 3, 4.), which is like: Southern ravage *was run* (SCOTT, L. Minstr. 4, 3.).

In Old-English *end* appears with some decisiveness as an intransitive: *is ended is* this mighty eorl of Pise (CHAUC., C. T. 15942.). We also find *be* dead used for *die*: In trauayl of hys beryng hys moder *was* fast (R. OF GL. I. 11.). Men that han disserved to *ben dede* (MAUNDV. 98.). Halfsax.: þær Crist *wass dæd* o rodetreo (ORM. 1436.). After that he *wass dæd* forr uss Annd risen upp (1151.). Ich *wurde dæd* (I AM. II, 323.); with which compare the Low-Dutch *dôel bliuen* = mori. This is *daups visan* = *τεθνήσκειν* (1 TIM. 5, 6.).

Hardly any other genuine transitives come into the case of being conjugated with *be*. A few participles lean on the French usage; others appear more as adjectives. Others contain a more decided reference to an originally passive usage. Comp.: The great supply *Are wreck'd* three nights ago on Goodwin sands (SHAKSP., Tem. 5, 3. cf. Temp. 5, 1.). Anglos.: *wrecan*, trudere. My lord, I *am* most happily *recover'd* (BULW., Richel. 5, 2.). Old-French *recouer* originally transitive, whose participle is assimilated to *toried* and the like: These privileged classes *had been used* to

tax (CARLYLE, *Pr. Revol.* I. 3, 3.), where *used* is assimilated to participles like *accustomed*, *acquainted* and the long adjective *wont*. Halfsax.: *pær weoren æuere iuuned þe vt-lagen to londen cumen* (LAȜAM. II. 94.) and the like.

- g) That the periphrastic perfects and plusquamperfecta are also developed into infinitives with *be* is nowise surprising.

You must *be gone* (SHAKSP., *Cymb.* 1, 2.). We often . . . stay the messenger that would *be gone* (MARLOWE, *Hero a. Leand.* 2). Let me *be gone* (SCOTT, *L. Minstr.* 2, 6.). With first approach of light, we must *be risen* (MILT., *P. L.* 4, 623.). Get you to bed on the instant: I will *be returned* forthwith (SHAKSP., *Oth.* 4, 3.) and others.

More striking is the formation of tenses which are to be regarded as superfluous, and with which the perfect formed with *be* is itself again treated as a present. We then consider the activity completed in the present time as a result falling in it, which now admits a further formation of time for the past.

I thought, sir Puntarvolo, you *had been gone* your voyage (BEN JONS., *Ev. M.* out of his *Hum.* 5, 2.). She *had not been long gone* before her daughter came to me (FIELD., *Amel.* 1, 9. cf. 11, 6. *T. Jon.* 13, 12.). Amelia and her company returned . . . laden with triquets as if they *had been come* from a fair (ID., *Amel.* 6, 1.). We *had not been long arrived* in our inn . . . before our host acquainted us etc. (ID., *A Journey* 1, 3.). The sun . . . *had been some time retired* to rest when Sophia arose (ID., *T. Jon.* 11, 3.). The invalid . . . moaned out a feeble complaint that the girl *had been gone* an hour (DICKENS, *Nickleby* 2, 15.).

The last named forms seem foreign to Old-English.

The Futures of the Present.

An activity, which is considered as imminent or future from the point of view of the speaker, may be denoted either as one becoming in the future or as one then completed. By this the first is distinguished from the second future.

1. The first future accordingly expresses, with the second, the reference to the future by the same auxiliary verbs, which are *shall* and *will*. Both undertake in Modern-English the same function, so, however, that the literary language, like the cultivated conversational language, reserves *shall* for the first, *will* for the second and third grammatical person, where it is a question solely of the future entrance of an activity.

It is self-intelligible that *shall* and *will* may be referred to activities whose accomplishment belongs only to the future, and that both, by their nature, go essentially to a subject-matter which is not yet realized. The characteristic distinction of both consists in this, that *shall* points originally to the dependence or obligation imposed upon the subject by the determination of a foreign will, which may be taken as a command, as a moral obligation, or even as a physical necessity, whereas *will* denotes the subjective resolve and inclination of the agent. But if, as happens in English, the

import of both verbs is weakened into a periphrasis of the future, it is indeed hard to see why to the first person *I shall die* a second *thou wilt die* must correspond. In fact the matter is reversed in dialects, so that the North, and particularly Scotland, gives the preponderance to *will* for the first person. It seems unwarranted to deduce the Modern-English usage from the urbanity of the Englishman, since such urbanity would be hardly natural over-against a thing, and the pliancy of *will* of the first person, or its inclination, might be no less urbane than its subjection to the *shall*. Historically, *shall* is the more ancient and universal, *will* the more modern, and at least primarily, more rare periphrastic form. With the weakening of both the primitive meaning has not perished. The glimmering through of the latter gives to the modern tongue, on the one hand, occasion to avoid ambiguity, on the other, to express more delicate shades of thought, apart from the conventional distribution of the auxiliary verbs among the several persons.

- a) The common manner of periphrasing the various persons of the future is to be considered as a fact, in which a regard to the avoiding of ambiguity may have co-operated.

When *I shall meet him in the court of heaven I shall not know him* (SHAKSP., John 3, 4.). The body's *gravity will be gradually diminished*, till *we shall arrive* at a region where *the man will float* in the air without any tendency to fall (JOHNS., Rassel. 6.). „But when *will it be time?*“ — „When *I shall say it.*“ (COLER., Picc. 1, 11.). True — *time will seam* and blanch my brow — Well *I shall sit* with aged men, And *my good glass will tell me* how A grizzly beard becomes me then (BRYANT p. 72.). Cease — cease; or *I shall expire* with rapture (DOUGL. JERROLD, Bubbles 4.). Methinks, *we shall win* Rome without a single blow (BULW., Rienzi 5, 3.).

Old-English instances of *shall* and *will* in the periphrastic future are cited Vol. I. p. 325. But a further retrogression into the most ancient period of the tongue shews how, not only *shall*, but *will* also might make way in the periphrasis. In Hallsaxon the former often stands periphrastically: *Icc shall beon aȝ; occ aȝ; wiȝp ȝu whilett tisse weorelde lasteȝp* (Orm. 11557.). He *shall demenn* att te Dom All mannkinn (10556). *Togaderen wit scullen lioben*, to-gadere wit *scullen liggen* (LAȜAM. I. 374.). We *scullen* of pissere peode *cumen* to ȝire neode and whuder ȝu hatest (I. 234.); and the second often approaches it: *Hauet mi fader . . cnihtes inowe & men unifoȝe*, alle heo *wullet* to me *drægen* (LAȜAM. II. 14.). But ȝu wisliche bitache ȝine kineriche *wullet* Romeode *cumen* (II. 53.); and the two verbs often interchange with each other in the two texts of Laȝamons, for instance: *Aȝif us ure icunde lord*, and we ȝe *scullet lutan* (II. 507) beside: we ȝe *wollet lowie*. In Anglosaxon instances approach very near: *Nacod ic com of minre mōdor innōde* and *nacod ic sceal heonan geuendān* (JOB., Ettm. 4, 35.). *Ic mid elne sceal gold gegangan*, *ōððe gūð nimeð feorh-bealu fræcne frēan eōverne* (Bæov. 5064.); and even the verb *villan* borders on the periphrasis of the future: *Ic vāt ȝāt hit vile ȝincan svȝðe ungeleāfullic ungelæredum mannum*, *gyf ve secgað gevislice be ȝām steorran* (WRIGHT, Pop. Treat p. 16.). As *scylan* and *villan* also interchange with each other. See below c and g.

- b) *Shall* has however been preserved outside of the first person, particularly in dependent sentences.

If the ox *shall push* a man servant . . he shall give. . thirty shekels of silver (EXOD. 21, 32. cf. 22, 5. 7. 23, 21. 22. and often similarly in the translation of the Bible). Whosoever therefore *shall break* one of these least commandments, and *shall teach* men so, he shall be called the least etc. (MATTH. 5. 19.). Ye who *shall marvel* when you hear her tale, Oh! had you known her in her softer hour (BYR., Ch. Her. 1, 55.). Yet the day may arrive when the mountains once more *shall rise* to my sight in their mantles of snow (ID. p. 305.). When some bard in virtue strong, Gifford perchance, *shall raise* the chastening song, Then sleep my pen for ever (p. 324.). Haste, holy Friar, Haste ere the sinner *shall expire* (SCOTT, L. Minstr. 5, 22.). The only remedy that remains Is the blood that flows from a maiden's veins, Who of her own free will *shall die* (LONGF. II. 8.). Not rarely there stands a dependent sentence with *shall* beside a principal sentence with *will*: And other creeds *Will rise* with other years, till man *shall learn* Vainly his incense soars (BYR., Ch. Har. 2, 3.). Whoever . . *shall now compare* the country round Rome with the country round Edinburgh, *will be* able to form some judgment as to the tendency of Papal domination (MACAUL., H. of E. I. 47.). In sentences equal in degree opposed to each other an antithesis of the necessity of things and personal inclination more readily makes itself felt: Then *will* thou not *be* loath To leave this Paradise, but *shalt possess* A paradise within thee (MILT., P. L. 12, 585.). He had lived for his love, for his country he died —; Nor soon *shall* the tears of his country *be dried*, Nor long *will* his love *stay* behind him (TH. MOORE p. 231.).

The blending of *shall* and *will* is found in ancient times. Old-Engl.: Or that this nyght (thus is *myght* to be read) be gone Alone *wille ye leyf* me, For in this nyght ilkon *Ye shalle* fro me *fle* (TOWNS. M. p. 181.). When he her with eyen *schal sen*, Fol wel payed *woll he ben* (RICH. C. DE L. 129.). Both are more sharply distinguished in Halfsax.: Ich *wulle* al þat kine-lond *bi-techen* þe a þire hond & þu *scalt* beon mi stiward (LAJAM. II. 82.).

- c) The notion *shall* pervades, even in the modern tongue, a series of gradations, which are weakened down from the expression of a compulsion, subjectively or objectively determined, to the idea of expectation and of imminence.

Shall appears in the command and prohibition as the term for moral necessity: Thou *shalt have* no other Gods before me (EXOD. 20, 3.). Six years thou *shalt sow* thy land (23, 10.). Thou *shalt not oppress* a stranger (23, 9.); as well as the general expression of an act of the will, of a threat, or, generally, of a set necessity: To-day the tyrant *shall perish*! (BULW., Rienzi 5, 3.) Thy songs were made for the brave and free, They *shall never sound* in slavery! (TH. MOORE p. 238.) and even of permission: „I come great duke, for justice!“ — „You *shall have* it. Of what do you complain?“ (TOBIN, Honey Moon.) The prophetic proclamation of the future as a determination, makes use of this very form: The son of man *shall be betrayed* into

the hands of men (MATTH. 17, 22.). Yet through this centuried eclipse of woe Some voices *shall be heard*, and earth *shall listen*: Poets *shall follow* in the path I show (BYR., Proph. of Dante 3.). In questions denoting perplexity as to a future activity, and which seem to expect a determination on its behalf, *shall* likewise stands: What *shall we drink?* (EXOD. 15, 24.) What *shalt I do?* (DOUGL. JERROLD, Bubbles 5.); as well as generally in questions which expect a negative answer: The lord is my light . . whom *shall I fear?* (Ps. 27, 1.). Who now *shall lead* thy scatter'd children forth? (BYR., Ch. Har. 2, 73.) When *shall* such here *live* again? (ID., Giaour.) That quench'd, what beam *shall break* my night? (ib.); as in indignant questions which challenge the will of the person questioned, by supposing a negative answer: What! *shall* an African, *shall* Juba's heir *Reproach* great Cato's son? (ADDIS., Cato 1, 1.).

All these manners of expression, in part bordering hard upon the future, and in other tongues often containing the future, are to be met with even in the old tongue. Thus in Commands and in the expression of an act of the will: Fader and moder *worship* thou *shalle* (TOWN. M. p. 50.). If thou breke my rede, Thou *shalle dye* (ib. p. 6.). Halfsax.: Her of þu *scalt beo* king (LAJAM. II. 66.). He *scal* hit *abuggen* ȝif ic mot libben (I. 163.). Anglos.: þu *scealt* greot *etan* þinc lifdagas (CAEDM. 906.). The foretelling of the future is thus treated: Mony yles *wynne* he *scal*, lond and oþer stude Lord he worþ of France, & Rome *scal* hys sturn-hede *Doute* (R. OF GL. I. 132.). þat Merlin. seide while. Ærm wurdest þu Winchæstre, þæ corðe þe *scal forswalze* (LAJAM. II. 137.). Questions of the sort above denoted are frequent even in Anglos.: Hvæt *sceolon* we *drincan?* (EXOD. 15, 24.); although often with the verb *villan*: Hvæt *ville* we þonne *secan?* (BEOTH. 24, 3.). Hw *ville* ic nu þæs oðsacan? (34, 6.) Hvæt *ville* ze *cveðan* be þinum trâm sunum? (10.)

- d) *Will*, appearing in the periphrastic future, appears no less in a manifold gradation of meanings, which gradually sink from the more decided expression of the will into weaker shades of the notion. Thus the idea of willing comes forth in sentences like: Who shall hinder me? I *will despair* (SHAKSP., Rich. II. 2, 2.). I *will not stand by* and see it done . . Look to yourself, for by Heaven I *will not spare* you, if you drive me on (DICKENS, Nickleby 1, 12.). The meaning of inclination and of pleasure, belonging to the verb in the present as well as in the preterite, (comp.: All Europe shall rejoice at thee, As once Europa did at lusty Jove, When he *would play* the noble beast in love (SHAKSP., Much Ado 5, 4.)) not rarely becomes the expression of what is wont to happen, the indwelling tendency of a person or thing being represented by *will*.

For men *will tremble*, and turn paler, With too much or too little valour (BUTL., Hud. 3, 1, 1065.). If my valour should leave me! valour *will come* and *go* (SHERID., Riv. 5, 2.). The tree *will wither* long before he fall (BYR., Ch. Har. 3, 32.). Differences, however, arose, as they *will* amongst all communities of the kind (LEWES, H. of Philos. II. 6.). This usage moreover is not limited to the present *will*: He *would often say*, „I hold it only in trust for others.“ (ROGERS, It., M. Griffons.) The expressions of his

features *would vary* so rapidly though slightly, that it was useful to trace them to their sources (BYR., *Fragm.*).

The more decided meaning of *will* needs no pointing out in the old tongue; but that of inclination and pleasure, whose realization at the same time presupposed, is as little wanting: He . . . *wolde su* for us at Jerusalem (MAUNDEV. p. 2.). Behold, how dere I *wold the* (TOWN. M. p. 259.). Anglos.: *Gesihst þu nu þæt þā rihtvisan sint l* and forþrycte forþam hi þinum villan *voldon fulgan?* (BOETH. 3, 4.). H ve viton þæt se unrihtvisa cyning Neron *volde hatan* his āgenne māgis and his fosterfāder *ācveallan* (29, 2.); with which is connected the i of being wont. Old-Engl.: I have an houswif, Hewen and children That *wollen by-molen* it (sc. the hater) many tyme (P. PLOUGHM. p. 27 Men beth merciable . . . And *wollen lene* ther thei leve Lelly to ben þe (p. 304.). Almes gret sche *wold geve*, The pore pepull to releue (CLEGES 31.). Every gere the kyng *wold* At Whytsontyde a fest h (IFOMYD. 83. cf. S. CLEGES 37. S. AMAD. 134.). Hallsax.: *zif he is h* to leof þenne *wule* he *lizen* and *suggen* on him wurð-scipe mare þe he beon wurðe (LAŶAM. II. 541.). *zif he seop þe man forðrædd* He u himm *skerenn* mare (ORM. 3836.).

Sometimes *shall* is employed in a similar manner. Modern-Engl.: I *shall* sometimes *know* that the mistress and the maid *shall quarrel* and at last the lady *shall be pacified* to turn her out of doors, and g her a very good word to any body else (ADDIS.). Pity was all the fa that was in me; For I *should melt* at an offender's tears, And lov words were ransom for their fault (SHAKSP., II Henry VI. 3, 1.). H the nature of the activity lying in the nature of the person or thing more indicated. So already Old-Engl.: *Shal* nevere chalangeþe chidyngþe *Chaste* a man so soone, As *shal* shame (P. PLOUGHM. p. 22

- e) The combination of *be* with the infinitive is in Modern-Engl to be regarded as the periphrasis of a future, so far as it answer to the Latin *amaturus sum, amandus sum*. The more particular discussion of this mode of expression, going beyond the periphrasis future, belongs to the Doctrine of the Infinitive. We only mention that, apart from its other shades of meaning, it goes back to the most ancient times as the substitute for a future.

Enjoy, till I return, Short pleasures, for long woes *are to succeed* (MILT., P. L. 4, 543.). This evening he *is to accept* the crown, and *depose* the Emperor (BULW., *Rienzi* 3, 1.).

Hallsaxon: Heo tacneþ kinges þa *sunde to cumene* (LAŶAM. II. 24 Anglos.: Se þe *tō cumenne ys* āfter me vās geuorden beforan me (JOH 15.). Sende þone þe þu *tō sendenne eart* (EXOD. 4, 13.).

- f) The combination of *worthen* with the participle of the perfect Old-English cannot be regarded as a periphrasis of the future of the passive. This is naught else than an employment of present instead of the future.

Old-Engl.: Who so synneth in the Seynt Spirit *Assailed worþ* nevere (P. PLOUGHM. p. 359.). Þat Londone he *ys now cleped*, and *euermo* (R. OF GL. I. 44.). *Worþ* is related in like manner as the *glos. bōð*.

- g) Under the influence of the Old-Norse *munn* is used in Old-Engl as an approximate expression for the future, as still Northern dialects, *mun, mon* Anglos. *munan* (see Vol. I. 38

properly cogitare, with the infinitive, similar to the Greek μέλλειν. The usage seems to have been limited to the North.

The Gothic had employed the allied weak verb *munan* as the translation of βουλευέσθαι and μέλλειν and used it like the verb *skulan*, whereby it periphrased a future. For μέλλειν the Anglosaxon translation of the gospels commonly presents *villan*, for instance: He *volde* þanon faran (Luc. 19, 4.). Þā se Hælend viste þāt hig *voldon* cuman (Joh. 6. 15.). Þu *vilt* þe sylfne *geuuteltan* us (14, 22.); once the periphrasis named under e): On selce ceastre and stove þe he *tō cumerne vās* (Luc. 10, 1). *Mun*, *mon* is falsely explained by *must*: But I winne that ladyes love, For dole now I *mun dye* (PERCY, Rel. p. 11 II.). I wote wheder I shalle; In helle I wote *mon be* my stalle (TOWN. M. p. 16.). It is no boyte mercy to crave, For if I do I *mon* none have (ib.). We *mon have* a mekille myschaunce (p. 17.). If thou here longer lent For rewthe thou *mon repent* (p. 135. cf. p. 154.). It sometimes interchanges with *shall*: Alle the world *shalle be deme*, And that have servyd hym to wheme Myrthe thaym *mon betyde* (p. 53.). In the Hallsaxon Ormulum the weak verb: *mune*, *munde* is similarly used: Swiþe sare offdredd þatt all hiss gode dede, Ne *mune* himm nohht *beon* god inoh To berrhen himm fra pine (Osm. 7925.). 3iff icc make win . . þu wast wel þatt ne *mune* itt nohht *Ben makedd* þurh þatt kinde etc. (14354.). Forr 3iff he wrohhte bræd off stan, þa *munnde* he seon þatt mahhte, Annd *munnde* trowwenn wel þatt he Crist Godess sune wære (11613. cf. 3116.). Comp. HALLIW. v. mone. In Latham *munien*, *remember*, *remind* is not so employed.

- 2) The second future (futurum exactum) combines *shall* and *will* with the infinitive of the perfect, when the above specified points of view remain the standard for these auxiliary verbs. The employment of this future is limited, in comparison with that of the first future, particularly in dependent sentences, in which the perfect is frequently employed instead, (see Perfect) whose relation to the sphere of the future is brought to light by the principal sentence.

For when I *shall have brought* them into the land . . and they *shall have eaten* and *filled* themselves, and *waxen* fat; then will they turn to other gods (DEUTER. 31, 20.). A cook *will have* sooner gone through all the several species of animal and vegetable food in the world, than an author will be able to exhaust so extensive a subject (FIELD., T. Jon. 1, 1.). Before this time to-morrow I *shall have gained* a peerage, or Westminster Abbey (SOUTHEY, Life of Nels.). The formation of the heavy futurum exactum of the passive is avoided. We often find, instead of the infinitive of the perfect, the infinitive of the present with *shall* and *will*, when the participle of the perfect retains the meaning of the completed activity: The powers that he already hath in Gallia *Will soon be drawn* to head (SHAKSP., Cymb. 3, 5.). It *shall be done* immediately, and then your reputation will be safe (COLMAN, Jeal. Wife 3, 1.).

In Old-English we rarely meet a second future; the oldest period of the tongue seems not to know it at all. Its employment has been extended in modern prose, perhaps not without the influence of the Romance tongues. In fact this form is easy to avoid. As Gothic was wont to render the futurum exactum by the present, this happened also in Anglos.: And þonne hig *etað* and *fulle beoð* and fætte, þonne forlætað hig me (DEUTER. 31, 20.). Ne cræwð se coce ær þu *viðsæcst* me þriva (Joh. 13. 38.). Comp. Modern-Engl.: The cock shall not crow, till thou *hast denied* me thrice; Old-Engl.: þe cocke schal not crowe til þou *schalt denye* me þries (WYCLIFFE).

Tenses of the Past.

The Preterit, or, Imperfect.

This tense presents the becoming activity in the sphere of objective past, which the speaker absolutely excludes from his sphere of time. The act denoted thereby may appertain to the nearest as well as to the furthest past. The distinction of an imperfect and aorist, as it is known to and other older and to the Romance tongues is wanting in English, as in the Germanic tongues generally. English preterite (imperfect) therefore serves to render manifest the activity to be imagined in its development, or its course, the fact comprehended as a simple event, or as an historical moment. The diverse apprehension of the same tense depends upon the context as well as partly upon the meaning of the verb in itself.

In Anglosaxon this imperfect appeared very commonly where the modern tongue uses the perfect. The shading of the speech by a more frequent tarmingling of the subjective point of view belonged to a more developed period of the tongue. Also, instead of the plusquamperfectum of modern times simple preterite was used.

1. As an expression of the concluded past in general, this tense may be opposed to the present and to the future.

This *was* your husband . . . look you now what follows. He *was* your husband (SHAKSP., Hamlet, 3, 4.). I *wish'd* it then, I *wish* still (BYRON, Giaour). But Haroun only *knows* or *knew* This whose close is almost nigh (ID., Bride 2, 16.). I *told* you and *tell* you, now, again, I am not pleased (SHERIDAN, Know Virgin. 1, 1.).

Old-English: & bigan þe cite pere, þat noble cite *was* and *ys* (R. of I. 20.). As it *was* in the begynnynge and now *is* and *shal be* for ever (Myst. p. 127.). Hit *semyd* hym never ne never *shal* (TOWNS. M. p. Anglos: Nu *hyllt* Godes gelādung þis hund-seofontigfealde getel sylf for hire gyltum, svā svā se ealda Israhēl neādunge *heold* on hāftnung S. HOMER. II. 86.).

2. This tense is the proper historical tense, serving to represent facts of the past, when it is indifferent whether these are thought once or repeatedly. A succession of preterites denotes a succession of facts, unless their partial or complete coincidence is expressed or intimated by the addition of more particular determinations, by the internal connection or by the nature of the facts themselves. That facts falling in the space of time to which the speaker himself still belongs cannot be expressed by this preterite is a grammatical prejudice recurring here and there. It depends solely upon whether the section of time to which the fact referred belongs is to be thought as concluded within the general determination of time.

I *saw* the man to-day (SHAKSP., All's Well 5, 3.). Myself and my sister To-day *did* dine together (Com. of Err. 5, 1.). I *was* lying in bed this morning . . . I *was* roused by the sound of music (IRVING, Bracebridge Hall, May-Day). — The next morning

all *set* forward together (GOLDSM., Vic. 3.). During the hundred and sixty years . . nine kings *reigned* in England. Six of these nine kings *were* *deposed*. Five *lost* their lives as well as their crowns (MACAUL., H. of E. I. 35.). Xeniadēs . . *purchased* him, and, on returning to Corinth, *gave* him his liberty and *consigned* his children to his education (LEWES, H. of Philos. II. 23.). The king *gave* his consent with hearty satisfaction: the bill *became* law; and the Puritan divines *thronged* to the Quarter Sessions of every county to swear and sign (MACAUL., H. of E. IV. 89.).

Old-Engl.: I *sloghe* my brother this same day (TOWN. M. p. 17.). — In that cytee *was* seynte Kateryne *beheded*. And there *was* seynt Mark the evangelist *martyred* and *buried* (MAUNDEV. p. 55.). To depe he *schet* ys owne fader, þat he *lay* þer stille. Hit hym *forþowte* sore ynouw, ac noþeles þet he *was* Out of þat lond *ydrive* (R. of GL. I. 11.). Halfsax.: Brutus hine *funde* dead, & into þane castle *dule*, & þer inne *bi-burizede* (LAȜAM. I. 73.). Anglos.: Nu tō dæg *forwurdon* tvegen āðele naman (APOLLON. of T. p. 2.). — Hvene ær ve *spræcon* þe þam sæde þe betvux þām þornum *sprang* (A.-S. HOMIL. II. 93.). Si Drihten geblētsod þe eow *ālyse* of Egipta (Exod. 18, 10.). He *vearð* þā āfylled mid gramen, and *hēt* onælan þone ofen sviðe pearle, and *hēt* gebindan þā cnihtas handum and fōtum, and āwurpan intō þam byrnendum ofne. Þā *vās* þās cyninges hæð þærrihthe *gefylled*, and hi *væron* āvorpene intō þam byrnendan ofne, and se lig *slōh* ut of þam ofne feorr up, and *forbærnde* tō deaðe þā þe hi inn āwurpon (A.-S. HOMIL. II. 20.).

3. General relations, conditions, customs, characters &c., whether or not attached to the mention of an historical moment as reports of the accompanying circumstances, are equally represented by this tense.

The crown of England *was*, without doubt, imperial and independent, though the princes who *wore* it *were*, for many ages, the vassals of the kings of France . . The same *was* the condition of the monarchs of Scotland (ROBERTS., H. of Scotl. I. 7.). At my feet the city *slumbered*. From its chimneys, here and there, Wreaths of snow-white smoke, ascending, *Vanished*, ghostlike, into air. Not a sound *rose* from the city etc. (LONGF. I. 224.). To foreigners he often *seemed* churlish. In his intercourse with the world in general he *appeared* ignorant or negligent of those arts which double the value of a favour (MACAUL., H. of E. III. 3.). His conversation *had* in it something peculiar: generally it *assumed* a quick, short, abrupt turn (BULW., E. Aram. 1, 1.).

Old-Engl.: And that tour *conteyned* gret contrees in circuyt: for the tour allone *conteyned* 10 mile square. That tour founded kyng Nembrowthe, that *was* kyng of that contree: and he *was* firste kyng of the world (MAUNDEV. p. 41.). His herte hire *wes* alon, That reste *nevede* he non. The love *wes* so strong (WRIGHT, Anecd. p. 2.). At mete wel i-taught *was* sche withalle; Sche *leet* no morsel from hire lippes falle, Ne *wette* hire fyngres in hire sauce deepe. Wel *coude* sche carie a morsel, and wel *kepe*, That no droppe fil uppon hire brest (CHAUC., C. T. 127.). Anglos.: þā vās Apollonius gehāten sum jung man se *vās* sviðe velig and snotor and *vās* ealdorman (APOLLON. of T. p. 3.). Sume gedvolmen *væron* þe *gelijfdon* þat he God være, ac hi nāteshvon ne *gelijfdon* þat he æghvær rixode: hi *offrodon* Criste gāstlice rēcels and *noldon* him gold offrjan (A.-S. HOMIL. I. 116.).

4. With the connection of principal and dependent sentences

the relation in time of the preterites occurring therein to one another is to be judged in general according to objective points of view: There *fled* the greatest soul that ever *warm'd* A Roman breast (ADDIS., Cato 5, 4.). The house *was* more joyous to her when he *was* there (TROLLOPE, Framl. Parson. 1, 13.). She . . *died*, and *infected* her Lane with fever, so that seventeen other persons *died* of fever there in consequence (CARLYLE, Past a. Pres. 3, 2.). The surprise That *sprung* at first to his arrested eyes *Seem'd* now subsided (BYR., Lara 1, 22.). I *thought* I was a woman, and have thought so ever since (MARRYAT, Jac. Faithf. 3, 5.). It is here only considered that the activity predicated both in the principal and in the dependent sentence, which is for the speaker, concluded, lies in his rear.

Yet the case occurs that, in the dependent sentence, whose principal sentence contains a notion of the activity of perceiving, feeling, imagining or predication the predicate, still valid for the present or generally, is expressed by the preterite: They *told* me I *was* every thing; 'tis a lie, I am not ague-proof (SHAKSP., Lear 4, 6.). I *overheard* him the other day *disputing* with master Blifl that there *was* no merit in faith without works (FIELD., T. Jon. 4, 4.). I *maintained* with Whiston, that it *was* unlawful for a priest . . after the death of his first wife, to take a second (GOLDSM., Vic. 2.). I *was* ever of opinion, that the honest man who *married* and *brought up* a large family, *did* more service than he who *continued* single, and only *talked* of population (ib. 1.). What sort of a person is this Mr. Gower? I remember you *said* that he *was* clever and good-looking (BULW., Caxtons 14, 5.). He smooth'd his chin and sleek'd his hair, And *said* the earth *was* beauful (TENNYS. p. 36.). Here the subject-matter of the image or predicate, originally expressed in the present, likewise passes, as not uttered in the time, present from the point of view of the speaker, into the tense of the past; so that, for instance, the sentences: I *am* not, love, what I *appear* (BYR., Bride 1, 14.) in repetition run: I *said* I *was* not what I *seem'd* (2, 10.). Since the speaker is in a completely objective relation, it is not to be inferred from his words that he does not acknowledge the subject-matter of the dependent sentence to be also valid for the present, or universally, yet he certainly nowise expresses thereby that this subject-matter is valid in his presence and incidentally, for him; wherefore the denial or the doubtfulness of such validity may be intimated by the preterite in the context of the speech. Comp.: „Sir, are you not my father?“ — „Thy mother was a piece of virtue, and She *said* — thou *wast* my daughter “ (SHAKSP., Temp. 1, 2.).

On the other hand the present also appears in dependent sentences of this sort after the preterite: You *said* that idle weed *are* fast in growth (SHAKSP., Rich. III. 3, 1.). Said I for this, th~~e~~ girl *is* like to him? (Henry VIII. 5, 1.) I *was* about to observ~~e~~ that every circle *has* its centre (MARRYAT, Jac. Faithf. 3.); as ~~i~~ s also the case after the perfect: That surprising sect, who ~~are~~ honourably mentioned by the late Dr. Swift, as *having*, by the ~~mo~~re force of genius alone . . *discovered* that there *is* no God (FIELD.,

T. Jon. 6, 1.). In such a case the sentence originally enounced or stated is repeated, perhaps with the alteration which the transmutation of a principal into a dependent sentence requires, with which compare the verbal quotation: When I said — „Tybalt 's dead (SHAKSP., Rom. a. Jul. 3, 2.). Yet therewith is readily associated the idea that the narrator refers the activity enounced in the present to the time in which he is speaking; and at the same time expresses his present judgment; wherefore, from the possibility of the confusion of the predicate narrated with the judgment of the narrator the preterite is preferred.

The overlooking of the twofold point of view from which both modes of expression may be regarded has occasioned the ostensibly corrective criticism of many passages of ancient and modern authors. Thus we find in the passage quoted from Fielding in some editions *was no God* instead of *'is no God* to preclude the idea of the conviction of the speaker of the assertion narrated. For a similar reason we read in Shakspeare, Henry VIII. 5, 1. as in Collier: Said I for this the girl *was* like to him? There is nothing to censure grammatically in either place; in Fielding in *is* we might even see the irony of the narrator glimmer through. Criticism has in such cases only to do with the authenticity of the text.

In the more ancient tongue the employment of preterites in the principal and the dependent sentence is subjected to the same measure as in Modern-English. The notions of perception, of sensation, of imagining and of predication have the preterite in the dependent sentence also in Old-English; as in the principal sentence, although what is narrated extends into the presence of the narrator, or is represented as valid generally: Cryst *saiðe* his self, mynnys me, That all *lokyn was* in his hande, all oone *was* God an he (Town. M. p. 287.). This is in use even in Anglosaxon: Ða *cwæð* Crist tō hire, þæt hit *wære* nā rithlic þæt man *nāme* his cildra hlāf, and *cwærpe* hundum (A.-S. HOMIL. I. 50.). Se Hælend *cwæð* þæt heofenan rice *wære* gelic sumum hiredes ealdre (I. 72.). — But the present is likewise employed. Old-English: Muche *thought I hadde*. First how Fortune me *failed* . . And how that lewed men *ben lad*, But oure lord hem *helpe* (P. PLOCUM. p. 246.). James . . *zugged* in hise bokes, That faith withouten the feet *Is* riht no thyng worthi (p. 26.); as Anglos.: Gelōme ih eov *sæde* þæt heofonan rice *getācnað* þās andverdan gelāðunge (A.-S. HOMIL. I. 72.). Drihten *cnað* . . þæt fela *cumað* (II. 82.). He *gevvutelode* mid þam tæcne þæt he *is* vuldres cyning (II. 72.). Hvi *noldest* þu *secgan* þæt heo þin wif *is*? (GEN. 12, 18.) comp. Engl.: Why *didst* thou not *tell* me that she *was* thy wife?

5. The use of the predicate finally deserves notice where it is a question of activities belonging themselves to the present or to the future, but which are enounced as conditional or as not realized. In sentences of this sort which appear in a complete or incomplete hypothetical construction we find both the indicative and the conjunctive. The cause of this usage, common to many tongues, is the manifestation of the non-realization of the act, which is transported back into the concluded past, whereby it is known in the context of the speech as a mere supposition. The preterite therefore becomes, as it were, an inchoative imperfect.

We do not regard here the forms cited as futures of the past, arising from the combination of *should* and *would* with the infinitive, although their employment rests upon the same principle as that of the preterite. They also alternate with simple preterites in the hypothetical construction

although they chiefly govern the hypothetical province, taking particularly the place of a conjunctive of the imperfect and of the plusquamperfect. Verbs which, like *can*, *may* &c. have no infinitive to be compounded with *should* and *would*, can of course appear in the hypothetical construction only in the form of the preterite.

- a) In the hypothetical construction preterites may stand both in the dependent (conditional) sentence, and in the principal sentence, (the conclusion), if the non realized activity belongs in like manner to both. But the preterite often interchanges with the future and other tenses which the hypothetical member admits: *Were* you but riding forth to air yourself, Such parting *were* too petty (SHAKSP., Cymb. 1, 2.). And cold *were* he Who there *could* gaze denying thee (BYR., Bride 2, 3.). „If vanity *was* a fit thing,” says Square, „I *might* indulge some on the same occasion (FIELD., T. Jon. 4, 4.). *Could* he survive, It *would* not be as minister (BULW., Richel. 5, 2.). *Had* I a daughter worthy of such a husband, *he should have* such a wife (SHERID. KNOWLES, Virgin. 1, 2.). — If you *could* hurt, Your swords *are* now too massy for your strenghts, and *will not be* uplifted (SHAKSP., Temp. 3, 3.).

Old-Engl.: Whereby *wiste* men which were whit If alle thing blak *were*? (P. PLOUGHM. p. 199.) Ich *were* ounseli, if ich *lernede* To ben on hore (WRIGHT, Anecd. p. 5.). Who so *were* ther then *myght* he se (TOWN. M. p. 16.). If preesthode *were* parfit, The peple *sholde* amende (P. PLOUGHM. p. 326.). In Anglosaxon the imperfect is very common, but also interchanging with the periphrasis with *scylan*: Gif he *nære* yfel vycende, ne *scaldon* we hyne næfre þe (Ev. Nicod. 9.). Gif nu eall pises midaneardes vela *cóme* tó ánum men, hū ne *væron* þonne ealle óðre men vādlan būtan ánum? (BOETH. 13.) Ne mæg ic næfre gefencan, gif he svelc *være*, and þāt eall hāfde, hvonon him ænig unrotnes *cuman sceolde* (BOETH. 33, 1.).

- b) We must here mention the sentences which in substance appear to be optative sentences, but are to be regarded as isolated dependent sentences of a hypothetical construction: I am the best of them that speak this speech, *Were* I but where 'tis spoken (SHAKSP., Temp. 1, 2.). Those other two equall'd with me in fate, So *were* I equall'd with them in renown (MILT., P. L. 3, 33). Oh! *had* we some bright little isle of our own (TH. MOORE p. 239.). But the optative sentence, expressed by *would*, is rather a principal sentence, like *je voudrais* in French: *Would* to God we had died by the hand of the Lord (EXON. 16, 3.). 'T was my happiness To own her once — *I would* forget her now (SHERID. KNOWLES, Love-Chase 1, 2.).

The older tongue seems not to be fond of optative sentences in the form of hypothetical sentences without a preceding particle. An instance of the plusquamperfectum is: „*Had I wist*“ is a thing it servys of nogh (TOWN. M. p. 100.). In Anglosaxon the complete conditional sentence with *gif* is in use as an optative with the preterite: Eā lā *gif* ic *mōste* þan eādigan Laurentium gefenlæcan! (A.-S. HOMIL. I. 432.). The expression of the wish by the preterite *I would* and the like, is very old. Old-Engl.: And alle the sotile craftes *I wolde* I knewe and couthe (P. PLOUGHM. p. 297.). Ich *wolde* mi lif me were bi-reved (WRIGHT, Anecd. p. 10.). Anglos.: Ic *volde* þāt he sceamode svelces gedvolan (BOETH. 8.).

It hardly needs mentioning that hypothetical constructions with the preterite do not absolutely denote the unreality of the activity. Comp.: But if the town *was* heedless, not so *were* the stars (LEWES, G. I. 15.). The distinction of such hypothetical members, supposing the realization of facts, from others must be made clear from the context, as ambiguity may be precluded by the periphrastic tenses with *should* and *would*.

The Plusquamperfectum.

The plusquamperfectum denotes an activity which is thought as already finished at the time in which a past act is set. It stands to the perfect in the same relation in which the preterite stands to the present.

1. It is therefore employed to transport an activity, as a simple or repeated act or as a general condition, into the previous past, that is to say, to put it before a concluded fact: He *was* some hiding fellow, that *had stolen* The horse he *rode* on (SHAKSP., II Henry IV. 1, 1.). And they indeed were changed — 'tis quickly seen, Whate'er he be, 't *was* not what he *had been* (BYR., Lara 1, 5.). Jacob Bunting, so *was* this gentleman called, *had been* for many years in the king's service, in which he *had risen* to the rank of corporal, and *had saved* and pinched together a small independence upon which he now *rented* his cottage and *enjoyed* his leisure (BULW., E. Aram 1, 1.). So nevertheless it *was* and *had been* (CARLYLE, French Revol. 1, 1. 2.).

Old-Engl : þo he *hadde* *yronne* France, þe see he *wende* ney (R. or Gl. I. 44.). And *tolde* hem tydynges, That tye thei sholde the sedes That Piers there *hadde* *y-sowen* (P. PLOUGHM. p. 416.). Hallsax.: & *seide* him of his dæde hu he *idon* *hæuede* (LAJAM. II. 136.). Anglos.: Ac heo *hæfde* hig *behid* ær hire seo hæs tō cōme (JOS. 4, 6.). Ða ve *geceapod* *heafodon* (hæfdon) and ve hāmveard *væron*, þa *undydron* ve ure saccas (GEN. 43, 21.). Ða seo Gesceadvisness þa þis spell *æsæd* *hæfde*, þa *ongan* heo *singan* (BOETH. 15.). Anglosaxon moreover frequently uses the preterite instead of the plusquamperfectum, leaving the explanation of the temporal relation to the context: Harold . . . *feng* tō pam corldōme þe his fāder ær *hæfde*, and tō eallum pam þe his fāder *āhte* (SAX. CHR. 1053.). He *ongan* beon *pāt* he *nās*, ac he *purhruncde* *pāt* he ær *vās* (A.-S. HOMIL. 1. 8.). Sume *sædon* *pāt* Helias *ātȳvde*, sume *pāt* ān eald vitega *ārās* (LRC. 9, 7.).

2. After verbs of imagination in the preterite we find the plusquamperfectum used in a dependent sentence, whose subject matter coincides with the time of the image: „I *thought* thou *hadst been* resolute.“ — „So I am, to let him live.“ (SHAKSP., Rich. III. 1, 4.). She *told* me, not *thinking* I *had been* myself, that I was the prince's jester (ID., Much Ado 2, 1.). I *did not think* we *had been* so near Scotland (SCOTT, R. Roy 7.). The removal of the conditional sentence back into the previous past indicates the contradiction of the fact with the imagination, as is the case in hypothetical sentences.

This manner of expression is not rare under like conditions in Old-Engl. He *trowed* that sche *hadde ben* a comoun woman that dwelled there (MAREDEV. p. 24.). Sche *wende* that he *had ben* a gardener (p. 79.). Ye *wennyd* that id *had bene* the cors that died on roode (TOWN. M. p. 290.). I lokyd on hym, I *wende* he *had be* woode (SKELTON I. 42.). This usage does not seem to extend into Hallsaxon, where the preterite seems always

to stand in the conjunctive: Ða þe cniht *wende* þat hit þe eotend *weoren* (LAȜAM. III. 25. cf. I. 32, 130.).

3. In the principal as well as in the dependent sentence of an hypothetical construction the plusquamperfectum may be used analogously to the preterite. Bnt, whereas the preterite refers the act not realized to the present and the future, the plusquamperfectum transports it into the past, to which, in its realization, it ought to have belonged. As the imperfect in a similar case interchanges with the first future, so the plusquamperfectum interchanges with the second future of the past, periphrased by *should* and *would*. The use of the plusquamperfectum in hypothetical sentences is moreover more frequent than that of the preterite.

If thou *hadst said* him nay, it *had been* sin (SHAKSP., John 1, 1.). *Had* death been French, then death *had died* to-day (I Henry VI. 4. 7.). I *had fainted* unless I *had believed* to see the goodness of the Lord in the land of the living (Ps. 27, 13.). *Had he done* nothing more I should have left him to have recorded his own merit (FIELD., T. Jon. 1, 3.). If the girl *had been* one of those vain trollops . . . I should have condemned my brother for his lenity towards her (1, 8.). *Had* you thus *stepped* before me in the heat of battle, I should have cloven you down (SHERID. KNOWLES, Virgin. 1, 1.). If I *had known* they had been a family of such importance, I am sure I should have treated them with more respect (BULW., Caxtons 12, 1.).

In Old-English this plusquamperfectum is frequently used in the principal and dependent sentence: For þef þec *hadde* eny þing *ywonne* of castel or of ton, Wel þe worse it wolde be to brynge hem þer doun (R. or GL. I. 48.). For *hadde* thei *wist* of no wo, Wele *hadde* the (leg. thei) noht *knownen* (P. PLOUGHM. p. 381.). For, *hadde* he *biden* ony thyng, *Abought* he *hadde* his spitting (ALIA. 897.). *Hadestow* *levyd* in this lond, Y no *hadde y-had* this schond (1059.). For *had* I *giffen* away my goode Then myghte I go with a ryffen hood (TOWN. M. p. 11.). We find this usage even in Half-saxon: Forr þiff þe Laferrd *hæfde* þeẏm þær *frazznedd* whamm þeẏ sohh-tenn, þatt wære alls he þær *hæfde* þurh mod;nesse *frazznedd* (ORM. 12972.). Yet we often find the simple preterite: ẏif he *hæfde* genge efne wið Gurmunde, Gurmund *weore* sone *islaẏen* (LAȜAM. III. 165.) (= if he *had had* . . . G. *would have been slain*). I have met with no plusquamperfectum similarly used in Anglosaxon; it seems to context itself with the preterite: Ic þe *ofslôge* sona and se assa leofode, gif he ne *forbuge* me (NUM. 22, 33.). Ac gif þæt fulle mægen þær *wære*, ne *eodon* hi næfre eft tō scipon (SAX. CHM. 1004.). Sprecan he mihte, gif he *wolde* (A.-S. HOMIL. I. 142.) (= he could have spoken, *had he been willing*).

It is to be understood that sentences of the kind denoted do not absolutely include non-realization: If he *had loved* her before, he now adored her (LAVING, Bracebr. H., Ann. Delarbre). Old-Engl.: Yef he *wære* er *y-bete* sore, Thanne was he bete moche more (OCTOUIAN 841.).

The Futures of the Past.

Both futures of the past, which are periphrased by *should* and *would* with the infinitive of the present and of the perfect, are formed analogously to the futures of the present, and the employment of the one or of the other auxiliary verb is to be judged from the points

of view specified in the 80th and following pages. That not every combination of both auxiliary verbs with the infinitive is to be referred hither follows from what has been there observed, as, even here, a sharp separation of the more pregnant meaning of *shall* and *will* and of those weakened down in the periphrastic use is not to be always carried out. Now, so far as those combinations belong hither, we may term the first future also the imperfect of the future, the second its plusquamperfectum, or a futurum exactum. Both in point of fact interchange partly with an imperfectum or preterite, partly with a plusquamperfectum. The name of conditionals has been given to both, since they have particularly a place in hypothetical constructions, but both have taken besides the original province of the conjunctive generally.

1. The first future of the past denotes an activity which, from the point of view of the past which, for the speaker, is concluded, is transported into the future.

a) Thus this future especially stands in dependent sentences whose principal sentences contain the notion of emotion, of imagination or of predication: I told you what *would come* of this (SHAKSP., Wint. T. 3, 3.). I knew it *would be* your answer (Much Ado 3, 3.). It was generally felt that, without some such precaution, the country *would be overrun* by ignorant and drunken reprobates (MACAUL., H. of E. I. 156.). The notion of an imagination or of a predication may also be implicitly contained in the principal sentence: We . . . came to an unanimous resolution of being drawn together, in one large historical family piece. This *would be* cheaper, since one frame *would serve* for all, and it *would be* infinitely more genteel (GOLDSM., Vic. 16.).

The notion of *shall* or *will* comes out more when the principal sentence contains the idea of a determination, of a command or of a request: It was resolved that we *should have* our pictures done too (GOLDSM., Vic. 16.). The Parliament resolved that all pictures . . . *should be burned* (MACAUL., H. of E. I. 158.). His father begged that every year he *would present* him with such a volume (LEWES, G. I. 38.). She . . . implored he *would* her dying wish *attend* (TH. CAMPBELL, Theodic). If the last-named cases are distinguished from the former, both equally correspond to a conjunctive formerly used, for whose form, obscured in English, this periphrasis was substituted, which offered a more decisive reference to the future.

Old-English uses the periphrasis in similar cases, mostly preferring *sholde*, *shold*: Shipmen and shepherdes . . . Wisten by the walkne What *sholde betide* (P. PLOUGH. p. 316.). He sayd thou *shuld dyspyse* Bothe me, and hys commaundement (TOWN. M. p. 60.). Astronomiens . . . That whilom warned bifore What *sholde falle* after (P. PLOUGH. p. 316.). I ne wolde nout That thou the *shuldest spille* (WRIGHT, Anecd. p. 12.). And beden that men *sholde Kepen* it fro nyght comeris (P. PLOUGH. p. 404.). Hii suore . . . þat he ne *solde* in her lond in non manere *by-leue* (B. OF GL. I. 239.). Halfsax.: Þeþ wisstenn wel þatt Jesu Crist To manne *cumenn sholde* (ORM. 10324.). I wolde . . . þatt all Ennglisshe lede Wijþ ære *sholde listenn* (ib. Dedic. 134.). Annd badd tatt mann hemm *sholde slæn* (ORM. 8089.). Anglosaxon frequently uses the con-

junctive of the preterite of the future after verbs of imagination, predication and willing: Cwæð, þæt sceaðena mæst eallum heora eaforum æfter siððan *wurde* on worulde (CAEDM. 546.). Sôð ne gelýfde, þæt þære spræce spêd *folgode* (2377.). Ful oft beótedan þæt unc ne *gedulde* nemne deað āna, oviht elles (COD. EXON. 442, 32.). He andsware fram þam Hālgan Gāste onfeng, þæt he deað ne *gesāve* būton he ær Dryhten Crist *gesāve* (LUC. 2, 26.). Ic svôr āðas minum fāder þæt ic hine hām ongēn tō him *brohte* (GEN. 44, 32.). Yet the periphrasis with *sculan* not rarely stands: And pohtan þæt hit *ofergān sceolde* (SAX. CHR. 1053.). Tealde and vānde þæt he mid svinglan *sceolde* þā bedu and þā ānrēdnesse his heortan *ānescjan* (BERA 477, 43.); particularly with principal sentences containing a previous determination or utterance of the will: Se vitega Hieremias vīte gode be þære Israhēla peode, þæt hī *sceoldon* . . . *gesvican* blisse stemne (A.-S. HOMIL. II. 86.). Crist volde þæt manega vītegan . . . *sceoldon bodjan* his tō-cyme (I. 20.). Hit vīs svā geset . . . þæt þā be mihton purhteon *sceoldon bringan* ānes geāres lamb mid heora cyrde (I. 140.). Hēr bebeād se cyng þæt man *sceolde ofer eall* Angel-cynn scipu fastlice *vyrcan* (SAX. CHR. 1008.).

- b) With this may be compared the periphrasis of the conjunctive in final sentences, which likewise have a reference to the future from the point of view of the past. These dependent sentences often have the periphrasis with *might* (see Conjunctive) but especially that with *should*: But that he *should be made* manifest to Israel, therefore am I come baptizing with water (JOHN I, 31.). It was necessary for her, she said, to take some sustenance, lest a failure of her bodily strength *should depress* her spirits on the morrow (HUME, H. of E. 47.). So too with *lest* after verbs of emotion and others: But he was most enraged lest such An accident *should chance* to touch Upon his future pedigree (BYR., Mazeppa.).

The older tongue has periphrastic forms of this sort with *should* and *would*. Hafsax.: þat he duden al for þon þat scuðven (scuðven?) *scuðden* moni mon, pennem þe king weoren dæd, *demen* of his weorken (LAJAM. I. 303.). Ne durste þer na man speken leste þe king hit *wolde awreken* (II. 624.). Thus too Anglosaxon proceeds: Hvi þonne fullode Johannes? Forþi þæt he *sceolde* Crist *fulljan* (A.-S. HOMIL. I. 46.). Þā com Sparhafoc abb' tō him tō þan þet he hine *hādjan sceolde* tō b. intō Lundene (SAX. CHR. 1051.). Ferde unārmedlice folc mid vīfan and cyldan tō þī þæt hī uppon hæfene peodan *vinnan voldon* (1096.).

- c) This periphrasis is frequently employed in the hypothetical construction, where it is found both in the principal and in the dependent sentence, if the act, whether as a condition or as a consequence, is not realized and referred to the present and the future, from the point of view of the speaker. So far as *should* and *would*, considered by themselves, are preterites, they are here treated like preterites employed hypothetically, and operate as conjunctives: If lusty love *should go* in quest of beauty, where *should he find* it fairer than in Blanch? (SHAKSP., JOHN 2, 2.) These high-aimed darts of death, and these alone, *Should I collect*, my quiver *would be* full (YOUNG, N. Th. 5, 1022.). *I should not be surprised* if we *should have* another pair of turtles at the Hall (IRVING, Bracebr. H., Love-Symptoms). It *would be* an interesting and memorable circumstance in the chronicles of

Cupid, if this spark of the tender passion . . . *should* again be fanned into a flame (ib.). How these forms appear in interchange with the preterite and plusquamperfectum has been already frequently touched upon. In the interchange of these forms the future pertain particularly to the principal sentence, as in: If you had seen the miseries of the world, you *would know* how to value your present state (JOHNS., *Rassel* 3.), like the so-called conditional in French, which moreover also frequently belonged to the dependent sentence in Old-French.

A few isolated sentences may be often reduced to incomplete or implicit hypothetical constructions: I *should rejoice* now at this happy news, And now my sight fails and my brain is giddy (SHAKSP., II Henry IV. 4, 4.), so too *should* frequently in questions: But *should* they make you fight? . . . But *should* your courage fail? (PLANCHÉ, *Fortunio* 1, 1.). It is otherwise with questions with *should* and *would*, in which an answer not agreeing with the preconceived opinion of the speaker is precluded: A world who *would* not purchase with a bruise, Or much more grievous pain? (MILT., P. L. 10, 500.) And wherefore *should* these good news make me sick? (SHAKSP., II Henry IV. 4, 4.) Why *should* you suspect me? (FIELD., *Miser* 3, 2.) Why *should* I go into mourning for a man I never saw? (BULW., *Money* 1, 2.) Here a motive of the *shall* or *will* transported into the past is required, although the question retains its meaning even for the present. The subject matter of questions like: Where the devil *should* he learn our language? (SHAKSP., *Temp.* 2, 2.) And at last, whom *should* they send me but a capuchin? (COLER., *Picc.* 1, 2) is transported directly into the past. — The context alone is able to afford explanation whether the periphrastic form recedes into the past, like a preterite, or, like the conjunctive, is referred to the region of the future.

We meet with the use of this periphrasis in hypothetical constructions early in Old-English: Wuch onouers *wolde* þou come, ȝif ȝe*hem ouercome? (R. or GL. I. 215.). For ho so were an heȝ bi a sterre, if hit so miȝte beo, So moche *wolde* the urthe *thenche* that he ne scholde hire noȝt i-seo (WRIGHT, *Pop. Treat.* p. 132.). If lewed men knewe this Latyn, Thei *wolde* loke whom thei yeve (P. PLOUGHM. p. 314.). Ȝif thei dronken it openly, thei *scholde* ben reprevd (MAUNDEV. p. 141.). And he thus furthe *shuld* go He *wold* dystroy oure lay (TOWN. M. p. 189.). *Wold* ye alle assent to me, This bargan *shuld* be strykyn anone (ib.). Yf mannys sowle *xulde* abyde in helle, Betwen God and man evyr *xulde* be dyvysion (Cov. MYST. p. 109.). Thus the periphrasis also stands in concealed members of a sentence: I *scholde* noȝt thise seven daies *Siggen* hem alle, That lyveden thus (P. PLOUGHM. p. 312.), as in the questions above touched upon: Where *scholde* men *finde* swich a frend? (ib. p. 304.) *Shuld* I *lefe* my plough? (TOWN. M. p. 7.). In the genuine hypothetical member of a sentence this usage grows rarer in Halfsaxon and Anglo-saxon; nevertheless we find, even in Anglosaxon, beginnings of the transfer to a concluded member of a sentence: Gif ge nu gesāven hvelce mūs pāt være hlāford of ðære mȳs, and sette him dōmas, and nidde hie āfter gāfole, hū vunderlic *wolde* eov pāt *pincan*? (BOETI. 16, 2) see 2, b). In questions the periphrasis is not unfamiliar: Hvi ne *sceolde* me *licjan* fāger land? (BOETI. 14, 1.)

- d) We must regard as a periphrasis of the first future of the preterite of *be* with the infinitive of the present, which answers to the Latin *amaturus, amandus eram, fui*. This raphrase extends even further than that hitherto treated which mostly attaches itself to the conception of the conjunction whereas by the periphrasis with the verb of existence, be principal and in dependent sentences, the indicative, as with the conjunctive in part, is expressed in a decisive form: day was now come when poor Heartfree *was to suffer* an minious death (FIELD., *Jon. Wild* 4, 5.) I would I *were* with Salisbury (SHAKSP., *I Henry VI.* 1, 5.). She stipulated her servants that they *were not to trouble* her with afflicting (LEWES, *G. I.* 12.). It has its place also in hypothetical sentences: *Were I to get* again, Madam, I would not wish a father (SHAKSP., *John* 1, 1.). I should very imperfectly ex the task which I have undertaken if I *were* merely to tr battles and sieges (MACAUL., *H. of E.* 1. 3.); elliptically: sir Lucius, if you *were to hear* how she talks of you (SH Riv. 2, 2.). If this Danton *were to burst* your meshwork! (LYLE, *French Revol.* 3, 6, 2.).

Old-Engl.: And asked what hire *was to don* (ALIS. 467.). Half He seide heom ælche þere wæt heom *to cumen weore* (LAJAM. I. Anglos: Hī āgunnon betvux him smeāgan, hvylc of him þāt tō være (LUC. 22, 23.). Comp. Greek: τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο λῶν πράσσειν. Moreover see the infinitive. Its employment in thetical sentences seems not to have been favoured in former time

2. The second future of the past denotes an act finished in t ture from the point of view of the past.

- a) Outside of the hypothetical relation of the sentence it esp stands in dependent sentences.

I thought I *should have seen* some Hercules . . this is a (SHAKSP., *I Henry VI.* 2, 3.). I look'd he *should have se* two-and twenty yards of satin, and he sends me security (II IV. 1, 2.). Well did I hope This daughter *would have bl* latter days; That I should live to see the world's wonder (I Fair Penit. 4, 1.). The relation of the dependent sente here essentially the same as with the employment of the quamperfectum in this connection (see Plusquamperfe 1.), yet the regard to the expectation of the completion future is more decidedly prominent. The reference is the no other than in sentences like: Never, ah never more sha dear head Be pillow'd on the heart that *should have shelter* has betray'd (BULW., *Lady of Lyons* 4, 1.).

The Old-English offers similar: Wendest that wynter *Wolde han* evere (H. FLOREN. p. 54.).

- b) In the hypothetical construction this periphrasis stands the step of the hypothetical plusquamperfectum, and ser represent what, as finished, would have pertained to the but is enounced as suppositions or conditional only, and same time, as unreal. Hence it also often interchanges wi plusquamperfectum.

Would the word farewell *have lengthen'd* hours. And added years to his short banishment. He *should have had* a volume of farewells (SHAKSP., Rich. II. 1, 4.), I *should not have thought* it a yoke, had you not told me (GOLDSM., Vic. 15.). We *should not have been* there at all, if we had not been hypocrites (DICKENS, M. Chuzzlew. 1, 8.).

Where no complete hypothetical construction is in question, this periphrasis often shews itself as if pointing to a concealed member.

„That must have been a great balm to your sore honour.“ — „It was — Max, my honour *would have died* without it.“ (BOURCICAULT, Lond. Assurance 1.). He married, as you *would have done* — married one whose only dower was penury and care! (BULW., Money 5, 4.) We have enjoyed what almost every other nation in the world *would have considered* as an ample measure of civil and religious freedom (MACAUL., Hist. of E. I. 276.). We were all hypocrites t'other day. I am sure I felt that to be agreed upon among us, or I *shouldn't have called* you one (DICKENS, M. Chuzzlew. 1, 8.).

In Old-English this periphrasis is especially employed in the hypothetical construction: He *wild haf venged* his fadere, if he had haueð myght (LANGTOFT I. 15.). And if thei kouthe han y-carped, By Crist! as I trowe, Thei *wolde have y-fed* that folk (P. PLOUGHM. p. 313.). Ȝif I hadde had companye and schippynge, for to go more bejonde, I trowe wel in certeyn, that wee *scholde have seen* alle the roundnesse of the firmament (MAUNDEV. p. 181.). Myghte scheo have y-founde a knyf, Heo *wolde have spilled* hire lyf (ALIS. 1061.).

It is likewise found where the second sentence of the construction is changed or concealed: He *wolde have slayn* his brother also, but he deyeðe soðeynly (MAUNDEV. p. 89.). To have sayde thy lyffe I *wold have pertyd* with my landes (PERCY, Rel. p. 4. 1.). Seynt Katryn I *shold have sought*, Wekyd weders me heder hath brought (TORRENT 2153.).

In Hallsaxon, where the plusquamperfectum is used as in Anglosaxon, this periphrasis is not favoured. The preterite suffices in Anglosaxon to express the futurum exactum of the past: pone vude gelogode svā svā he hit volde habban tō his suna bārnytte syððan he ofslayen wurde (GEN. 22, 9.). In the hypothetical construction the preterite likewise stands, as remarked on the plusquamperfectum. Here, however, is also found *volde* with the infinitive of the present, where the context would, according to the modern view, need the second future of the past: pāt *wolde pyncan* (would have been thought) vundorlic ælcum men þe on Engla-lande vās, gif ænig ær þam sæde (had said) pāt hit svā gevurðan sceolde (SAX. CHR. 1051.).

We may regard as a periphrasis of the futurum exactum of the past by the preterite of *be* with an infinitive of the perfect, passages like: I *was to have been* of that party; but — (GAY, Begg. Op. 2, 1.).

Sequence of Tenses of the Present and Past.

The succession of the tenses in sentences standing in grammatical connection with one another, depends partly upon the temporal relation to one another of the activities represented, partly upon the point

of view which the speaker takes. The distinctness of the object relation of time must be preserved, wherein, however, the change of the subjective point of view of the speaker is, in a smaller or greater measure, allowed, so far as a usage of the tongue which has been fixed does no damage to rhetorical freedom.

In English the loss of conjunctive forms decidedly expressed contributes essentially to the transition from the tenses of the present to those of the past, which the usage of the tongue has in fact established, so far as it is wont to perceive the subjective colour of the conditionality of the subject-matter in the retreat of the speaker into the past. On the other hand, English sacrifices the symmetry of tenses to objectivity, and to the manifestness of the relation of time, gaining thereby a picturesque effect wanting in other tongues.

The change of the point of view is most natural in principal sentences grammatically connected, the single sentences here hang loosely on one another, whereas, in the more intimate combination of principal and dependent sentences, the abandonment of the point of view gained in the principal sentence falls lighter, but whereby the same time rhetorical motives for the departure come out more prominently.

The change of tenses in principal sentences has been frequently touched upon before; we have here only to seek for the points of view according to which the tenses in their sequence in the construction are to be judged.

1. The speaker may take the same point of view with reference to all activities within the construction.

- a) He can accordingly let the point of view of his immediate future be the standard, so that in the construction the present, the perfect and the futures of the present may interchange with one another in the measure of the objective relations of time. The imperative must also be reckoned among the tenses.

Give out you *are* of Epidamnum, Lest that your goods *shall* soon *be* confiscate (SHAKSP., Com. of Err. 1, 2.). He *has* taken an old country seat and *refitted* it; and *painted* and *plastered* until it *looks* not unlike his own manufactory (IRVING, Brace H., Engl. Gravity). If he ever *marry* again, I *think* he *will* show his respect to the sainted Maria by marrying a black woman (BULW., Money 1, 2.).

Old-Engl.: I *shal herkennen* and sitten stille, That thou *have told*. If if that thou me *tellest* skil I *shal don* after thi wil (WRIGHT, Anecd. p. 10). And *see schulle* undirstonde, that I *have put* this boke out of Latyn in Frensche, and *translated* it aȝen out of Frensche into Englyssche, that every man of my nacioun *may* undirstonde it (MAUNDEV. p. 5.). Angl. Ve *habbað* oft *gehýrd* þæt men *hatað* pysne dæg geáres dæg, sýlce dæg fyrrest *sy* on geáres ymbryne (A.-S. HOMIL. I. 99.). *Værð* þo þæt hit *hábbe* sum heálic góð *gestryned*, þonne hit *háfað* *gevunnen* folces óleunga (BOETH. 24, 3.).

The perseverance in this point of view is justified, and familiar in a certain sphere, but is especially inadequate for narrative representation with which only ignorance divests itself of the objective conception of time.

- b) In the representation which has for its point of departure the past lying in the rear of the speakers without the intermixture of his point of view at that time, the contemporaneous, the completed or that expected by the future in that sphere may be denoted by the preterite, the plusquamperfectum and the futures of the past.

Hadst thou but *shook* thy head, or *made* a pause, when I *spake* darkly what I *purposed* . . . Deep shame *had struck* me dumb (SHAKSP., John 4, 3.). No sooner *had* they *reached* the green than they *challenged* the heroes of the day to new trials of strength and activity (IRVING, Bracebr. H., May-Day). The fog and frost so *hung* about the black old gateway of the house, that it *seemed* as if the Genius of the Weather *sat* in mournful meditation on the threshold (DICKENS, Christm. Car. 1.). I *thought* I ne'er *should see* thy face again (LONGF. I. 138.).

Old-Engl.: And whan he *felte* that he *scholde dye*, he *sente* aftr he *sustre* . . . and whan thei *were comen*, he *leet* commande hem to prisoun, and than he *seyde* to his *sustre*, he *wiste* wel, thaf men of the contree *wolde make* no sorwe for his dethe (MAUNDEV. p. 89.). Halfsax.: And þe king *hehte* al þan (pat? hine *lufede*, þat whar swa heo *mikten* finde Brut-tes i pissen londre, þat hine anan *slogen* ofer mid horsen *to-drofen*, buten he libben *wolden* his lif in þraldome (LAȜAM. III. 177.). Anglos.: Sôðlice se Ælmihtiga Fæder *âsende* his âncennedan Sunu . . . tō þam Judæiscum folce, þæt hī *scældon* ærest, gif hī *voldon*, tō fulluhte hūgan (A.-S. HOMIL. II. 112.). Þā ne *mihte* se papa þæt gēfaſjan þeah þe he call *wolde*; for þan þe þā Romaniscan ceastergevaran *noldon* gēfaſjan þæt svā getogen man, and svā gēpungen lāreov þā burh eallunge *forlæte* and svā fyrren vracsið *genāme* (II. 122.).

How the subject matter of an imagination or predication which extends to the immediate present of the speaker is wont to be transported back into the sphere of time of the principal sentence, has been touched upon at p. 68. At p. 70. mention was also made of the dependent sentences in which the notion of an activity referred to the present and future is referred to the sphere of time of the principal sentence.

The mingling of the subjective point of view of the speaker is rarest in the earliest language; it supposes a more reflective age.

2. The speaker may, however, also change, within the construction, the point of view which he takes to the activity predicated. This interchange is partly the consequence of conscious, sometimes of bold deviation, partly of a usage of language in itself justified, partly of the flippancy and carelessness of speech, which in the commencement did not survey and regard the series of following sentences.

The principal sentence contains the measure for the tenses of the construction; the transition from the sphere of time stated therein to the opposite is therefore a freer treatment of the conditional sentence.

- a) The speaker may pass from the tenses of the present to those of the past.
 a) The transition from the present is effected most naturally, if the subject matter of the dependent sentence is a fact of the past which becomes of itself a subject of representation.

This is frequently the case in relative sentences: I the bloodiest shame . . . That ever wall-ey'd wrath, or s rage, *Presented* to the tears of soft remorse (SHAKSP., Jc 3.). I *serve* the king, On whose employment I *was sent* (Lear 2, 4.). I *must* not forget the two sons of this as citizen, who *came* to church in a dashing curricule (Li Sketch B., Country Church). It *is* this which in later *perplexed* his judges (LEWES, G. I. 42.). I *know* not wh *thought* (SHERID. KNOWLES, Virgin. 1, 1.). Still more b the employment of the plusquamperfectum after the pr while it points to a suppositious preterite: As when a gr . . . *Pursues* the Arimaspien, who by stealth *Had* from his ful custody *purloin'd* The guarded gold; so eagerly the . . . *pursues* his way (MILT., P. L. 2. 943.).

Old-English: And that *falleth* to the fader That *formed* us : PLOUGH. p. 24 sq.). Ther *nis* non of thulke threo that *hadde* eni That ever-est i-heled beo (WRIGHT, Pop. Treat. p. 138.). And *maund* that it *begat*, Take which ye wille, but negh not that M. p. 6.). I *must* go Unto my Lord, there I *cam* fro (ib.). The terite often stands in the conjunctive, less correctly according ancient mode of view: Ypocrisie it semeth; The which in La *likned* to a dongehill That *were* bi-snowed with snow, And snake inne (P. PLOUGH. p. 301.). Anglo-S.: *Uton* forþi *geefenlæcan* men, þe *vās* *gehaled* fram Criste (A.-S. HOMIL. I. 158.). Hū i pu se mon þe on minre scōle *være* *āfēd* and *gelæred* (BOETH. 3

This transition is likewise frequent where the present representation or reflection of the speaker has a compact past for its subject.

I *repent* that I *interrupted* thee (JOHNS., Russel. 8.). *said* that five good miles he *rade* (SCOTT, L. Minstr. 2. *Dost* thou *remember* When first we *met*? (LONGF. I. 138.) you *guess* why I *was* a miser? (BULW., Caxtons 15, 1.)

Old-Engl.: And thei *seyn*, that Marye *was taughte* of the (MAUNDEV. p. 132.). Wel ye *witen* . . . That Fals is feithless, An in hise werkes, And *was* a bastarde *y-bore* (P. PLOUGH. p. I *repente* fulle sore that ever I *made* man (TOWN. M. p. 23.). A Hū ne *vāst* þu pāt þu heora nānne ne gehvortest? (BOETH. Hvær sint nu þās Velondes bān, ôððe hva *hvāt* nu hvær hī (ib. 19.)

In adverbial dependent sentences of another past event may also be mentioned by a tense of the past

And I am I, howe'er I *was begot* (SHAKSP., John 1, 1 *is* so long since I *had* the honour of seeing you, that y not recollect me (FIELD., T. Jon. 18, 6.). Indeed, I *believe* *promotes* it chiefly because it *was* one of the choice recre in those days of yore (IRVING, Bracebr. H., Story Tellin *say* the tale as 't *was said* to me (SCOTT, L. Minstr. 2 The plusquamperfectum which supposes another connectic sometime occurs: I *find* the squire *has* not so undisturb indulgence in his humours as I *had imagined* (IRVING, Br H., Engl. Gravity).

Old-Engl.: The lond *is wasted* and fallen, sithe the gerner

made (MAUNDEV. p. 52.). For-thi I *seye*, as I *seide* er (P. PLOUGHM. p. 23.). Bot *look* yet as ye *did* beforne (TOWN. M. p. 129.). Halfsax.: Nu hit is vmbē seoue jere þat þu *weren* here (LAJAM. I. 214.). Anglos.: Gesiht þu nu þāt þā rihtvisan *sint* lāfe and forþrycte for þam hi þinum villan *voldon* fulgan? (BORTH. 3, 4.) Þeah þu nu fier *sie* þonne þu *være*, ne *eart* þu þeah ealles of þam earde ādrifen (5, 1.). He *is* gēn svā he *vās* (COD. EXON. 334, 1.).

With the historical present tenses of the past are sometimes used in dependent sentences, which would correspond to the preterite.

But when he *had put* them all out, he *taketh* the father and the mother of the damsel, and them that *were* with him, and *entereth* in where the damsel *was* lying (MARK. 5, 40.). And when they *came* nigh to Jerusalem . . he *sendeth* forth two of his disciples (MARK. 11, 1.). The day when the Girondins *proposed* to "decree him accused" . . Marat *proposes* to have them "decreeed insane." (CARLYLE, French Revol. 3, 3, 3.).

This want of symmetry is but little familiar to the older language. In the translation of the Bible the interchange of text attaches itself to the Greek text, especially where absolute participles are resolved by the predicate. Thus sometimes even in Wicliffe: Whanne ihē *hadde* seen hym liggyng . . he *seip* to hym etc. (Joc. 5, 6.). Anglosaxon commonly remains faithful to the preterite: Þā he *gencedlæhte* Hierusalem . . he *sende* tvegen leorning-cnihtas (MARC. 11, 1.).

We must observe the transition from sentences with the present into the present, where it is a question of the idea of an activity pertaining to the present and the future. We first mention impersonal principal sentences.

Is it fit I *went* upon him? (SHAKSP., Cymb. 2, 1.) 'T *is time* we *were* at church (Taming 3, 2.). This is the province of the a primitive conjunctive, for which the periphrastic form with *should* is commonly substituted: In such a time as this *it is not meet* That every nice offence *Should bear* his comment (SHAKSP., Jul. Cæs. 4, 3.). "It *is not fit* your lordship *should undertake* every companion that you give offence to." — "But *it is fit* I *should commit* offence to my inferiors (Cymb. 2, 1.). I am sure *it is impossible* I *should hurt* you (FIELD., T. Jon. 4, 14.). *It is* no doubt highly *desirable* that the text of ancient poetry *should be given* untouched and uncorrupted (SCOTT, Minstr. I. 64.). Let the reader pronounce what judgment on it he thinks fit, *it is right* that he *should* at the outset distinctly *understand* it to be a characteristic of the poet (LEWES, G. I. 13.). 'T *is time* we *should decree* What course to take (ADDIS., Cato 2, 1.).

Similar is the employment of the preterite and of the periphrasis with *should* and *would*, if the principal sentence contains in general the expression of an idea directed to the present and the future of a desire, of a request or of a prohibition, and the like.

I *wish* I *were* a young fellow (DICKENS, Oliv. Twist 29.). I *wish*, from the bottom of my heart, this unnatural struggle *was* over (COOR., Spy 1.). I *wish* I *did know* something of him (BULW., Caxtons 11, 5.). I *wish* he 'd nothing to drink but

his own port (DOUGL. JERROLD, Bubbles 2.). If you *wish* that Reason *should exert* her native power, you must step aside from the crowd (BLAIR, Sermon.). I *wish* Victorian *would come* (LONGF. I. 167.). But on my knees I *beg* you *would consider* (ADDIS., Cato 1, 4.). Perhaps you *desire* I *should think* so (FIELD., T. Jon. 14, 2.). O *forbid* it God, That in a Christian climate souls refined *Should show* so heinous, black, obscene a deed (SHAKSP., Rich. II. 4, 1). *Forbid* it Heaven that it *should come* to this (COLER., Picc. 1, 12.).

The subject matter of such a dependent sentence may moreover be referred to the past.

Others . . . *complain* that Fate Free virtue *should intrude* to force or chance (MILT., P. L. 2, 550.). I *wonder* Mr. Allworthy *would suffer* that old barbarous schoolmaster to punish a poor boy so cruelly (FIELD., T. Jon. 4, 5.). After all *it is no miracle* That I *should win* the heart of a young man (SHERID. KNOWLES, Love-Chase 5 2.).

Where in similar cases the present or the future follows the present, the colour of the speech is different.

For some other reasons . . . Which *'tis not fit* you *know* (SHAKSP., Wint. Tale 4, 3). *'Tis strange* that I *recall* it at this time (BYR., Manfr. 3, 4.). *It is time* that I *give* some idea of my domestic arrangements (IRVING, Alhambra, The Household). I *beg* you *will suffer* me first to take care of you (FIELD., T. Jon. 4, 13.). While here a tendency is partly pronounced in an unbiassed manner, partly a matter of fact is uttered, in the above cases either the idea of the realization of the subject of a dependent sentence is directly excluded, or the matter at least is kept decidedly aloof from the assurance of the speaker.

Analogously to the preterite the plusquamperfectum may follow in the dependent sentence the present of the principal sentence, and the periphrastic future form of the same sphere of time may in part be substituted for it, where it is a question of receding into the past, not into the previous past.

'Tis time that I *were gone* (SHAKSP., Com. of Err. 4, 2.). My end draws nigh; *'tis time* that I *were gone* (TENNYS. p. 197.). — *It is no wonder* that . . . they *should nevertheless have adopted* throughout the Lowlands, the Saxon language (SCOTT, Minstr. I. p. 30.). *It is not strange*, therefore, that the Tudors *should have been able* to exercise a great influence on ecclesiastical affairs (MACAUL., Hist. of E. I. 48.). *It is not strange* that some zealous Presbyterians *should have laid up* his saying in their hearts, and *should*, at a later period, *have attributed* it to divine inspiration (II. 132.). The plusquamperfectum in the dependent sentence often answers to the unrealized wish directed to the past: I *wish* the gout *had held* him fast in Devonshire (SHERID. Riv. 2, 1.). I *wish* I *had not known* so much of this affair (STERNE, Tr. Shandy 6, 6.).

The older language often employs the preterite, as well as the periphrasis with *should* and *would* with reference to the future, after the present in the principal sentence, not always in analogy with the cases

here cited, as, for instance, in temporal and final sentences: *Hye we fast that we were* there (TOWN. M. p. 11.). But *go we prest* That it *were don* (Cov. MYST. p. 349.). *Yit help* that it *were fast* (TOWN. M. p. 221.). And for thou *sholddest ben* y-war I *wisse* the the beste (P. PLOTONH. p. 17.). Pylat *abydeth* in the mot-halle alone, *Tyl we suld* this man *present* (Cov. MYST. p. 299.); also after sentences which express a wish and a request: Thus my *wille is* that it *were* (TOWN. M. p. 167.). I *pray* the that thou *wold kys* me enys (p. 187.). *Pray* we specially that he *wold show* it us untylle (p. 131.). Comp. HALLSAX.: Ne der ich noht hit kennen pat ich her king weore, leste heo me *icneowen* (leste hii me *cnewe*, latest text) (LAW. I. 283.) = lest they should me know. Older instances are wanting for the periphrastic forms. In Anglosaxon the conjunctive of the preterite is not referred in this manner to the present of the principal sentence; this displacement of tense pertains to a later age, which regarded the forms belonging to the hypothetical construction as more expressive terms for the reflected subject-matter.

That hypothetical constructions may combine with tenses of the past, even with the present, needs no more particular discussion.

Yet it is to be remarked that the present in the consequence, which is to be regarded as the principal sentence, may find a place within that hypothetical construction itself. The principal sentence stands regularly in the same sphere of time as the conditional sentence. This homogeneity is essentially supported by the intimate relation in which both sentences stand to each other. This must be the case so much the more where the condition, in its non-realization at that time, makes the consequence also appear as a subjective supposition. Nevertheless a present and, next to that, a future, is not rarely found in the consequence. The reason of this deviation lies in the rhetorical prominence of the consequence, esteemed as infallible, which the speaker transfers as realized to his present or future.

And if she *should take* me at my word where *am* I then? caught in my own trap (FIELD., T. Jon. 15, 9.). If it *should be proved* on him, he *is* no longer a brother of mine (SHERID., Sch. f. Sc. 4, 3.). If any caprice of temper *should induce* him to cast aside this golden opportunity . . . I *consider* myself absolved from extending any assistance to his mother and sister (DICKENS, Nickleby 1, 4.). If thou *shouldst fall*, I *shall be* happier as the affianced bride Of thy cold ashes, than in proudest fortunes (TALF., Ion. 1, 2.). The transformation of the principal into an interrogative sentence may denote a present fact by the present, even with energy: If I *were* covetous, ambitious, or perverse, As he will have me, How *am* I so poor? (SHAKSP., I Henry VI. 3, 1.) That the imperative may also stand in the principal sentence is readily explainable. If you'd *keep* your parole, *keep* quiet (DOUGL. JERROLD, Prison. of War 1, 2.). If you *would shun* worse, *walk* quietly on (SCOTT, Qu. Durw. 6.).

The same is good for the concessive relation of a sentence, which is nearly allied to the hypothetical. This is still less

remarkable in the nature of the adversative principal sentence.

Though an host *should encamp* against me, my heart *shall* n fear, though war *should rise* against me, in this *will* I be confident (Ps. 27, 3.). Though I *should* never have possession thy charming person, still *shalt* thou alone have possession my thoughts (FIELD., T. Jon. 5, 10.).

The relation is of course otherwise in hypothetical construction which have a temporal supposition in the past: If she *was deceived* by some wicked man, the poor wretch *is* to be pitied (FIELD., T. Jon. 1, 8.). If ever a sheet of letter-paper *bro* a woman's heart, this *will break* mine (DOUGL. JERROLD, Prison of War 2, 2.).

The older language does not till subsequently make use of the above named construction in hypothetical and concessive members of sentences: Lord if that I *shuld dy* Forsake the *shalle* I noght (TOWNS., p. 182.). If that he *answerd* þow ontylle, He *knowyth* he kan not hy self excuse (COV. MYST. p. 306.). The oldest language, especially the Anglosaxon, is fond of symmetry of tenses. Comp. Anglos.: *Deaþ ic sceyle sveltan mid þe, ne viðsace ic þin* (MATH. 26, 35.) with: Thou I *should die* with thee, yet *will* I not *deny* thee. *Deaþ* Balac me si goldes and seolfres æn hūs full, ic ne *mæg* ævendan Godes word (Nc 22, 18.) with: If Balac *would give* me his house full of silver and gold I *cannot go* beyond the word of the Lord my God.

The deviation of English in concessive sentences with an original conjunctive, followed by a relative sentence in which the same verbal notion recurs, is remarkable. Both stood originally in the same tense: the more modern language leaves the present to the concessive sentence, although it gives to the sentence dependent upon it a tense of the past which supposes the same tense. In the dependent sentence modal verbs appear with which the infinitive of the previous verb is to be supplied.

Do what they *could*, The worsted bear came off with *stood* Of bloody wounds (BUTL., Hud. 1, 3, 136.). He'd ferret his *lurk* where he *wou'd* (1, 3, 240.). Her dark eyes — *Ask* wh they *would*, 'twas granted (ROGERS, Jacqueline 1.). Many courtesies . . Have I experienced; not a cabin-door, *Go* where *would*, but opened with a smile (ID., Italy, Farewell). See above p. 30.).

Since these sentences rest upon ancient forms in which the preterite was repeated, as Halfsax.: *Likede swa heom likede*, þer heo gunnawikie (LAȒAM. III. 226.). Anglos.: *Være þær he være*, þonne vās I mid his ægenum cynne (BOETH. 5, 1.); a strictly logical justification is hardly to be found for the transition into the present. For to this of primitive infinitives, *do*, *lurk*, *ask* &c., would be perfectly inadmissible according to the history of the tongue.

- β) The transition from the perfect into tenses of the past analogous to the transition from the present, but still more natural, because the past, regarded from the speaker's point of view, contains (in the participle of the perfect) a moment which must accommodate itself more readily to union with tenses of the other series.

Thus this transition is frequently found in dependent sentences of every kind in which a fact of the past is cited.

Oft *have* I *seen* a hot o'erweening cur Run back and bite, because he *was* withheld (SHAKSP., II Henry VI. 5, 1.). Sister, since I *met* thee last, O'er thy brow a change *hath past* (MRS. HEMANS p. 132.). This moment, as I *watched* the gates Lodg'd on my post, a herald *is arrived* (ADDIS., Cato 2, 1.). I *have told* my reader . . that Mr. Allworthy *inherited* a large fortune; that he *had* a good heart, and no family (FIELD., T. Jon. 1, 3.). You *have heard* if I *fought* bravely (BULW., Richel. 1, 1.). And some *have been* who *could* believe . . That note so piercing and profound Will shape and syllable its sound Into Zuleika's name (BYR., Bride 2, 28.). The plusquamperfectum occurs in the dependent sentence: I *have been betrayed* unconsciously into a longer disquisition than I *had intended* on the general features of Spanish travelling (IRVING, Alhambra, The Journey).

This habit pervades all ages. Old-Engl.: And therefore *hathe* it *be-fallen* many times of a thing, that I *have herd* cownted, whan I *was* yong, how a worthi man *departed* (MAUNDEV. p. 183.). Alas the joy that we *were* in *Have we lost* (TOWN. M. p. 4.). Hallsax.: Ofte hit *is ihumpen* . . þet æfter muchele hatinge heþe men heom *luæde*, & æfter mucel weorð-scome wurð-scipe *wurhten* (LAJAM. I. 355.). Anglos.: Ic vāt þāt þu *hāfst* þāra vāpna tō hrāðe *forgiten* þe ic þe ær *sealde* (BOETH. 3, 1.).

The transition into forms denoting the future from the point of view of the past is accordingly readily effected.

Though the king *hath charged* you *should* not *speak* together (SHAKSP., Cymb. 1, 2.).

Old-Engl.: Thys *have* I *herd* many a day Folk in the contre telle, That in this land *shuld dwelle* a may (TOWN. M. p. 67.).

- 7) Speech passes from the future, as well as from the present, into tenses of the second series.

It is put in relation to what is passed.

Whether his religion *was* real, or consisted only in appearance, I *shall* not *presume* to say (FIELD., T. Jon. 1, 10.). I *shall* not *forget* the delight I *felt* on first seeing a May-pole (IRVING, Bracebr. H., May-Day Cust.).

Old-Engl.: And therefore I *schalle telle* þou, what the soudan *tolde* me upon a day (MAUNDEV. p. 137.). Anglos.: Ðā liōð þe ic vrecea geō lustbærlice *song*, ic *seal* nu heōfende *singan* (BOETH. 2.). Ac þonne ve *secelon habban* āneald leān þās þe ve on life ær gevorhton, vā þam þonne þe ær gearnode hellevite (LEGG. CÆTT. I. A. 18.).

Transitions are likewise made into the futures of the past, which at the same time operate as conjunctives of the preterites.

We'll *hew* down all that *would oppose* our passage (ADDIS., Cato 3, 7.). It *will* not *be wondered* at that a creature who had so strict a regard to decency in her own person *should be shocked* at the least deviation from it in another (FIELD., T. Jon. 1, 3.). 'T *will be* better I *should* not *venture* out again till dark (SHERID., Riv. 5, 1.).

Old-Engl.: It *wille* not *help* that thou *would meyn* (Town. M. p. with which compare the use of the conjunctive of the preterite *schul assayen* hire myself, And soothliche *oppose*, What man o moolde That hire *were* levest (P. PLOUGHM. p. 43.).

- b) A transition is proportionately rarer from the tenses of the to those of the present.

- a) After the preterite of verbs of imagination and representation, a subject-matter valid for all time or extending the sphere of the immediate present commonly, although without exception, passes into the tense of the past. See §

There therefore remain only loosely attached relative sentence and adverbial sentences of other kinds, which admit a of the present after the preterite.

Susan *related* the whole story, which the reader *knows* all (FIELD., T. Jon. 10, 3.). What devil *was* 't That thus *cozen'd* you? (SHAKSP., Haml. 3, 4.) He scarce had fin when such murmur *fill'd* Th' assembly, as when hollow *retain* The sound of blust'ring winds (MILT., P. L. 2, 284. read it so often that I *can* repeat it to you almost wor word (FIELD., T. Jon 11, 5.). Never *did* the French such a degree of freedom as they *do* at this moment (IR Bracebr. H., Engl. Gravity). Wilhelmus Kieft, as *has* al been made manifest, *was* a great legislator upon a small (ID., Hist. of N.-York 4, 6.).

Old-Engl.: And *tolde* hem this teme, That I telle *thynke* (P. PLO p. 48.). Ydel *was* I nevere Though I *sitte* by myself (p. 228.). siche a starne *was* never ere seyn, As wyde in warld as we *hav*. (Town. M. p. 124.). Anglos.: Nē pā Sciððeas þe on ðore healf munta *buggað* furpum þære burge naman ne þās folces ne *gehe* (BOETH. 18, 2.). Þā *sæde* he þāt se lust *være* þāt hēhste gōd, f ealle pā ðōru gōd, þe ve ær *nemdon*, ðleccað þam mōde and h se lust þonne āna ðleccð þam lichoman ānum sviðost (24, 3.).

- β) Still more rarely does the plusquamperfectum come the case of assuming similar forms in the dependent sent

One afternoon we *had strolled* to the top of a high h the neighbourhood of the Hall, which *commands* an a boundless aspect (IRVING, Salmag. No. XVII.).

- γ) With the futures of the past, as well as generally with corresponding to an original conjunctive of the preterite transition into tenses of the present in dependent sentence seldom presented, except in relative sentences.

With relative sentences this is not seldom natural.

We *should do* that which *is* good to the human race, some principle within (BULW., Dever. 5, 2.). And here I *remark* the great benefit of these party distinctions, by v the people at large *are saved* the vast trouble of thinking VING, Hist. of N.-York 4, 6.).

More remarkable in part is the employment of a ten the present in the dependent sentence of an hypothetical construction. Here the subject-matter of the conditional tence is either thought of as already realized in the pre

If I *shrink* not from these, the fire-arm'd angels, why *should* I *quail* from him who now approaches? (BYR., Cain 1, 1.), or the entrance of the condition is at least put as the pretension of a third, and as entering accordingly: I *should have seen* the world to very little purpose, if I *am* to argue with one of your years (FIELD., T. Jon. 7. 3.).

This transition moreover sometimes occurs in substantive sentences: Why *should you suppose* he *will speak* the truth? (SHERID., Sch. for Sc. 3, 1.), with which compare the present after the simple *would*: I *would* the plants thou graft'st *may* never grow (SHAKSP., Rich. II. 3, 4.).

We find the like even earlier in hypothetical constructions, although not after the periphrastic verbal forms: Isaac, it *were* my deth If Jacob *weddeth* in kind of Hethe (TOWNS M. p. 44.). If he *skape* it *were* great skorne (p. 174.). *Artow* Thought, . . Thow *koudest* me *wisse* Where that Do-well *dwelleth* (P. FLOUGH. p. 155). Moreover much belongs to the modern age.

Moods of the Verb.

By the Moods, the indicative, the conjunctive and the imperative, the speaker expresses his relation to the predicated notion of the activity.

The doctrine of the moods of the English tongue presents some difficulty in respect of syntax. The distinctive verbal forms of the indicative and conjunctive have vanished, save a few remains, whereby the theoretical distinction of the now like-sounding forms of both moods has been much lost to the consciousness of the language. But the abandonment of conjunctive forms has not led to an obliteration of the notions of the two moods, or, the indicative does not at the same time represent the conjunctive, but the view lying at the bottom of the indicative is rather transferred to other provinces than in earlier times, thus, as in other modern tongues, in which the conjunctive is gradually dying out, rendering that modal form superfluous. But the feeling of the language nevertheless distinguishes, in the context of speech, a twofold modal meaning in the identity of sound of the moods, as is also the case, for instance, in the Highdutch.

The Indicative.

The Indicative serves to represent the immediate or objective value of the idea, whereby the speaker expresses an outward perception or an inward intuition. What is essential is the purely objective relation of the speaker to the predicate, in which it is indifferent whether he makes known a subject matter vouched by him as regards its objective reality and truth, or renders the subject-matter of a foreign idea, or makes a supposition, the objective image of an idea, the reality of which is to be decided extrinsically.

The vouching of the subject-matter of the predicate by the speaker is, however, to be always assumed where the context does not demand or admit the contrary.

The first ages of Scottish history *are* dark and fabulous. Nation as well as men, *arrive* at maturity by degrees, and the events which *happened* during their infancy or early youth *cannot* be recollected and *deserve* not to be mentioned (ROBERTS., *Hist. of Scotl.* 1.).

The speaker releases himself from the voucher, if he repeats the subject matter of a foreign idea: Thou say'st I *preach*, Lorenzo (YOUNG, *N. Th.* 2, 62.) Foolish men imagine that because judgment for an evil thing is delayed, there *is* no justice . . . here below (CARL Past a. Pres. 1, 2.). If in such a case the guarantee of the subject matter can be assumed on the part of the narrator also, it is not to be absolutely inferred from the indicative. Comp. P. 88.

The indicative appears in questions as a supposition, or, rather as a preliminary exposition of a predicate, for whose validity the warranty of another is required: „*Hast brought* the answer of the god?“ — „I have.“ (TALF., *Ion.* 2, 2.) Thus too in conditional sentences the indicative is not, without more, to be regarded as represented in substance by the speaker: If thou *account'st* it shame, lay it on me (SHAKSP., *Taming* 4. 3.). The view of the speaker is often yielded incidentally by the context. He will moreover even use the indicative where he does not wish utterly to exclude his own adoption of the subject-matter.

By the twofold character of the indicative, which at one time appears as the expression of the reality and truth represented by the speaker, at another as the plain representation of a view not vouchered for by him, is explained on the one hand the possible interchange of both conceptions and their confusion by the hearer or reader, on the other, the facility of the transition of a conjunctive into the indicative, so far as the reflected representation, excluding a warranty by the speaker through the conjunctive, does not seem to be far removed from the exhibition of a predicate, not absolutely including the adoption of it by the speaker.

That the sentence in which the negation immediately takes away the notion of the activity, no less than the affirmative sentence, may contain the indicative and admit a purely objective relation of the speaker to the predicate, surprises no one; yet it may be incidentally remarked that the existence of these very negative sentences with the indicative sufficiently proves how the indicative has to do not absolutely with external reality, but the objectivity of the idea is also to be sought within the ideal domain.

An enumeration of the individual cases in which the indicative is employed, which extends over almost all regions of the principal and of the dependent sentence, is needless. From the representation of the use of the conjunctive inferences are readily drawn as to the employment of the indicative.

The Conjunctive.

The conjunctive affords to the predicate the character of the reflected idea; that is to say, the speaker does not give the immediate subject matter of the idea, but enounces the consciousness of the distinction of his idea from the subject-matter which he makes the object of his contemplation. The conjunctive gives to the predicate this expression of conscious (subjective) reflection solely, and does

ot therefore express the possibility, uncertainty, doubtfulness or reality, as such, lying in the thing. It is however natural that the speaker denotes the unreal chiefly, although not necessarily, by the conjunctive, so far as he, at the same time with the idea, becomes conscious that this subject-matter has only become an object of his affection, the warranty whereof he absolutely declines. Nevertheless, it does not follow from the representation by the conjunctive that the subject-matter of the predicate is not of itself realized or realizable. The conjunctive expresses only a definite subjective relation to the subject-matter of the idea, not regarding or placing foremost the objective nature of the fact.

The loss of perceptible forms of the conjunctive has given a wider extension in the English tongue to so-called modal verbs, as *may*, *will*, *shall*, with the indicative. It is, however, to be remarked that these forms, where they represent a conjunctive, stand themselves originally in part in the conjunctive, and that the other modification which they give to a verbal notion, independently of their mood, lies in their concrete meaning. But, so far as the subjective colour which a predicate receives through the conjunctive is of a general nature, and is to be apprehended from the context as the estimation of the possibility or necessity &c. of the subject-matter of the predicate, those verbs of mood may, even as indicatives, if not under, yet in some measure replace, in a sensuous concrete manner, the more abstract and intellectual relation presented by the conjunctive. We shall mention the verbs of mood, after having first discussed the use of the conjunctive in the conjunctive forms which have been reserved. We may at the same time draw conclusions as to the feeling of the language with regard to such forms, which no longer disclose externally the conjunctive character.

We must here first have regard to the province of the construction, and distinguish the various classes of sentences which are considered with the conjunctive.

The Conjunctive in Principal Sentences.

The conjunctive, also called the subjunctive, owes its name to the circumstance that it is chiefly found in dependent sentences, standing therefore in connection with and subordination to a principal sentence, although these names do not separate it sharply from the indicative, which likewise finds its place in the dependent sentence.

We certainly chiefly expect from the principal sentence that it should present an objective subject-matter, whereas in the dependent sentence, through its relations to the principal sentence, a wider scope is given to the subjective reflection of the speaker. Even a principal sentence can however be destitute of the warranty of the speaker and be notified to a third as in many respects unvouched for.

1. The conjunctive often serves to express a subjective determination in the sentence, which may appear as a wish, bidding, command or concession, and whose character depends partly upon the meaning of the verb, partly upon the circumstances under which the sentence is pronounced, partly upon the motion

of the speaker. In this case the conjunctive serves as a *partis* substitute for the imperative.

- a) Thus the conjunctive of the present occurs in the third person of the singular and plural.

Some heavenly power *guide* us Out of this fearful country (SHAKSP., Temp. 5, 1.). The wills above *be done* (1, 1.). The Lord *make* his face shine upon thee, and *be* gracious unto thee (NUMB. 6, 25.). *Perish* the baubles! (GOLDSM., She Stoops 2.) *Comprehend* who can (COLER., Picc. 4, 5.). Long live Claude Melnotte (BULW., Lady of Lyons 1, 3.). If you have seen all this, and more, God *bless* me! What a deal you 've seen! (TH. MOORE p. 64.) *Wo worth* him (SCOTT, Qu. Durw. 6.). Well then, *be* it so (BULW., Caxtons 15, 1.). The optative sentence may also stand as dependent: Please you, lords, In sight of both our battles we may meet: And either end in peace, which heaven *so frame!* Or to the place of difference call the swords Which must decide it (SHAKSP., II Henry IV. 4, 1.).

Old-Engl.: God almiȝten *be* her-inne! (WRIGHT, Anecd. p. 3.). God the *for-ȝelde* (ib.). God the *i-blessi* (p. 6.). God of his grette myȝht, And his good grace *Save* alle freres That feithfulli lybben! (P. PLOUGHM. p. 500.). Halfsax.: Mid us *wunien* godes grið (LAȜAM. II. 103.). Ofte þe *wurde* godd fein (II. 106.). Liþe him *beo* drihten (I. 3.). Anglos.: Oft hi on þā burh Lundene gefuhton, ac si Gode lof þāt heo gyt gesund stent (SAX. CH. 1009.). *Vurðe* gōd se ende þonne God ville! (1066.). *Geveorðe* me āfter þinum vorde (LUC. 1, 38.). Hi *vādġan!* (Ps. 108, 9.). *Syn* hi gecyrde on earsting, and scamjen heora þā þe me penceað yfeles (Ps. 34, 5.).

The first person plural of the present is principally to be referred here.

Laud we the gods . . *Publish* we this peace To all our subjects. *Set* we forward (SHAKSP., Cymb. 5, 5.). Come! *be* we bold and make dispatch (COLER., Picc. 2, 1.). *Part* we in friendship from your land (SCOTT, Marm. 6, 13.).

These elided plural forms are to be met with constantly in Old-Engl.: *Take* we mayn in oure honde, And *drive* we him out of londe (ALIS. 3071.). *Lete* we now Alisaunder in pays ride, And *speke* we of wondres that ben biside (4850.). *Make* we havene and erth (TOWN. M. p. 1.). *Gif* we hym parte of oure fee (p. 9.). Halfsaxon also presents elided forms: *Ge* we nu (ORM. 3390.). *Sende* we to Rome (LAȜAM. II. 59.). Yet verbal forms in *en* also occur, which I deem conjunctives, although Madden (LAȜAM. I. xlix.), without quoting any reason, warns us against confounding such forms with conjunctives: *Sende* we to Rome & *hæten* hine cumen some (LAȜAM. II. 59.). Nu *fusen* we hom to & stærcliche heom *leggen* on (II. 465.). The Anglosaxon namely presents, alongside of the contracted form, as in: *Fare* we gehende tūnas (MARC. 1. 38.), the full conjunctive form also: *Upp-āhebben* we his naman (Ps. 33, 2.). Gothic had a special imperative form of the first person plural, which, corresponding to the indicative, ended in *m*: *afslaham*, *gangan*; Anglosaxon had none such. On the other hand we often meet here the periphrasis with *uton*, *utan* along with the infinitive: *Uton* faran (LUC. 2, 15. 5, 35.). *Uton* gār (MARC. 14, 42. JOH. 11, 16. 14, 31.). *Uton* ofslean hyne (MARC. 13, 7.). *Uton* segġan (LUC. 8, 22.). *Uton* etan (LUC. 15, 23.). *Uton* vrcan (MARK. 9, 5.); but here naught but a conjunctive form is before us, which seems obscured from *vitan*, *eamus*. As even in Gothic, the conjunctive

appears in this case, and even the second person plural in the conjunctive interchanged with the imperative (see Imperative), so in our case we may constantly find elided conjunctive forms. Other English periphrases are treated of further on.

- b) The conjunctive of the preterite, whose forms are almost everywhere extinct, sometimes stands in the optative sentence.

I am the best of them that speak this language, *Were* I but where 'tis spoken (SHAKSP., John 3, 3.). Yet such a sentence often appears as an elliptical dependent sentence: O that I *were* a mockery king of snow (ID., Rich. II. 4, 1.). O God! that I *were* buried with my brothers! (SHELLEY, Cenci 1, 2.). Yet the indicative stands even here: Oh! that I *was* safe at Clod Hall! or *could* be shot before I was aware (SHERID., Riv. 5, 2.); so that no conjunctive seems decidedly to be present to the feeling of the language in sentences with other preterites.

In the older tongue I miss similar instances; elliptical sentences introduced with *that* seem especially to be wanting. Anglosaxon presents in similar cases the complete construction with *ic visce* as a principal sentence. Comp.: *lc visce pāt Ismahel libbe ātforan þe* (GEN. 17. 18.). *lc visce pāt hig viston and undergeāton and foresceavodon hira ende* (DEUTER. 32, 29.).

- 2 In the hypothetical construction the conjunctive of the preterite is employed in the principal sentence, if this is not placed under the warranty of the speaker.

Why, cousin, wert thou regent of the world, It *were* a shame to let this land by lease (SHAKSP., Rich. II. 2, 1.). If we made the holders of the land pay every shilling still of the expense of governing the land, what *were* all that? (CARL., Past a. Pres. 4, 1.) The same is the case in concealed hypothetical constructions, as well as generally in all principal sentences pronounced conditionally: I would you had but the wit: 't *were* better than your dukedom (SHAKSP., II Henry IV. 4, 3.). Nay 't *were* better he killed his wife, and then he shall be sure not to be starved (MARL., I Tamburl. 4, 4.). 'T *were* a pity to limit one's love to a pair (TH. MOORE p. 223.). „It *were* to be so hoped,” said the Prior; „and such are the prayers of the godly in the land.” (SCOTT, Qu. Durw. 16.) The conditional fact may also be taken up into the relative sentence: Therefore may you hear, what *were* too much for her fortitude (COLER., Wallenst. 1, 2.).

The periphrasis of the preterite in the principal sentence by *should*, *would* with the infinitive came in early, but the conjunctive has been nevertheless preserved in the form *were*. Old-Engl.: Ȝif that I me shulde greve Hit *were* hounlaw (WRIGHT, Anecd. p. 4.). For I *were* an unkynde kyng, But I my kynde helpe (P. PLOUGHM. p. 393.). Now welle *were* I an it so were (TOWN. M. p. 156.). Also hyt *were* aȝeynas good reson, To take hys hure, as hys felows don (HALLIW., Freemas. 167.). In Anglosaxon the conjunctive of the preterite, whose forms are certainly frequently obliterated, was very usual in the principal sentence of the hypothetical construction, as in Gothic: Dryhten, gif þu vāre her, nāre min bróðor deād (JON. 11, 21.). Gif se anveald þonne of his āgenre gecynde and of his āgenes gevealdes gōð vāre, ne underfēnge he nāfre þā yfelan ac þā gōðan (BOETH. 16, 3.).

The Conjunctive in Dependent Sentences.

However widely the few decidedly conjunctive verbal forms are diffused through almost all dependent sentences, they are as much limited by indicatives and by the periphrasis with modal verbs. A sharp boundary line parts the indicative from the conjunctive in English generally only where the speaker comes in with his warrant; but not where the predicate, plainly stated, is capable of being placed alongside of the form of speech with a subjective colour and devoid of warranty.

1. In the substantive sentence the conjunctive frequently finds a place.

- a) If the substantive sentence constitutes the subject whose predicate the principal sentence contains, the conjunctive stands in the dependent sentence, which does not state a realized fact, but rather contains an act demanded, required by the thing, or merely made a subject of reflection. The grammatical subject is commonly added to the predicate of the substantive sentence, whether the dependent sentence is appended with or without a conjunction.

What rests but that the mortal sentence *pass* On his transgression? (MILT., P. L. 10, 48.) Is it fit this soldier *keep* his oath? (SHAKSP., Henry V. 4, 7.) 'Tis meet Achilles *meet* not Hector (Troil. a. Cress. 1, 3.). 'Tis better that the enemy *seek* us (Jul. Cæs. 4, 3.). Me seemeth good, that . . . the young prince *be fetch'd* Hither (Rich. III. 2, 2.). 'T were best he *speak* no harm of Brutus here (3, 2.). Nor is it necessary that the person *be* master or mistress of the whole house (FIELD., Charge to the Gr. Jury). 'Tis necessary that *be look'd* unto (MARL., Jew of M. 1, 2.). 'T were better she *were kissed* (SHAKSP., Troil. a. Cress. 4, 5.). That it is better he *die* than that justice *depart* out of the world (CARL., Fred. the Gr. IV. 108.). 'T were enough He *be judged* justly (BYR., Mar. Faliero 1, 1.). It is proposed, that the two theatres *be incorporated* into one company (POPE, Scriblerus). Or is it fix'd in the decrees above, That lofty Albion *move* into the main? (ARMSTRONG, Art.). It is his highness' pleasure, that the queen *Appear* in person here in court (SHAKSP., Wint. Tale 3, 2.). Most reason is that Reason *overcome* (MILT. P. L. 6, 124.). Here also we may reckon sentences with a predicative determination of time, although here the dependent sentence, as with a few other principal sentences, could have the character of a case sentence: 'Tis high time that I *were* hence (SHAKSP., Com. of Err. 3, 2.). 'Tis time that I *were gone* (TENNYNS. p. 197.). The conjunctive also occurs in the indirect question after impersonal sentences: But 'tis doubt, When time shall call him home from banishment, Whether our kinsman *come* to see his friends (SHAKSP., Rich. II. 1, 4.).

This usage is of course not wanting in the old tongue, for it goes back to the oldest times, and extends over the same province in Anglo-Saxon: Biscopum and sacerdum gedafenað þæt hi heora lāre *gymon* (A.-S. HOMIL.

II. 342.). Sulh älmessan gebireð þát man *gelæste* be vite æghvilce geāre (Læc. ÆTHELR. MXIII. 8.). Æfre ne geveorðe þát cristene man *gevi-ge* in VI manna sibfæce on his āgenum cynne (Læc. ÆTHELR., Conc. ÆNham. 12.). Sēlre byð æghvam, þát he his freond *vrece*, þonne he fela *mærne* (BEOV. 2773.). God vāt on mec þát me is micle leofre, þát minne lichaman mid minne goldgīfan glēd *fāsmje* (52:4.). Varlic bið, þát man æghvilce geāre sōna āfter eāstron fyrdscīpa *gearvige* (Læc. ÆTHELR., Conc. ÆNham. 26.). Hæðenscipe bið þát man deofolgyld *veorðige*, þát is, þát man *veorðige* hæðene godas (Læc. CNOT. B. 5.). The subject sentence also occurs as an indirect question: Hvāt limpeð þās (pes) tō þe, of hvylcum vyrtruman ic *ācenned sý?* (Beda 477, 38 lm.).

- b) If the dependent sentence is substituted for the object of the principal sentence (answering to an accusative or to another verb originally dependent upon the verb of the principal sentence) several cases are to be distinguished as to the admission of a conjunctive.

- a) The conjunctive, even here sharing its domain with periphrastic forms, is admitted if the predicate of the principal sentence contains an act of the will, a demand, intention or tendency, grant, concession, precaution or obviation.

I *charge* thee that thou *attend* me (SHAKSP., Temp. 1, 3.). Ere yet this day is ended Will I *demand* of him that he *do* save His good name from the world (COLER., Picc. 3, 3.). Law *wills* that each particular *be known* (MARL., Jew of M. 4, 3.). His Majesty *resolves*, that Regensburg *Be purified* from the enemy ere Easter (COLER., Picc. 1, 2.). Go; *bid* thy mistress . . She *strike* upon the bell (SHAKSP., Macb. 2, 1.). I *pray* thee, Cardinal, that thou *assert* my innocence (SHELLEY, Cenci 5, 2.). God *grant*, that some, less noble, . . *Deserve* not worse than wretched Clarence did, And yet *go* current from suspicion (SHAKSP., Rich. III. 2, 1.). God *send* we *be* all better this day three months (GOLDEN., G. Nat. M. 1.). *Say*, that, if the gates are not forthwith opened to me and mine, the blood of the plebeians *be* on their own head (BULW., Rienzi 2, 8.). When law can do no right. *Let it be lawful*, that law *do* no wrong (SHAKSP., John 3, 1.). *Let it stand for just*, that man *make* man his prey (COWP. p. 101.). Dependent sentences after notions of precaution and obviation border on final sentences: *Look*, therefore, Lewis, that by this league and marriage Thou *draw* not on thee danger and dishonour (SHAKSP., III Henry VI. 3, 3.). *Look* that he *hide* no weapon (BULW., Richel. 1, 2.). But *see* thou *change* no more (MARL., Jew of M. 3, 3.). *See* that a guard *be* ready at my call (ROWE, J. Shore 4, 1.). *Hare great care* I *be* not found a talker (SHAKSP., Henry VIII. 2, 2.). *Take heed* he *hear* us not (Taming 3, 1.). *Beware* thou that thou *bring* not my son thither again (GEN. 24, 6.). The conjunctive of the preterite after the notion of the wish in the present is explained by the reference to the non-realization or uncertainty of the expectation: I *wish*, grave governors, 't were in my power To favour you (MARL., Jew of M. 1, 2.), as is also the case after the preterite: I would that I *were* dead (TENNYNS. p. 9.).

That the indicative in the dependent sentence has the same effect is proved by passages like: *I wish it was in my power to be of any essential service to him* (SHERID., Sch. for Sc. 1. 1.). *I wish I was by that dim lake* (TH. MOORE, L. Rookh.) *I wish, from the bottom of my heart, this unnatural struggle was over* (COOP., Spy 1.). The indicative in general also interchanges with the conjunctive, where the pronounced tendency else required the conjunctive: *Go to your dioceses and see that I am obeyed* (MACAUL., Hist. of E. III. 169.), as both constructions stand alongside of each other in Watts' Logic: *See that your general definitions or descriptions are as accurate as the nature of the thing will bear: see that your general division and distributions be just and exact.* The event is anticipated by the indicative; as the facts are also expressed: *I grant you I was down* (SHAKSP., I Henry IV. 5, 4.).

Old-Engl.: *I wol that thei be wedded* (P. PLOUGHM. p. 167.). *I wol wel that thou hit wite* (ALIS. 742.). *Hendely they bysechith the That thou beo heore avowé* (3159.). The nenthe *bydes* the, bi thy lif, *Thou desirest not thi neighbors wife* (TOWN. M. p. 51). *I command . . That no man at thame fynd awt ne blame* (p. 17.). *I pray that thou me telle* Whou I may conne my Crede (P. PLOUGHM. p. 497.). *Syn ye desiren That frere Flaterere be fet* (p. 444.). The olde lawe *gramlich* That gilours *be begiled* (p. 389.). *I warn the . . That thou greve me noghte* (TOWN. M. p. 19.). And *loke* that thou hire *tille* (WRIGHT, Anecd. p. 13.). *Look* no man the *mar* (TOWN. M. p. 23.). *Loke* that thou *pay* every mon algate (HALLIW., Freemas 357.). *I wische* thanne it *were* myn (P. PLOUGHM. p. 83.). *Ich wolde* mi lif me *were* *bi-reved* (WRIGHT, Anecd. p. 10.). This treatment of the dependent sentence is conformable to the Anglosaxon usage: *lc secge eov sódlice, pät ge eallunga ne sverjon* (MATH. 5, 34.). *Biddas* dryhten, pät his punor-räda *geswicen* (Exod. 9, 28.). *Se ylca god, þe gepafode pät he swä gecostnod wære* (Job., Ettm. 5, 31.). *Begýmas* pät ge ne dön eovre rihtvisnesse beforan mannum (MATH. 6, 1.). *Beorge* man georne, pät man þä sävla ne *forfare*, þe Crist mid his ägenum life gebohte (Læge. ÆTHELR. CONC. Ænham. 10.). Anglosaxon moreover admits the anticipation of the act in the dependent sentence by the indicative: *Vylas ve secgas pät fyr cume of heofene?* (Luc. 9, 54.) *lc ville* pät ge *fedas* ealle väga än earm Englissmon (Læge. ÆTHELST. CONC. Greatane). *lc gedö* pät eövra vif biö vudevan and eövre bearn *byö* steopcilde (Læge ÆLFR. 84.).

- β) If the predicate of the principal sentence contains the notion of perceiving, imagining or uttering by words, the dependent sentence appears as an indirect expression of the thought. English has partly preserved the conjunctive for this dependent sentence, mostly, however in the narrower domain of the indirect question.

Hast thou sounded him, If he appeal the duke on ancient malice (SHAKSP., Rich. II. 1, 1.). *The headsmen . . Feel the axe be sharp and true* (BYR., Paris. 15.). When I *ask* he if she *love* me (TENNYS. p. 5.). She 'll not *tell* me if she *love* me (ib.). To *make demand* of modern rhyme If aught of ancient worth *be* there (p. V.). Whether this *be* or *be* not I'll *not swear* (SHAKSP., Temp. 5, 1.). The master of the house *says*

be brought unto the judges, to *see* whether he *have put* his hand unto his neighbour's goods (EXOD. 22, 8.). This to *attain*, whether heav'n *move* or earth, Imports not (MILT., P. L. 8, 70.). But who may *know* Whether smile or frown *be* fleetier (TENNYs. p. 15.). Even those who had often seen him *were* at first in *doubt* whether this *were* truly the brilliant and graceful Monmouth (MACAUL., Hist. of E. II. 185.). The conjunctive is rare outside of the indirect question: I *think* he *be* composing as he goes in the street (BEN JONS., Poetast. 3, 1.). Here now, put case our author *should*, once more, *Swear* that his play *were* good (ib. Prol.). One *might swear* the Morning *Were* come to visit Tithon (BULW., Richel. 1, 2.). *Deeming* it *were* no easy task To keep the truce which here was set (SCOTT, L. Minstr. 5, 6.). Even the notion of anxiety may take an indirect question with the conjunctive: I *care* not who *know* it (SHAKSP., Henry V. 4, 7.). A wise horseman should, in such a case *take care* how he *pull* the rein too tight, lest the beast should rear (BULW., Rienzi 2, 3.). But in all cases the indicative is in its place; it simply renders the original idea or expression, perhaps with a change of tense, which is qualified by the principal sentence: *Ask* me if I am a courtier (SHAKSP., All's Well 2, 2.). I *know* not whether 't *is* so (SHERID., Riv. 5, 1.). I . . *asked* him whether it *was* not very difficult to learn (MARR., P. Simple 1, 2.). Nor *care* I who *doth* feed upon (SHAKSP., Henry V. 4, 3.). Sometimes also in coordinate dependent sentences one mood interchanges with the other: You *shall demand* of him, whether one captain Dumaine *be* i' the camp . . what his reputation *is* . . ; or whether he *thinks*, it *were* not possible . . to corrupt him to a revolt (SHAKSP., All's Well 4, 3.).

Old-English restricts the conjunctive still less to indirect questions, where it also has the indicative: And *asked* hire . . What she *were* (P. PLOUGHM. p. 19.). Ther nys no man can *deme* . . If that it *were* departed equally (CHAUC. C. T. 7818.). Halfsax: þe king . . *fræinede* his cnibtes some what *weoren* þat speche (LAȜAM. II. 174.). *Witen* he wolde . . wat þing hit *were* (I. 12. cf. I. 346. III. 25.). Other sentences also present the same mood: At helle I *trou* he *be* (TOWN. M. p. 16.). Ffeythfully *beleeeve* a qwyk man that þe *be* (COV. MYST. p. 374.). And as the indicative stands alongside of it: *Woot* no wight . . what y-nogh *is* to mene (P. PLOUGHM. p. 382.). He suffred hym synne, Sorwe to feele, To *wite* what wele *was* (ib.), so both moods sometimes interchange after the same principal sentence: He *askede*, wat lond yt *were*, & wat folk þer inne *was* (R. OF GL. I. 45.). In Anglosaxon, after the above named verbs the conjunctive is familiar in all *substantive* sentences: Ic ville *fandigan* . . hvæt þa men *dôn* (CAEDM. 240.). *Ongiet* georne hvæt *sij* gôd ôððe yfel (COD. EXON. 302, 32.). *Hyrd* his ealle hû ge hî *beswicen* (CAEDM. 431.). *Gebide* ge . . hvæt ge *sil mæge* æfter vâlraese vunde gedýgan uncer tvega (BEOV. 5051.). Þa *beode* se here þæt his fultumes se mæsta dæl *være* on þam scipum (SAX. CHR. 911.). Ic *gelyfe* þæt hit from God *côme* (CAEDM. 677.). *Covedon* þæt he *være* voruldcyninga manna mildust (BEOV. 6342.). The indicative is, however not rare: Syððan hî *viston* hû hit þær *be* sūðan *væs* (SAX. CHR. 1051.). Ne mihte him *bedyrned* *vyrðan* þæt his engyl *ongan ofer* môd *vesan* (CAEDM. 261.). Ūs *secgað* bec hû æt ærestan eadmôð *ástæg*

in middangeard magna gold-hord (Cod. Exon. 49, 14.). It is here regularly a question of the facts.

The verbal notions hope and fear are sometimes accompanied in Modern-English by the conjunctive in the dependent sentence: I *hope* he *be* in love (SHAKSP., *Much Ado* 3, 2.). Truly no body for *fear* you *be* betrayed (SHAKSP., II *Henry VI.* 4, 4.). After the notion of fear the conjunctive with *lest* often stands: But do you not *fear* lest he *discover* that Clara wrote the letter? (BULW., *Money* 3, 1.). But other *doubt* possesses me; let harm *Befal* thee sever'd from me (MILT., *P. L.* 9, 251.). Other verbal notions also, containing the idea of fear, have not seldom *lest* with the conjunctive: I *tremble* lest he *be* discovered (BULW. *Lady of Lyons* 2, 1.), likewise with *beware*: *Beware* lest blundering Brougham *destroy* the sale (BYR. p. 321.).

The indicative, as well as periphrastic tenses in the dependent sentence, are else the rule. The older tongue is of course fond of the conjunctive in both cases; after all forms of expression of fear *lest* with the conjunctive is wont to stand: But yet I *am in drede* Leste he *turne* hire testament (P. PLOUGH. p. 475.). *Drede* is at the laste *lest* Crist in consistorie *A-corse* ful manye (p. 7.). Dor *doute* lest he *stere* (p. 227.). Halfsax.: We *heop adrad* sore leste he *habbe* nou more (LAJAM. II. 107.). In Anglosaxon with hope, as well as fear, the conjunctive stands: He *hopode* þæt he *gesæve* sum tæcen (LUC. 23, 8.). Ic me *onégan* mæg þæt me vrædra sum . . feore *beneôte* (CARDM. 1823.).

2. Among adverbial sentences the dependent sentence of the determination of place, or the local sentence, takes, except in that fashion of its generalization which answers to a concessive sentence, (see below) no conjunctive.

Anglosaxon went somewhat further. Comp.: Vuna mid ðisic and þe vicegeceos on pissum lande, *þær* þe leofost *sie* (CARDM. 2716.); see the Adjective Sentence.

- 3) The dependent sentence of the determination of time, or the temporal sentence, has, in a limited measure left a place for the conjunctive, which however can always give way to the indicative. The usage, founded upon the oldest forms of the sentence, has been preserved, mostly in striking accordance with the French.
- a) The conjunctive is permitted in sentences introduced with *ere* and *before*. They denote an act taking place after that which is pronounced in the principal sentence.

Ere thou *go*, Give up thy staff (SHAKSP., II *Henry VI.* 2, 3.). Stay, monster, *ere* thou *sink* (BEN JONS., *Peotast.* Prol.). There mingle broils, *Ere* this avenging sword *begin* thy doom (MILT., *P. L.* 6, 277.). I saw, alas! some dread event impend, *Ere* to the main this morning-sun *descend* (POPE, *Rape*). *Ere* my soul *retire* I'll make my own elysium here! (TH. MOORE p. 19.) What billows, what gales is she fated to prove. *Ere* she *sleep* in the lee of the land that I love (p. 137.). Lose no moment *Ere* Richelieu *have* the packet (BULW., *Richel.* 3, 1.). I pardon thee thy life *before* thou *ask* it (SHAKSP., *Merch. of V.* 4, 1.). How canst thou tell, she will deny thy suit, *Before* thou *make* a trial of her love? (I *Henry VI.* 5, 3.). This night *before* the cock

crow, thou shalt deny me thrice (MATT. 26, 34.). The tree will wither long *before* he *fall* (BYR., Ch. Har. 3, 32.). The activity still unrealized in the time which the principal sentence has in view may have the reflection of the speaker for its bearer, especially where an intention is alluded to, or a definite fact is disregarded.

The older tongue uses the conjunctive in a wider extent. Old-Engl.: Heo ne fynede neuer mo, *ær* þo oþer *ware* at gronde (R. or Gl. I. 140.). More fair hit is, saun faile, That we wende and him assaile, *Or* he come here on ows (ALIS. 3377.). (Take) thou horsmen and vyttayle *Er* thanne thou the toun *asayle* (RICH. C. or L. 4099.). Ellene hundred þer þis kyng was þus *bifore* And eyȝte þer ysławe *ær* God *were* ybore (R. or Gl. I. 26.). There is more pryvé pryde in Prechoures hertes, Than there lefte in Lucifere, *Or* he *were* lowe fallen (P. PLOUGH. p. 473.), Half-saxon: He — þatt wass full off Haliȝ Gast *Ær* þann he borenn *ware* (ORM. 1965.). Old-English: But the indicative likewise frequently stands; as even in Anglosaxon, where the conjunctive occurs in corresponding sentences with the present and preterite: For þan þe ic nān þing ne dō *ær* þan þe þu þyder cume (GEN. 19, 22.). Ic vās *ær* þam þe Abraham wære (JOH. 8, 58.), but the indicative also appears: Eöver Fäder vāt hvāt eöv pearf ys *ær* þam þe ge hine *bidlað* (MATT. 6, 8.). Hit vās ealles feāvum mannun cūð *ær* hit gedōn vās (SAX. CHR. 1044.). Thus too the Old-Saxon had the indicative along with the conjunctive; comp. Helianð 1714. 7270. 8397. 8692. It is remarkable that in Old-English in the earliest times instances of the use of a corresponding conjunctive in dependent sentences with *bifore*, *biforen* are wanting.

- b) In the dependent sentence which predicates an activity up to which the act of the principal sentence extends, the conjunctive often stands, while the indicative is the more familiar. The dependent sentence is introduced by *till*, *until*. The limitation of the principal sentence contained in this sentence permits the reflected manner of representation, where an intention, a suppositions action or one stated quite generally is in question. After a negative principal sentence this sentence is readily transformed into a dependent sentence with *ere*, *before*, where the same mood might appear.

Will his Majesty Give Richard leave to live *till* Richard *die*? (SHAKSP., Rich. II. 3, 3.) Blow *till* thou *burst* thy wind (Temp. 1, 1.). Or we can bid his absence, *till* thy song *End* (MILT., P. L. 7, 107.). I cannot do anything *till* thou *be* come thither (GEN. 19, 22) (comp. Anglosaxon *ær* þan þe þu . . cume). Such fate to suffering worth is giv'n, Who long with wants and woes has striv'n . . *Till* wrench'd of ev'ry stay but Heav'n, He, ruin'd *sink* (BURNS, Poems). They shall pursue thee *until* thou *perish* (DEUTER. 28, 22). Tarry with him a few days, *until* thy brother's fury *turn* away (GEN. 27, 44.) Dart thy spirit's light Beyond all worlds, *until* its spacious might *Satiate* the void circumference (SHELLEY IV. 102). Weak Truth . . Thy kingly intellect shall feed, *Until* she *be* an athlete bold (TENNYNS. p. 41.); in indirect speech: He charged them that they should tell no man what things they had seen, *till* the Son of man *were* *arisen* from the dead (MARK. 9, 9.).

Old-English, even in this dependent sentence extends the use of *t* conjunctive further; as in the sentences denoted 3. a) the conjunctive often stands even here, where the denoting of the fact as such is prominent. The corresponding Old-English dependent sentence with *til*, *ti* *until*, *to*, *unto*, *forto*, *forte* &c. shows an equal process: And biðene ðerinne *Til* fourty daies *be fulfild* (P. PLOUGHM. p. 167.). Thenne dwellyd *tyl* it *wer* day (RICH. C. DE L. 1537.). That sal men se ð sone, I trow, And thiself sal noght wit how, *Until* thou *lose* al thi honowre (SEYFN SAGES 2839.). Thyn askyng has he grauntyd the, Wi outen dede on lyfe to be *To* thou thy Cryst *have seyn* (TOWN. M. p. 155 Whom I love and serve, And evere schal, *unto* myn herte *serve* (CHAUC. C. T. 1145.). And foughtten . . . *For-to* it *were* almost day (ALIS. 5398 Al bernynge hit schut forth *forte* hit *beo i-brend* to ende (WRIGHT, Po Treat. p. 135.). The doctrine of the construction of the sentence trees of the development of these forms of the sentence, where instances with the indicative are to be looked for. The dependent sentence with *t* seems to occur in Hallsaxon only with the indicative. Comp.: OAM. 12 9147. Introd. 3 &c.; in Anglos.: For he besat heom *til* hi *djæven* up he castles (SAX. CHR. 1140.), may testify for the conjunctive. With the corresponding Anglosaxon *ðs* the conjunctive is also met with along with the indicative: He sohte fram þam yldestan *ðs* þone gingestan *ðs funde* þone lāfyl on Benjamines sacce (GEN. 44, 12.). Gif hit þonne wāt si hæte man hit *ðs* hit *hleove* tō vylme (L. DE ORU. 2.) Vunjað þ *ðs pāt* ge *ūtgan* (MARC. 6, 10.). Thus too the Gothic *unte*, besides the indicative, has the conjunctive.

- c) The conjunctive is rarely met with in other sentences of time for instance, in sentences with *when*: Now, quiet soul, depa *when* heaven please (SHAKSP., I Henry VI. 3, 2.). *When* he plea to make commotion 'T is to be fear'd, they all will follow hi (II Henry VI, 3, 1.). Why at any time *when* it please you, shall be ready to discourse to you all I know (BEN JONS., E M. in his hum. 4, 4.). Where'er our course we lay *When* evenin bid the west wave burn (TH. MOORE p. 256.); or with *whil* The rose blooms on our brows in life, *while* life be worth t having (BULW. in Wagner Gr. p. 313.). Sentences of this sort have a general character. The point or space of time is referred to a determinate, reported fact.

This usage recalls the custom of the older and of the most ancient times. Comp. Hallsax.: *Wane* he *were* wrop, ne dorste no man spe him wiþ (LAJAM. II. 37. latest text) and Anglosaxon after *hvonne*, *hwa* commonly has the conjunctive: þonne fugol on firgen-stream lōcað geort *hvonne* up cyme svegles leoma (COD. EXON. 204, 23.). Gesette me an andagan *hvanne* þu *vylle* pāt ic for þe gebidde (EXOD. 8, 9. cf. CAED 1024. 1260. 1421 1428.); although the indicative also: *Hrenne* pāt f byð ealra hēst (SAX. CHR. 103.). The same is the case with the familiar conjunction *þonne*: *þonne* þu hig *gefangen* hābbe, þonne āxa þu hig (GE 44, 4.). Gif man viþ mid bearn ofslea, *þonne* pāt bearn in hire sȝ, so gylde þone viþman fullan gylde (LEGG. ÆLFR. B. 9.). In Old-English the conjunctive also stands with *be*, *bi* (than, that) of like meaning: V schalle make myrthe and grete solace *Bi* this thyng *be* broght to e (TOWN. M. p. 38.). For thou wille be a shrew *Be* thou com at a (p. 311.). In Anglosaxon the conjunctive is used, according to various subjective points of view, with *penden* (BROV 2453. 5290. COD. EXON. 24. 300, 18.) *svā lange svā* (DEUTER. 22, 29) *pā hvile* (LEGG. ÆTHEL 9.).

4. The causal sentence, in the narrower sense, which enounces a reason, does not admit a reflected predicate denoted by the genuine conjunctive. The indicative lies partly in the nature of the thing, and is partly established by persistent usage.
5. The conditional sentence, so far as it contains a condition, not at the same time enounced as realized or thought as absolutely unrealized, frequently admits the conjunctive, although not excluding the indicative, even in these cases.
- a) In sentences introduced with *if* the conjunctive is still very familiar.

Here let us rest, *if* this rebellious earth *Have* any resting for her true king's queen (SHAKSP., Rich. II. 5. 1.). My blessings light upon thee, *if* thou *respect* them (BEN JONS., Poetast. 1. 1.). She deserts thee not, *if* thou *Dismiss* not her (MILT., P. L. 8, 563.). *If* solitude *succeed* to grief, Release from pain is slight relief (BYR., Giaour). „*If so be*, my lad," returned the Captain. „Do it." (DICKENS, Dombey a. S. 3, 10.) Every bullet hits the mark, according to the huntsman's superstition, *if* it *have* first *been dipped* in the marksman's blood (LEWES, G. I. 59.). *If* but the faintest whisper in your hearts *intimate* to you that it is not fair, — hasten, for the sake of Conservation itself to probe it rigorously (CARL., Past a. Pres. 3, 5.). *If* it *were* so, it was a grievous fault (SHAKSP., Jul. Cæs. 3, 2.). *If* it *were* so There now would be no Venice (BYR., Foscari 1, 1.). *If* I *were* the Conservative Party of England . . I would not for a hundred thousand pounds an hour allow those Corn-laws to continue! (CARL., Past a. Pres. 3, 5.). What good should follow this, *if* this *were done*? (TENNYS. p. 194.). On Thursday, *if* he *were* in the house, why didn't he speak? (DOUGL. JERROLD, Bubbles 1.). Grief made the young Spring wild, and she threw down Her kindling buds, as *if* she Autumn *were* (SHELLEY IV. 92.).

That the indicative can be used, even where it is a question of the general statement of a condition without regard to its realization or non-realization, is clear of itself. Yet it is to be observed that, together with the plain statement of the condition, irony, or the anxious or the confident supposition may turn the scale in the choice of the distinguishable mood. Compare for the use of the present and perfect in the indicative: *If* guilty dread *hath left* thee so much strength, As to take up mine honour's lawn, then stoop (SHAKSP., Rich. II. 1, 1.). *If* thou more *mur'st*, I will rend an oak, And peg thee in his knotty entrails (Temp. 1, 2.). Descend from Heav'n, Urania, by that name *If* rightly thou *art call'd* (MILT., P. L. 7, 1.). And *if* thou *loiterest* longer, all will fall away (COLER., Picc. 1, 10.) and: *If* Mr. Serious, the clergyman, *calls*, say I am gone to the great meeting at Exeter Hall (BULW., Money 3, 2.). So too the interchange of the two moods may be regarded as not always unintentional: Oh! *if* your tears *are given* to care, *If* real woe *disturbs* your peace, Come to my bosom . . But *if* with Fancy's vision'd fears, With dreams of woe your bosom *thrill*, You look so lovely in your tears, That I must bid you drop them still! (TH. MOORE p. 68.)

The interchange of the conjunctive of tenses of the past with the indicative, even in the case where the non-realization of the act constitutes the supposition, agrees with the French usage and might be supported by the undistinguishableness of the moods, in many Anglosaxon forms of the preterite.

I suppose you would aim at him best of all *if* he *was* out sight (SHERID., Riv. 5, 2.). *If* I *was* not more afraid of tiring than of scandalising your lordship, I could quote to you examples of modern churchmen who have endeavoured to justify the language by the New Testament (H. ST. JOHN, Lett 4.). I would not have said this for the world, *if* I *was* not a little anxious about my own girl (BULW., Money 3, 2.). What should I tell *if* I *was* deaf to the poverty and sorrows of others (Alice 1, 1).

In Old-English the conjunctive likewise runs parallel with the indicative. *If* he with faute *be fonden*, I trowe, it fallas him hard (LANGTOFT II. 23f). *Hod* ȝeue the muchel hare (care?) *ȝeif* that thou hire spare (WRIGHT Anecd. p. 13.). Touche it to the fuyr, and *ȝif* it *brenne*, it is a good signe (MAUNDEV. p. 51.). *If* it *be* thi wille . . . Be merciable to us (FLOUGHM. p. 108.). *An if* a pore man *speke* a word, he shal be for afronted (WRIGHT, Polit. S. p. 337.). *If* thou thy lyfe in syn *have* mercy to ask be not adred (TOWNS. M. p. 260.). Halfsaxon: *And* tu *mihht* noht *borr̥henn* ben . . . Butt *iff* þu *muzhe* off hete *and* nip . . . *clennasenn* wel þin herrte (ORM. 4460.). With respect to the tenses the past the same agreement takes place. Old-Engl.: *ȝef* yn the loge he *were y-take* Muche desese þyt myȝth ther make (HALLIW., Freeman 133.). Halfsax.: Heo *seiden* . . . *ȝif* he *were* swa priste . . . þat he *beot* wolde leaden out of þane leoden (LAFAM. I. 16.). It is to be assumed that the feeling of the language has long felt the conjunctive in the no longer perceptible moods in similar combinations. The conjunctive of the preterite is remarkable in sentences like: *Ȝef* he *were* er *y-bete* sore Thanne *was* he *bete* moche more (OCTOBIAN 841.) although facts for the comparison are wont to be present in the dependent sentence. The plain statement of a sentence which is referred to the past, has likewise the indicative: *ȝif* that *was* ȝoure purpos, it passith my wittis To deme etc (DEPOSIT. of Rich. II. p. 11.) — The indicative of the present is frequently perceptible in usage: And *if* that thou me *tellest* skil I shal do after thi wil (WRIGHT, Anecd. p. 3.). *ȝef* ther *lyth* a loket by er outhere eye, That mot with worse be wet for lat of other leȝe (WRIGHT, Polit. S. p. 154.). Halfsax.: *ȝiff* þatt tu Godeſſe Sune *arrt* wiſſe, Macc bræd of þiſe ſtaneſſe (ORM. 11605.) In Anglosaxon the indicative runs parallel with the conjunctive: *Sæc gif* þu *dyrr*e (BEOV. 2763.). *Gif* þu Gode sunu *ſy*, eoveſ þæt þæs ſtānas tō hlāfe geveorðon (MATH. 4, 3.). *Gif* ſ lytte tã *ſij ofãslagen*, geſylle him fif ſcill tō bōte (LEGG. ÆLF. B. 40.). In the laws the indicative frequently interchanges with this conjunctive as elsewhere: Onsend Hygelãce, *gif* mec Hild *nime* beadu scrũða betſ (BEOV. 908.), with which compare: *Gif* mec deãð *nimeſ* (899.); and thus the English often swerves in the translation of the Bible from the Anglo-saxon mood: *Gif* Jacob *nymð* viſ of piſes landes mannum, nelle : libban (GEN. 27, 46); English: *If* Jacob *take* a wife . . . what good ſha my life do me. In sentences with tenses of the past with regard to the act not realized the conjunctive alone is to be perceived in Anglosaxon although the form makes it unclear: *Gif* God *være* eovre fãder, viðdã ge lufedon me (JOH. 8, 42.). Ac *gif* þæt fulle mãgen þær *være*, ne eocð hi næfre eft tō ſcipon (SAX. CHR. 1004.). — *Gif* ge me *lufedon*, ge ge blissedon (JOH. 14, 28.).

- c) The conditional sentence introduced by the obsolete *an*, *and*, is treated like the sentence with *if*. It frequently has the conjunctive, but also the indicative.

An't please the gods, I'll hide my master from the flies (SHAKSP., Cymb. 4, 2.). And the knighthood was but a silly show, *an* it were not for the wine from the horse's nostrils (BULW., Rienzi 5. 5.). — Ah! no more of that, Hal, *an* thou lovest me (SHAKSP., I Henry IV. 2, 4.).

Old-Engl.: *And* thou *childe* in this hous, Hit schal beo a thyng unwreste (ALIS. 618.). Now welle were I *an* it so were (TOWN. M. p. 156.). The older tongue favours the conjunctive. For particulars of the history of the particle see the doctrine of the Joining of Sentences

- c) If the conditional sentence is introduced with *so*, *so that*, the conjunctive chiefly appears where the mood is perceptible.

Where doth the world thrust forth a vanity (*So* it be new there's no respect how vile), That is not quickly buzz'd into his ears? (SHAKSP., Rich. II. 2, 1.) Let 'em war so we be conquerors (MARL., Jew of M. 1, 1.) Revenge . . on itself recoils; Let it; I reckon not, *so* it light well aim'd . . on him who next Provokes my envy (MILT., P. L. 9, 171). Wherein concerns it The world at large . . Whether the man of low extraction keeps Or blemishes his honour — *So that* the man of princely rank be saved (COLLER., Wallenst. 3, 8.). *So* I were out of prison, and kept sheep, I should be as merry as the day is long (SHAKSP., John 4, 1.).

Even in Old-English the conjunctive is frequent: Sche saide, Sire, Ich wille help the, *So that* thou *wille* spousi me (SECVN SAGES 2663.). I couthe telle . . *so that* ye be not wroth (CHAUC., C. T. 7829.). *So* he were lerned on the langage, my lyff durst I wedde, if he waite well the wordis, and so werche thereafter (DEPOSIT. OF RICH. II. p. 2.). *So that* he were most y-worshepede, Thenne sculde he be so y-clepede (HALLIW., Freemas. 45.). The indicative is likewise found in a decided form: Take all the gud that I have, *So that* thou *wylt* my lade save (SIR AMADAS 677.). For the similar construction of allied forms and their origin see the Construction of Sentences.

- d) In periphrases of the conditional sentence by *provided*, *say*, *suppose*, which, properly speaking, constitute incomplete or complete principal sentences, which are followed by a substantive sentence, the conjunctive may find a place, so far as a supposition is stated.

And this will I venture my poor gentleman-like carcase to perform, *provided* there be no treason practised upon us (BEN JONS., Ev. M. in his hum. 4. 5.). „Succeed, and we will excuse thee all — even to the“ — „Death of a Colonna or Orsini, should justice demand it, and *provided* it be according to the law,“ added Rienzi (BULW., Rienzi 1, 5.). *Say* I be entertain'd, What then shall follow? (MARL., Jew of M. 1, 2.) But *say* I were to be hanged, I never could be hanged for anything that would give me greater comfort than the poisoning that slut (GAY, Begg. Op. 3. 1.). *Suppose* 't were Portius, could you blame my choice? (ADDIS., Cato 1, 6.).

These periphrases pertain to the modern language and remind us of

the French *purvu que*, *supposé que*, which likewise take the conjunct In English they certainly admit the indicative also: The mere delight combining ideas suffices them; *provided* the deductions *are* logical, it seem almost indifferent to their truth (LEWES, G. 1. 65.). *Suppose* Scriptures *are* of force, They're but commissions of course (BURT., H 2, 2, 211.). Sentences of this sort may also have the character of concessive sentences. For similar older forms of the sentence see the Joining of Sentences.

- e) If the conditional sentence is represented by an inverted sentence, the conjunctive may enter into this sentence, which takes place, not only in the present, but also in the preterite, when the subject matter of the sentence is supposed as not corresponding to the reality.

And, for that dowry, I'll assure her of Her widowhood, *but* that she survive me, In all my lands (SHAKSP., Taming 2, A pearl so big . . . As *be* it valued but indifferently, The price thereof will serve to entertain Selim and all his soldiers for a month (MARL., Jew of M. 5, 3.). I would make the remembrance of them to cease from among men: *were* it not that I feared wrath of the enemy (DEUTER. 32, 26.). *Were* but your deal with your faith *united*, Would you still share the low-born peasantry lot? (BULW., Lady of Lyons 5, 2.).

Old-Engl.: For *be* I taken, I *be* bot dede (TOWN. M. p. 15.). *Ac* u the king wel avised, Litel nede sholde he have swiche pore to (WRIGHT, Polit. S. p. 338.). *Were* ther a belle on hire beighe . . . I myghte witen wher thei wente (P. PLOUGH. p. 11.). In Anglosaxon preterite is in the last case always to be regarded as a conjunctive. *Ahte* ic minra banda geveald, and *môste* âne tid ðte veorðan . . . þo ic mid þis verode — (CÆDM. 367.). — And he hȳ gevyldan meal nære þæt hi on niht ætburston of þære byrig (SAX. CHR. 943.). How indicative has a place in the present is shewn by examples in the Doctrine of the Joining of Sentences.

- f) If the conditional sentence contains an exceptional case, upon the happening of which the invalidity of the principal sentence is made dependent, the conjunctive is usually preferred, among recognisable moods, in the dependent sentence.

- a) This is primarily the case in sentences with *unless*: But they not pinch . . . *unless* he *bid* them (SHAKSP., Merry*Wiv. 2, 1; *Unless* a love of virtue *light* the flame, Satire is, more than the he brands, to blame (COWP. p. 109.). The events . . . must very imperfectly understood *unless* the plot of the preceding acts *be* well known (MACAUL., Hist. of E. 1, 3.). Effected will be; *unless* it *were* a Demon that made this Universe (CARP. Past a. Pres. 3, 12.). The indicative, however, is not excluded. A lie is nothing *unless* one *supports* it (SHERID., Riv. 2. 1.)

In the corresponding sentences of the older tongue *lesse than* likewise often appears with a perceptible conjunctive: Fforfett never *be* woman *Lesse than* the lawe *alowe* thi play (COV. MYST. p. 63. p. 263.). See the development of these forms in the doctrine of Joining of Sentences. They have partly taken the place of dependent sentences with *but*, in which we at present hardly recognise construction with the conjunctive. Old-Engl.: *Bote y be perof awr*

y schall dye for sore (R. or GL. I. 18.). For Symkyn wolde no wyf
 .. But sche were wel i-norissched (CHAUC., C. T. 3945.). Halfsaxon:
 Nu ic þe wulle quellen *bute* þu beo stille (LAȜAM. I. 287.). Anglos.:
Bûte ge tō him *gecyrran*, se deofol evecð his sveord tō eov (Ps. 7, 12.).
Bûton hwa beo ednivan *gecenned*, ne mæg he geseon Godes rice (JOH.
 3, 3.). The exceptive *bûtan* has in Anglosaxon, at least in classical
 times, only the conjunctive.

- β) The corresponding dependent sentence, which is introduced by *except*, no less prefers the conjunctive.

Thou diest on point of fox, *Except*, o signieur, thou *do* give
 to me Egregious ransom (SHAKSP., Henry V. 4, 4.). Mourn not,
except thou sorrow for my good (I Henry VI. 2, 5.). No man
 can do these miracles that thou doest, *except* God be with him
 (JOH. 3, 2.). Thou couldst have no power at all against me.
except it were given thee from above (19, 11.). So very com-
 monly in the translation of the Bible: GEN. 43, 3. NUMB. 16,
 13. MATTH. 12, 29. &c. The indicative has also come in: Their
 patron never sells them *except* it is a punishment for some great
 fault (MONTAGUE, Lett.).

In the older tongue instances of the employment of *except* are wanting.
 It cannot be old, is rather more modern than *less than*, *unless*. Wi-
 clyffe still gives, in the translation of the Bible, instead of *except*,
but. *but* ȝif. Comp.: þu schuldist not haue any power aȝenes me, no
but it were ȝouen to þee from aboue (JOH. 19, 11.). The Anglosaxon
 has *bûton*, *bûtan*: Nādest þu nāne mihte ongean me, *bûton* hyt wære
 þe ufan geseald (ib.).

- γ) The dependent sentence is sometimes introduced by *without*,
 which stands nearest to the Anglosaxon *bûtan*, and may like-
 wise take the conjunctive.

Without he take thee by force and lead the to the bound,
 and put thee off, go not beyond the limits of the lordship of
 Chilham Castle (JAMES in v. DALEN, Gr. p. 356.).

Old-Engl.: For this maye brede to a confusyon, *Withoute* God make
 a good conclusyon (SKELTON I. 48.).

6. The concessive sentence has, to a great extent, preserved the
 conjunctive form in the predicate.

- a) The dependent sentence with the particles *though*, *although* admits
 the perceptible conjunctive forms, unless in the concession the
 fact of the existence of what is conceded is kept decidedly in
 view, which moreover may be established by itself.

And *though* thou now *confess*, thou didst but jest, With my
 vex'd spirits I cannot take a truce (SHAKSP., John 3, 1.). And
 oft *though* Wisdom wake, Suspicion sleeps At Wisdom's gate
 (MILT., P. L. 3, 686.). This humble bough Was planted for a
 dome divine, And *though* it weep in languor now, Shall flourish
 on the Delphic shrine (TH. MOORE p. 170.). You are in your
 sphere in this village — humble *though* it be (BULW., Alice 1, 1.).
 Her father is no better than an earl, *Although* in glorious titles
 he excel (SHAKSP., I Henry VI. 5, 5.). *Although* a woman be not
 actually in love, she seldom hears without a blush the name of
 a man whom she might love (COOP., Spy 4.). — The percep-

tible indicative points to a relation of fact: I do forgive thee Unnatural *though* thou art (SHAKSP., Temp. 5, 1.). *Tho'* n Exchequer it *commands*, 'tis wealth; And *tho'* it *wears* no ril band, 'tis renown (YOUNG, N. Th. 6, 337.). *Although* you ' his butler, why should you take his ignorance so much to heart (DOUGL. JERROLD, Bubbles 1.) I think the very sight of a princ *though* he *travels* incognito, turns their honest heads (BULW., Lad of Lyons 3, 1.).

The Old-English tongue extends the usage of the conjunctive further Old-Engl.: And *pei* þou *be* in oþer cloþes, þi ryȝte nys not þer doun (R. or GL. I. 105.). Richard *thah* thou *be* ever trichard, trichen shs thou never more (WRIGHT, Polit. S. p. 69.). And þe sone ȝut, *þe* he *wes* ssrewe, þen fader wel vnderstod (R. or GL. II. 383.). And *alle though* he *were* a payneem, natheles he served wel God (MAUNDEV. p. 151) Torrent thether toke the way Werry *allethow* he *were* (TORRENT 224) Halfsax.: Ich mai sugge hu hit iwarð, wunder *þah* hit *punche* (LAȝA II. 531.). Ða com his lifes ende lað *þah* him *were* (I. 11.). Anglosaxo: Ac þencað yfel *þeah* hi hvilum tela cveðen (Ps. 11, 2.) Ne meahte at hilde mid Hruntinge viht gevyrcan, *þeah* þat vāpen *duge* (Bzov. 3322) For þam hit hleoðrade þa sviðe tō Harolde, *þeah* hit unriht *være* (SA. CHR. 1036) The indicative is however employed from the oldest time although more seldom, to express matter of fact. Old-Engl.: *Thogf* Percevelle *hase slayne* the rede knight, ȝitt may another be als wyȝt (PERCEVAL 1453.). Halfsax.: Forr *þohh þatt* ȝho *wass* haliȝ wif þohh was ȝho miccle lahre þann ure laffdiȝ Marȝe *wass* (ORM. 2663.). In Anglosaxon the indicative appears most rarely: And git he hylt his unsceðignisse, *þeah* *þe* þu *astȝredest* we tōgeānes him, þat ic þearfleāse hine geſevente (JOB in Ettm 5, 12.).

- b) Inverted dependent sentences of every sort, which represent a concessive sentence, offer, almost without exception, the conjunctive, where they contain a perceptible mood. They are partly apprehended as sentences of concession standing alone, partly as interrogatory sentences.

And *creep* time ne'er so slow, Yet it shall come, for me to do thee good (SHAKSP., John 3, 3.). *Be* it scroll, or *be* it book, Into it, knight, thou must not look (SCOTT, L. Minstr. 1, 23.). *Break* one string, A second is in readiness (COLER., Picc. 2, 1.). Which, *were* it toilsome, yet with thee were sweet (MILT., P. 4, 439.). I would not, *were* I fifty times a prince, be a pensioner on the Dead! (BULW., Lady of Lyons 2, 1.). *Were* it *written* in a thousand volumes, the Unheroic of such volumes hastens incessantly to be forgotten (CARL., Past a. Pres. 4, 1.). Here belong also the frequently mentioned sentences with an anticipated subject: Each word of kindness, *Come* whence it may, is welcome to the poor (LONGF. I. 152.).

The conjunctive seems here originally alone justified. Old-Engl.: And he that makethe there a feste, *be* it nevere so costifous, and he have no neddres, he hath no thanke for his travaylle (MAUNDEV. p. 208.) Tellth youre lordis hest! *Beon* they fole, *beon* they wise, No schole ye me fynde bote corteyse (ALIS. 7224). Halfsax.: *Wæore* heom lef. *wæore* heom lað, alle heo sworn þene að (LAȝAM. II. 415.). Anglos: He volde þurh his miccle viles þear (þær) beon, *vær* hit tveolfmōnð oððe mære (SA. CHR. 1128.).

- c) Disjunctive sentences also, by which the one as well as the other of the cases which exclude each other is conceded, allow the conjunctive, which appears natural, so far as the speaker decides for neither of the cases laid down.

Whether it be beast or man, it shall not live (Exod. 19, 13.). For loyalty is still the same, *Whether it win or lose the game* (Butl., Hud. 3, 2, 173.). *Whether he spin his comedies in rhyme Or scrawl*, as Wood and Barclay walk, 'gainst time, His style in youth or age is still the same (Byr. p. 317.). Yet the concession is frequently stated objectively: And art not thou their prince, harmonious Bowles! Thou first great oracle of tender souls? *Whether* in sighing winds thou seek'st relief, *Or* consolation in a yellow leaf; *Whether* thy muse most lamentably tells What merry sounds proceed from Oxford bells, *Or*, still, in bells delighting, finds a friend In every chime that jingled from Ostend (Byr. p. 317.). We also find the interchange of both moods: *Whether* it be owing to such poetical associations . . . or *whether* there is, as it were, a sympathetic revival and budding forth of the feelings at this season, certain it is, that I always experience . . . a delightful expansion of the heart at the return of May (IRVING, Bracebr. H., May-Day Cust.).

This form of the sentence also occurs in the older tongue: For þou salte wende with me, *Whedere þou wille or non* (LANGT. II. 292.). *Wheder that he be blithe or wrothe*, To dele my good is me fulle lothe (TOWN. M. p. 11.). Thou berys it *wheder thou wille or noght* (p. 214.). Inverted sentences, like those cited under b) are more frequent and older. Anglosaxon has sentences with *sam* . . . *sam* and the conjunctive: Ve sceolon beón nêde gefafen, *sam* ve villan, *sam* ve nyllan, þæt he sie se hêheta hrôf eallra gôða (BEOHN. 34, 12.); otherwise inverted sentences, as: *Sî hit man, sî hit nyten*, ne môt hit libban (Exod. 19, 13.).

- d) The character of concessive sentences is assumed by those in which a relative, (or interrogative) pronoun or adverb stands in a more general meaning (commonly accompanied by *ever*, *soever*). Hence they also share the capacity of taking a conjunctive, although uncommonly often they contain the indicative which states plainly one case, as well as the narrative indicative.

If thou do pardon, *whosoever* pray, More sins for this forgiveness prosper may (SHAKSP., Rich. II. 5, 3.). Behold this fruit, whose gleaming rind ingravn „For the most fair,“ would seem to award it thine As lovelier than *whatever* Oread haunt The knolls of Ida (TENNYS. p. 101.). *Howe'er* the world go, I'll make sure for one (MARL., Jew of M. 1, 1.). *Howe'er* it be, it seems to me, 'Tis only noble to be good (TENNYS. p. 128.). The indicative predominates: *Whoe'er* helps thee, 'tis thou that must help me (SHAKSP., I Henry VI. 1, 2.). *Whose* tongue *soe'er* speaks false, Not truly speaks (John 4, 3.). With *whomsoever* thou findest thy Gods, let him not live (GEN. 31, 32.). I shall be happy, *whatever* befalls us (BULW., Caxtons 11, 1.). He is in earnest *whatever* he does (18, 5.). The Lord thy Gôd is with thee *withersoever* thou goest (JOSH. 1, 9.). Perhaps none can be at heart more partial than I am to *whatever* touches your Lady-

ship, nor more inclined to defend you upon this very occasi^{on} how unjust and unkind *soever* you *are* to yourself (W. TEMPI Lett.).

In Old-English where *ever* does not often appear, but *so*, *sum* or *th* or no particle, although *ever* becomes more frequent in later times, the conjunctive is familiar to the dependent sentence in a concessive manner. Siker beo *þe* ic sigge soth, i-leove *ho so* it *i-leove* (WRIGHT, Pop. Tre p. 134.). So that evere mo Half the urthe the sonne bi-schyneth *þa so* hit *evere go* (p. 132.). *Where so* he in world *wende*, Y schal be him trewe (AMIS. A. AMIL. 377.). For the lord . . may fache the prent *whersever* he *go* (HALLIW., Freemas. 131.). Drede ay God *where so* th *be* (TOWN. M. p. 162.). *Whatsomever* they *be* hongely they crye (C. MYST. p. 395.). Of *what* man *that* thou *be* *sclayne*, He xal have folde more payn (p. 38.). He hathe always 3 wives with him, *where* th *evere* he *be* (MACNDEV. p. 217.). With *what* thing thou *medele* thou xal shende (Cov. MYST. p. 38.). The devyl hym honge *wher* he *be*! (RIC C. DE L. 527.). Compare sentences with the indicative: I am redy to do his wille . . *What soever* he *sendes* me tulle (TOWN. M. p. 167.). And truly do thys *whersever* thou gost (HALLIW., Freemas. 103.). In Hallsaxon I find with *whase*, *whatse*, *whæse*, *whæsum*, *whæwa*, *whæðer swa*, *whælc swa* &c. hardly anything but the indicative, where the conjunctive stands, it belongs to indirect speech. Even in Anglosaxon the interrogative relatives *hwa*, *hwæt*, *hwylc*, *hwæðer*, *hwær*, *hwider*, accompanied by *swa* . . *swá*, rarely appear with the conjunctive. Comp. Sêce þine þing and nim *swá* *hwæt swá* þu pines finde (GEN. 31, 32.). Nim þonne *swá* vuda *swá* vyrð, *swá* *hwæðer swá* þu ville (BOETH. 34, 10.). For instances with the indicative see in the modal sentence in the Doctrine of the Joining of Sentences.

7. In the consecutive sentence, which simply enounces the consequence of an act, hardly any place is given to the conjunctive in modern times. Nevertheless, a few instances are found.

If a thief be found breaking up, and be smitten that he *die*, there shall no blood be shed for him (EXOD. 22, 2.). He that smiteth a man, so that he *die*, shall be surely put to death (21, 12.). In such sentences the effect represented or supposed in the intensity of the main act becomes the cause of the conjunctive. They are, however, to be distinguished from sentences of the same form, in which the tendency or intention contained in the principal sentence is reflected: The men of her city shall stone her with stones that she *die* (DEUTER. 22, 21.). Not enjoyment and not sorrow, Is our destined end or way, But to act, that each to-morrow *Find* us farther than to-day (LONGF. I 6.). Doubt not but I will use my utmost skill So that the Pope *attend* to your complaint (SHELLEY, Cenci 1, 2.). These sentences pass into final sentences.

Instances of the conjunctive in the pure consecutive sentence are not wanting in Old-Engl.: If hit is thurf out so cold that hi al i-frore beo (WRIGHT, Pop. Treat. p. 137.). Hor-forst cometh whan hit is cold, so that hit *freoseþ* (freose?) a-nytt, And the deu *freose* a-donward (ib.). Sentences, in which a reflected intention is predicated, likewise occur: Cain, I reyde thou so teynd That God of heven *be* thi freynd (TOWN. M. p. 14.). In Anglosaxon the conjunctive is very frequent in the consecutive sentence: Gif mon on eaxe bið vund þæt þæt liðseav *útflôve*, gebête mid þritig scill (LEGG. ÆLF. B. 40.). Gif open morð veorðe, þæt man *sij* *ámyrðrede*, *ágyfe*

man þam magum (LEGO. Cnut. 1. B. 53.). Ne beo þu svā heardheort þāt þu him pines gōdes *vyrne* (DEUTER. 15, 7.).

8. The final sentence, which predicates the purpose of the act contained in the principal sentence, and is to be distinguished from the dependent sentence, which has solely the character of an object of an utterance of the will (see above p. 113.) inclines, by its nature, to the conjunctive. This mood is, however, frequently periphrased by modal verbs; but this to the end that confusion with the realization in fact may be precluded.

- a) The final sentence introduced by *that* takes therefore, among the distinguishable moods, the conjunctive.

Give me leave that I may turn the key, *That* no man enter (SHAKSP., Rich. II. 5, 3.). Strew the deck with lavender, and sprinkle liquid sweets, *That* no rude savour maritime invade The nose of nice nobility (COWP. p. 191.). Comp. 7

Even in Old-English the periphrasis with modal verbs is often substituted for the simple conjunctive: The emperor seythe to the religious men, that thei withdrawe hem, *that* thei ne be hurt ne harmed of the gret multytude of hors (MAUNDEV. p. 245.). Out of contry most thou fle *That* Esaw *also* not the (TOWN. M. p. 44.). As in Gothic the final sentences appear with the conjunctive, so in Anglosaxon the conjunctive is to be ascribed to this sentence, even when not discernible by the form: Ic vās on vorulde vādla *þāt* þu *urde* velig on heofenum (COD. EXON. 91, 22.). Far mid ūs *þāt* ve þe veligne *gedōn* (NEM. 10, 29.). Cum and sete pine hand ofer hig, *þāt* heō hāl *sy* and *libbe* (MARC. 5, 23.); of course also where other conjunctions than *þāt* introduce the sentence: Ve comon *tō þy þāt* ve ūs *tō* him *gebiddan* (A.-S. HOMIL. I. 108) and others. It is remarkable that we meet here and there an indicative. Old-Engl.: Oure Lord wroot it hymselfe In stoon, *for* it stedefast *was*, And stonde sholde evere (P. PLOUGHM. p. 328.). Anglos.: Ic þe fette *for* *þi þāt* þu mine fynd *virigdest* (NEM. 23, 11.). Ic þe hēt feccan *þāt* þu mine fynd *virigdest* (24, 10.). May we here think of the construction of the Greek *iva, ως* with the indicative of preterites, where an intention not attained is expressed?

- b) The same is true of negative sentences with *lest*.

Forget to pity him, *lest* thy pity *prove* A serpent that will sting thee to the heart (SHAKSP., Rich. II. 5, 3.). And govern well thy appetite, *lest* Sin *surprise* thee (MILT., P. L. 7, 545.). And keep thy heart light, *lest* it *make* thee sink When hope has kindled hope, and lured thee to the brink (SHELLEY IV. 102.). This is the iron doom of Katte; which no prayer or influence of mortal will avail to alter, — *lest* justice *depart* out of the world (CARL., Fred. the Gr. 7, 9.).

Old-Engl.: þe emperoure's messingeres to Engeland hire come, *þat* þe kyng abowe . . . *Laste* þe hye emperour for his outrage *Come* and *destruye* al his lond (R. OF GL. I. 46.). Looke thou not ly for freynd ne syb, *Lest* to thi saulle *that* it *do* dere (TOWN. M. p. 162.). Ne he no felaw to an irous man, Ne with no wood man walke by the way, *Lest* the *repent* (CHAUC., C. T. 7668.). Hallsax.: Flih nu swiðe *lest* he þe *yfnde* (LAJAM. III. 29.). Anglos.: Cýð þis folce *þāt* hig ne gān ofer þā gemæro *þē lās* hig *swelton* (EXOD. 19, 21.). Onfōð lāre *þy lās* eov God *yre veorðe* (PS. 22, 12.). *Þāt* he his englum bebeád be þe, *þāt* hig þe on hyra handum beron, *þy lās* *þe* þin fōt āt stāne *ātsporne* (MATH. 4, 6.).

9. The modal, or comparative sentence hardly comes under the case of taking the conjunctive.

- a) If a conjunctive form appears in sentences commencing with *as*, no simple comparison, but rather an abridgement of a sentence takes place, which may be explained by the complete forms, *as if, as though*, Lat *quasi, tanquam*, although we must nowise assume that a primitive *if* or *though* were cast off. The original conjunctive sentence is rather substituted for the conditional sentence itself, and there is a second (relative) principal sentence to be completed after the *as* out of the preceding principal sentence, or after the absolute principal sentence, (*as also with as if*) to which second sentence the sentence attached without a conjunction immediately belongs as a dependent sentence. This form of sentence, which contains a conditional comparison, goes back to the most ancient times.

„The air breathes upon us here most sweetly.“ — „As if it had lungs, and rotten ones.“ — „Or *as 't were* perfumed by a fen.“ (SHAKSP., Temp. 2, 1.). And love himself, *as he were* arm'd in steel, Steps forth, and girds him for the strife of death (COLER., Picc. 2, 7.). Hence the frequent formula *as it were*, which, like the Latin *tanquam*, is capable of being attached to isolated members of a sentence as the expression of a conditional comparison: And there was under his feet *as it were* a paved work of sapphire-stone (EXOD. 24, 10.). His drooping tail matted, *as it were*, into a single feather, along which the water trickled from his back (IRVING, Bracebr. H., The Stout Gentlem.).

The indicative form comes in even here: That Illo fought *as he was frantic* (COLER., Wallenst. 5, 4.).

Old-Engl.: A gret ok he wolde breide a doun, *as it a smal zerde were* (R. or GL. I. 22.). Pat fuyr smot out of pat yre, *lysting as yt were* (L. 140.). And lokid *als he weore wod* (ALIA. 1094.). Neptanabus may do his wille With Olimpias ever stille, *Al so hit weore the gode Ammon* (449.). Alissandre ferde on eche half, *So hit weore an hungry wolf* (2183.). Ther preched a pardoner *As he a preest were* (P. PLOUGH. p. 5.). So also *as it were* stands immediately attached to isolated members of a sentence: Volc, *as yt were* wypoute noumbre, aȝen hym he nom (R. or GL. I. 179.). Þe kyng tok Brut ys owne body, in ostage *as it were* (L. 13.). Here elderne þer by fore were ynome in ostage Fram þe bataile of Troie, in wreche *as it were* (L. 11.). The Holy Goost of hevene is *as it were* the pawme (P. PLOUGH. p. 360.). This sentence introduced with *it* is readily capable of falling out of the construction, so far as *it* no longer admits any immediate reference to any named subject. Halfsax: He was so kene and so strong *alse he were an ealande* (LAȜAN I. 58. young. text). Anglos: And þa Vealas flugon þa Englan *swā þær fyr were* (SAX. CHR. 473.). See other forms, which belong here, in the Doctrine of the Joining of Sentences.

It is clear that even the unrecognisable moods are to be reduced to this original conjunctive. Moreover, the conjunctive was not in former times limited to the preterite. Old-Engl.: Wateres he hæp eke gode ynow, ac at be fore alle oþer þre Out of the lond in to þe see, *armes as þei be* (R. or GL. I. 2.). Anglos.: And þu þa vord spricest *swā þu sylfa sið synna gehwilecra, færa gefyllde* (COV. EXON. 12, 2.).

In simple comparative sentences with *swā* the Anglosaxon has also often

a conjunctive: Bete ver and vite *svá* hit riht *sj* (LEGG. *ÆLFR.* B. 34. cf. LEGG. *CNUT.* I. B. 2. 39.).

Allied in substance to the sentences just named are sentences still sometimes met with in Modern-English in which *an* occurs instead of *as*: „Feel, masters, how I shake.“ — „So do you, hostess.“ — „Do I? Yea, in very truth, do I, *an* 't were an aspen leaf.“ (SHAKSP., II Henry IV. 2, 4.) I will roar you *an* 't were any nightingale (Mids. N. Dr. 1, 2.).

This manner of expression, appearing vulgar now, was not so in former times. *An* is the originally copulative *and*, in which form it also formerly appears. Old-Engl.: *Ʒe answeare and Ʒe were twenty Ʒere olde* (Cov. Mvst. p. 80.). The Anglosaxon *and* was used, after words denoting equality, in the sense of the Latin *ac, atque* (after idem, talis, pariter, aequo &c.), and was employed also in English without a correlative, so far as this is to be readily supplied from the context. Anglos.: *Nu seó burh svylc is . . gelice and heo väre tó bysne ásteald eallum middanearde* (Oros. by Ettm. 8, 4.). *Hit väs ær pyson, þät þät cild, þe lág on pam cradele, peah hit næfre metes ne ábite, þät þá gytseras lēton efen scyldige and hit gevitig väre* (LEGG. *CNUT.* I. B. 74.).

- b) The comparative sentence introduced by *than* presents here and there traces of a conjunctive. Here may perhaps be reckoned:

And sooner may a gulling weather-spy . . tell certainly . . *Than* thou, when thou depart'st from me, *can* show Whither thou wouldst go (DORNE, Sat. 1, 57.), where *can* would answer to the Anglosaxon *conne*.

Old-English often has the conjunctive: *þat was hym leuere, þan hys fader wære* (R. OF GL. II. 382.). *Ne see Ʒe, þat her hors bep suyftore þan Ʒoure be* (II. 397.). Sentences like: *Betre is, so y ow telle, Than he ows alle aquelle* (ALIS. 3037.) are not all of the same kind, since they rest upon a contraction of the comparative with a substantive sentence. See the Joining of Sentences. Anglosaxon uses the conjunctive without hesitation in sentences of a general nature: *Ic eom on stence strengre þonne rēcls óðre rōse sj* (Cov. Exon. 423, 18.). *Ic eom vrāðre þonne vermod sj* (425, 24.). *Ʒu gesihst mære þonne þis sj* (JON. 1, 50.).

- c) The conjunctive is rarely to be met with in one member of a comparative sentence in which the higher or lower determination of the degree of one member is made dependent upon that of the other.

Proof to the tempest's shock, Firmer he roots him the ruder it *blow* (SCOTT, Lady of the Lake 2, 19.).

Old-Engl.: The more they *be*, the more I schal sloo (RICH. C. DE L. 6403.). In sentences stating no relation of fact this is of itself nothing surprising.

10. The adjective sentence, which is connected with a relative pronoun, even where it is used substantively, as well as generally every dependent sentence introduced by a relative particle, may come into the case to take the conjunctive.

- a) The conjunctive may appear, if a concessive is accompanied by a relative sentence, which is to be regarded as a member jointly supposed or jointly conceded.

Hap what hap, My basnet to a' prentice cap, Lord Surrey's o'er the Till! (SCOTT, Marm. 6, 21.).

Angl.: Vyrce hva þat þat he *vyrce*, ðððe dó þat þat he *dó*, & he hæfð þat þat he earnað (Boern. 37, 2.). Comp. p. 125.

- b) Of course the conjunctive enters when the relative sentence is of itself an optative sentence or a member of an hypothetical construction.

And if she should, which Heav'n *forbid*, O'erthrow me, as the fiddler did, What after-course have I to take (BUTL., Hud. 3, 3, 525.). Therefore may you Hear, what *were* too much for her fortitude (COLER., Wallenst. 1, 2.). See above p. 111.

The case, so familiar to the older tongue, that a relative sentence, whose subject-matter has only the import of a supposition, particularly after a negative or an imperative sentence, receives the simple conjunctive recognisable by its form, seems to have been lost.

Ther is non of thulke threo that hadde eni wounde, That ever eft *i-heled* beo, ac deyeth in a stounde (WRIGHT, Pop. Treat. p. 138.). Hangyd be he that thei toun *yelde* To Crystene men, whyl he may leve! (RICA. C DE L. 4414.). Angl.: Nænig hāleða is þe āreccan *māge* ðððe rim *vile* ealra þāra vundra þe he . . . gefremede (COP. EXON. 155, 19.). Ålæde of þysse leodbyrig þā þe leofe *siē* ofestum miclum (CAEDM. 2495.). Dó & þátte *duge* (COP. EXON. 300, 10.). And geþence sviðe georne se þe dōmes geveald *āge*, vās (= hvās) he sylf georne (LEGG. Cnut. I. B. 2.).

Modal verbs in Principal and Dependent Sentences.

By modal verbs, if we go back to the meaning of the grammatical mood, we can properly understand only those verbs which, in juxtaposition with a verbal form, the infinitive, are in a certain manner substituted for what languages more rich in forms are wont to express by a mood.

For the indicative, whose forms are hardly lost in a language, it needs no substitute of this sort. Only the conjunctive, and this in particular, as well as the imperative, may partly by reason of their obliterated form, partly by reason of the ambiguity of their reference in the construction or in the single sentence, receive as a substitute a modal verb joined on to the notion of an activity, whether this verb itself appear in one of the aforesaid modal forms or in the indicative.

The modal verbs which are here particularly considered are *may*, *shall*, *will* and *let*. So far as the conjunctive declines the representation of a predicated act from the side of its reality, the latter may, according to circumstances, be regarded as an unreal one or as one not realized, and as a conceded, striven for, occasioned or requested activity, according to the nature of the construction. Other verbal notions, as, *must*, *can*, *dare*, *might* accordingly be regarded as more precisely determining periphrases of the notion of the conjunctive, some of which the older language has in fact employed. But we reckon here chiefly those which appear with the infinitive where the oldest language was able to suffice with the conjunctive.

1. The verb *may*, Anglos. *magan*, Old-norse *mega*, has been weakened down from the meaning of having power (*valere*, *posse*) to the notion of being permitted, being inclined, like, and to an indefinite *may*, so that it approaches the idea of *shall* and inter-

changes with it In the variable meaning it often appears with the infinitive, where the simple conjunctive may take or might have taken its place.

1) In principal sentences it frequently appears as a primitive indicative, and mostly in a more pregnant meaning, so that it cannot be regarded as the periphrasis of a mere conjunctive.

2) It appears however in a periphrastic manner in optative sentences, and the modal verb itself may be regarded as an originally conjunctive form which has been subsequently effaced.

And Jove *may* never let me longer live Than I may seek to gratify your love (MARL., I Tamburl. 1, 1.). O *may* I breathe no longer, than I breathe My soul in praise to him, who gave my soul (YOUNG, N. Th. 4, 387). So *may* the foes of Giuffr fall! (BYRN., Bride 2, 25.) *May* thorns be planted in the marriage-bed! (BULW., Lady of Lyons 5, 2.). *May'st* thou find with Heav'n the same forgiveness, As with thy father here (ROWE, Fair Penit. 5, 1.).

The indicative form is certainly early mingled with it. Old-Engl.: Now weynd before, ille *myght* thou *spede*! (TOWN. M. p. 11.), whereas in sentences like: Thou *myzt* gon hom, leve brother (WRIGHT, Anecd. p. 6) the indicative is justified. The usual optative form is however *mote*, *mot*, wherein we may find the conjunctive form Anglos. *mōte* pl. *mōten*, as well as the indicative form *mōt* (*mōst*) *mōt* pl. *mōton*: Amen! amen! so *mot* hyt be! (HALLIW., Freemas 65.). Ylle *mot* thou the! (TOWN. M. p. 247.). Comp. Hallsax: A *mote* þu wel *færen* (LAZAM. I. 191.), in which a decided conjunctive is contained.

3) In the consequence of a hypothetical construction, in which both the conditioned and the conditioning are to be regarded as not realized, the preterite *might* often stands, slightly differing from *would*, yet not without a characteristic distinction and the prominence of the radical meaning.

If vanity was a fit thing . . I *might* indulge some on the same occasion (FIELD., T. Jon. 4, 4.). Immense sums have been expended on works which, if a rebellion broke out, *might* perish in a few hours (MACAUL., Hist. of E. I. 34.); with which comp.: If the government were subverted by physical force, all this moveable wealth *would be exposed* to imminent risk of spoliation and destruction (ib.).

This form is not always far removed from the most ancient. Anglos.: Svá *mihton* eác þá öðre þe þær feöllon dôn, gif hi voldon (A.-S. HOML. I. 12.). Eáðe *mihte* Crist, gif he volde, on thisum life vunjan bútan earfoðnyssum (I. 164.).

4) In the dependent sentence, on the contrary, the periphrasis often does not go beyond the meaning of the simple conjunctive form, and the Anglosaxon usage sometimes approaches the English in this domain.

5) The periphrasis is frequent in the case sentence, whose principal sentence expresses in its predicate an act of the will, a tendency or an emotion.

I do entreat that we *may* sup together (SHAKSP., Oth. 4, 1.). How I came by the crown, O God, forgive! And grant it *may*

with thee in true peace *live* (II Henry IV. 4, 4.). I'll so far take on me as order that you *may be admitted* (BYR., Foscari 2, 1.). A father must form wishes for his child . . . and I will make mine, that he *may live* to make as good use of life, as one that shall be nameless, is now doing at Cambridge (CHAT-HAM, Lett. 21.). Pray, my darling wife, That we *may die* the self-same day (TENNYS, p. 86.). It was my secret wish that he *might be prevailed on* to accompany me (BYR., *Fragm.*). They apprehended that he *might have been carried off* by gipsies (SOUTHEY, Nelson). If the principal sentence contains the notion of imagining or representing, a more concrete meaning of the *may* becomes more prominent in the dependent sentence: I know not how this *may be* (BYR., *Fragm.*). Thus did he answer me: yet said hereafter I *might know* more (SHAKSP., Cymb. 4, 2.).

Old-Engl.: Now God leue, pat þe wreche per of by twene vs now be do (R. or GL. I. 139.). And alle that hoped it *myghte be* so, Noon hevene myghte hem holde (P. PLOUGH, p. 22.). *May* here often interchanges with *mote*; thus in the cited passages in an other manuscript: God ieuē that hit *mote be wreke* (R. or GL. I. c.); and thus the Anglosaxon *mōtan* comes nearer to the modern *may* in sentences of this sort than *magan*. Comp.: And bædon þæt mōston habban Morkere heom tō eorle (SAX. CHR. 1065.). The Anglosaxon *magan* lets the primitive meaning shine through still more: Dō þæt ic *māge geseon* (A-S HOML. I. 158.). Mid hū micelan feo voldest þu þā habban geboht þæt þu svutole *mihtest* tōcnāvan þine trind and þine find (I. 12.). Svā hwa svā ville deōþlice spirigan mid inneveardan mōde āfter rihte, and nylle þæt hine ænig mon ðōðe ænig þing *māge* āmerran, onginne þonne sēcan on innan him selfum þæt he ær ymbutan hine sōhte (BOETH. 35, 1.).

- β) Whereas in the conditional sentence *may* more rarely comes into the case to appear periphrastically with an infinitive instead of the conjunctive, in which case we may reckon sentences like: Lands, goods, horse, armour, anything I have I's his to use, so Somerset *may die* (SHAKSP., II Henry VI. 5, 1.); it stands more frequently in the concessive sentence, which concedes the possibility: I, although my opinion *may require* apology, Deem this a commentator's phantasy (BYR., D. Juan 3, 11.); also in sentences with a relative of generalized import: Whatever the stars *may have betokened*, this August 1749 was a momentous month to Germany (LEWES, G I. 15.). Whatever *might have been* Sophia's sensations, the rest of the family was easily consoled (GOLDSM., Vic. 16.).

This mode of expression belongs to the more modern time, so far as the idea of power does not here come out more sharply. Moreover, hypothetical as well as other sentences may of course contain the verb from of old. Halfsax.: Ȝif ich hit *mæi* ifo her of þu scalt beō king (LAJAM. II. 66.).

- γ) In final sentences the periphrasis of a conjunctive by *may*, *might* is familiar, and the weakening of the fundamental meaning the most sensible. The relation of the periphrasis to the simple conjunctive appears especially from the comparison of passages in the Bible with the Anglosaxon translation.

The God of soldiers . . inform Thy thoughts with nobleness, that thou *may'st prove* To shame invulnerable (SHAKSP., Coriol. 5, 3.). Bring it to me, that I *may eat* (GEN. 27, 4.) (Anglos.: Bring me *pāt ic ete*). Honour thy father and thy mother . . that thy days *may be prolonged*, and that it *may go* well with thee (DEUTER. 5, 16.) (Anglos.: *Arvurða pinum fäder and pine mōdur, pāt pu si langlife, and pāt pu si velig on pam lande*). And was there until the death of Herod, that it *might be fulfilled* which was spoken of the Lord by the prophet (MATTH. 2, 15.) (Anglos.: And *vās pær oð Herodes forðsið, pāt rære gefyll'd pāt pe fram Drihtne gecveden vās purh pone vitegan*). Constantius had separated his forces, that he *might divide* the attention and resistance of the enemy (GIBBON. Decl. 9.). Did I hate thee, I would bid thee strike, that I *might be avenged*! (BULW., Richel. 3, 2.) In the negative sentences introduced by *lest* this is less frequent: I cut them off: and had a purpose now To lead out many to the Holy Land, Lest rest, and lying still, *might make* them look Too near unto my state (SHAKSP., II Henry IV. 4, 4.). Thus saying rose the Monarch, and prevented all reply. Prudent, lest from his resolution rais'd, Others among the chief *might offer* now . . what erst they fear'd (MILT., P. L. 2, 466.). Here the conjunctive *should* is more usual: Climb we not too high Lest we *should fall* too low (COLER., Wallenst. 1, 4.).

We early meet with a similar weakening of the modal verb. Old-Engl.: In *pe Norp half ȝef hem lond, wher þou wolt by se, pāt heo mōre bituene þe and þe Scottes be* (R. OF GL. I. 120.). He wolde suffre for us . . to that ende and entent, that his passioun and his dethe . . *myghte ben known* evenly to alle the parties of the world (MAUNDEV. p. 2.). It was a matter of course that the idea of the intended capacity, of rendering possible was transferred to that of the determination generally, as both ideas encounter each other in sentences of the kind specified. Comp. Hallsax.: *Wepne pine cnihtes, pāt we i þan morgen-liht mæzen come forð riht* (LAȜAM. II. 328.). Even in Anglosaxon the more concrete meaning of the verb in such cases is weakened down: And volde cuman in Gallia rice, and in Cale pam mynstre in elpeodignesse for Drythne lifjan, *pāt heo þȝ ēð meahste pāt ēce ēdel in heofenum gecearnjan* (THORPE, Anal. p. 49.). *Þā vicode þe cȝynig on neāveste þære byrig þā hvile þe hie heora corn geripon, pāt þā Deniscan him ne meahton þās rȝpes forȝyrmon* (sic) (SAX. CHR. *96.). — After *lest* we find also *sculde* even in Hallsax.: *Ne durste þer na cniht to ufele ræcchen na wiht leoste he sculden leosen his leomen* (LAȜAM. III. 16.), as well as *wolde*: *Ne durste þer na man speken, leste þe king hit wolde aurreken* (LAȜAM. II. 624.).

The employment of the modal verbs *shall* and *will* has been considered in discussing the tenses. The forms *should* and *would* with the infinitive occur in the widest extent as representatives of the conjunctive, and even here are to be regarded as originally conjunctive forms.

The peculiar displacement of the preterite, which has also forced its way where a present has place, has been likewise touched upon. Modern-English is so used to this displacement that it almost will

exception renders the Anglosaxon conjunctive of the present of *sculan*, *scylan* by *should*.

3. The verb *let* Anglos. *létan*, Goth. *létan*, *leitan*, Old-norse *lata*, = *sinere*, *permittere*, apart from its other meanings, in its imperative form, combined with an indicative, has become the periphrasis of a conjunctive of the first and third person, and may thus also be regarded as a periphrasis of the missing forms of the imperative. The periphrasis contains a demand, but which requires partly a concession, partly an occasioning. Anglosaxon in these cases commonly used the conjunctive; English, in part at least, still employs this mood along with the periphrasis. The person of whom the act is desired, stands in the accusative, although in the interchange of the pronominal forms, the nominative is occasionally met with: *Let they*, who raise the spell, *beware* the Fiend! (BULW., Richel. 2, 1.).

- a) Referred to the first person singular, it occurs as an exhortation of the speaker to himself, assuming the form of a request to a person addressed, particularly in Modern-English.

Yet *let me* not forget what I have gain'd From their own mouths (MILT., P. L. 4, 512.). Then *let me* not let pass Occasion which now smiles (9, 479.). So *let me* speed (PLANCHÉ, Fortunio 1, 2.).

This mode of expression does not appear in English till later. Old-Engl.: *Let me* se how I may were that wede (Cov. MYST. p. 111.). In Hallsaxon and in Anglosaxon we seek it in vain; for expressions like: *Læt me habban* þe (GEN. 38, 16.), which hold fast the notion of permission, do not belong here.

- b) The speaker often makes known a summons to himself and others by the periphrasis with *let*.

Let's go in, gentlemen (SHAKSP., Merry Wives 3, 3.). *Let us exalt* his name (Ps. 34, 3.) [Anglos.: *Upp áhebban* re his naman (Ps. 33, 3)]. *Let us go* into the next towns (MARK. 1, 38.) (Anglos.: *Fare-re* on gehende tūnas). *Let us go round*, And let the sail be slack, the course be slow, That at our leisure, as we coast along, We may contemplate (ROGERS, It., Naples). *Let us stand* by each other, masters, and prevent him (SÆFRID. KNOWLES, Virgin. 3, 2.).

Old-Engl.: *Let us not tarry* les ne mare (TOWN. M. p. 279.). Now neybores and kynnysmen *lete us forth go* (Cov. MYST. p. 95.). The older language prefers the conjunctive: *Go we* (WICLYFFE, Joh. 11, 16.). *Make we* hevene and erth (TOWN. M. p. 1.), where the English translation of the Bible has *let*.

- c) Modern-English frequently has the periphrasis instead of the third person of the singular and plural. Their shades of meaning are as various as those of the conjunctive itself, so that wish, command and even concession can be expressed thereby.

Let the waters under the heaven *be gathered* together, and *let* the dry land *appear* (GEN. 1, 9.). *Let* all the earth *fear* the Lord (Ps. 33, 8.). He trusted on the Lord that he would deliver him; *let* him deliver him (Ps. 22, 8.). Thus this sentence repre-

sents the dependent sentence in the concessive construction: I shall make no attempt to conceal his faults. *Let them be dealt with* as harshly as severest justice may dictate, they will not eclipse the central light which shines throughout his life (LEWES, G. I. 4.).

Turns of this sort seem foreign to the ancient language. Old-English here long preserves the conjunctive. Comp. Old-Engl.: Waters . . *Be gedered* to *geder* (TOWS. M. p. 2.). Anglos.: *Beon gegaderode* þā vāteru þe siud under þeare (?) heofenan, and *āteōvige* drignis (GEN. 1, 9.). *On-drede* hine eall eorðe (Ps. 32, 7. Comp. Engl. 33, 8.). He hopode to Drihtne, *āljse* he hine (Ps. 21, 7. Comp. Engl. 22, 8.). Where the older language uses *let*, with the meaning of *cause*, Anglos. *dōn*, the imperative contains a summons to determinate persons to occasion something. Old-Engl.: *Lat* pine enchantors, quop Merlin, sone bifore me bringe (R. or GL. I. 130.). *Lat delue* under þe fundement (I. 131.). Halfsax.: *Letes comen* sonen þa feower and twēti children (LAJAM. I. 243.). This mode of expression certainly leads to the use of the periphrases mentioned here, but is essentially distinct therefrom. Moreover, even at present, the notions of permitting and of occasioning are still sometimes mixed with that of *let*. Comp.: You must write us and *let* us know what day you are to come back (BCLW., Alice 1, 3.).

The Imperative.

The imperative gives the verb the meaning of an address, in which an utterance of the will is contained. It may be conceived as a command or prohibition, as a summons, request, wish, exhortation, and so forth. Each subjective shade of meaning of the imperative is yielded partly from the context of the speech, partly from the tone and bearing of the speaker.

1. This address, which enounces an act that is to be accomplished, may be directed to one or to several persons. The distinctive forms of the singular and of the plural of the imperative having been in subsequent times blended into one, the context and the situation must make the address clear in this respect. But, since the single person or the personified object may be addressed in the singular or in the plural, the address with *thou* can be distinguished from the address in the plural only by additional determinations, either by the pronouns *thou* or *you* coming in, or by a personal pronoun or possessive pronoun's making the number of the address clear in the course of the speech.

Nay, *cursed be thou* (MILT., P. L. 4, 71.). *Hark thee*, lad, — *ride* early at night (SCOTT, R. Roy 9.) *Die thou* (LEIGH HUNT, Legend of Florence 5, 3.). *Repine* not at *thy* lot (BYR. p. 308.). *Be* still as *you* are now (p. 309.). The imperative cannot, as a direct address, properly enter into a dependent sentence; it nevertheless sometimes stands in a dependent sentence: To a solemn feast I will invite young Selim Calymath, Where *be thou* present (MARL., Jew of M. 5, 2.).

More explicable is the loss of the characteristic terminations of the plural of the present in the indicative and conjunctive than that of the plural termination of the imperative, the subject enounced keeping clear the

reference to the plural in the present Yet this abbreviation may be derived from the Anglosaxon forms mentioned below which have undergone elision. Old-English still frequently distinguishes the singular and the plural by the forms: *Go*, he seyde, to Quintilyan in helle, þer he ys (R. OF GL. I. 210.). *pencheþ* on þoure elderne, þat were of so noble myȝte (I 215.). Halſax.: *Let* þu mi sueuen to ſelpen iturnen (LAſAM. III. 14.). *Letteþ* ſlaþen þene king (I 32.). An elided form is found early accompanied by the pronoun *ȝe*: Halſax.: *Ne beo ge* noht forr dredde off me (Orm. 3348.). *Ne lete ȝe* nenne quick (LAſAM. I. 35.); and this is the elision current in Anglos.: *Ne hæbbe-ge* gold nê ſeolfer (MATH. 10, 9.). *Ne beo-ge* nâ hogjende (6, 34.). *Nelle-ge* eov ondrædan (Luc. 2, 10.). *Sille-ge* on ceastre (24, 49.). *Hæle veſe-ge* (MATH. 28, 29.). *Ne fare ge*, nê ne fyljaþ (LCC. 17, 23.). Decided conjunctive forms are moreover met with: *Ne ſverigen ge* LUGG. ÆLFR. 48.). *Nellon ge* veſan ſvylce leaſe liceteras (MATH. 6, 16.); as the Gothic also admits the conjunctive along with the imperative for the second person in the singular and plural, which especially occurs in negative sentences. Besides, the full plural form of the imperative stands without a pronominal subject immediately after it; the singular may cast off an *e*, not an *a*: *Sege* me hvelces endes æle augin vilnige (BOETH. 5, 3.). *Virc* þe nu ænne arc (GEN. 6, 14.). *Habbaþ* rihtne mittan (Exod. 5, 18.).

- 2) The representation of the imperative by an indicative is possible in English by the word *shall* with the infinitive. In Anglo-saxon a present could be substituted for the imperative in the second person of the indicative.

Make thee an ark of gopher-wood, rooms *shalt* thou *make* in the ark (GEN. 6, 14.).

Anglos.: *Virc* þe nu ænne arc of æheávenum bordum, and *þu virceþ* vununge binnan þam arce (I. c.).

- 3) Although only the future can be bidden, the idea of an accomplished act is by emotion taken up into the command. The demand that an act shall be accomplished is an exhortation of him who will have the activity effected or broken off in the most speedy manner.

Have done, for more I hardly can endure (SHAKSP., II Henry VI. 1, 4. cf. Rich. III. 1. 3.). *Have done* with your compliments (GAY, Begg. Op. 2, 1.). Come, thy signature, and *have done* with them (COLER., Picc. 2. 14.). Hence the provincial *a done!* — Forget me, see me not, and so *be gone* (MARL., Jew. of M. 1, 2.). *Tigress, be gone!* (ADDIS., Rosam. 1, 3.) Hence *begone!* treated almost as an interjection. With it comp.; *Get* thee *gone!* and the like.

Forms of this sort belong particularly to the language of common life. In ancient times *have done* is often found: "*Have done*," quod sche, com of, and speed the fast." (CHAUC., C. T. 3726.). Be not afeard, *have done*, trus sam oure gere (TOWN. M. p. 28.). Bot *have done* as tyte (p. 115.). I have not made out a greater age of similar expressions

C. The Subject and Predicate in their Relation to each other.

The sentence becomes a concluded and harmonious whole by the reference of the predicate, perceptible in the notion of the activity, to the subject so that the notion of the activity constitutes at the same time the bond, the so-called copula, of the sentence. But the

subject is the standard for the form of the verb, and the inflective form, to render this reference perceptible, must agree with the subject in number and person. The congruence, therefore, of the verb with the subject stands good as a general rule.

But the carrying out of this general principle is not always adhered to, even in the simplest form of the sentence.

The subject, considered as to its grammatical nature, or according to its substance, may render a variety of number possible, as a change in its position may occasion a deviation in the number of the predicate.

If the predicate is not a simple tense, but a verb with a predicative complement, this complement is also subject to the general rule of congruence; yet the rule is not to be universally carried out, and, especially, an attraction of the verbal form by the predicative determination may find admission.

Finally, in contracted sentences, several subjects which may be different in number or with regard to the person and to the natural gender, present difficulties here and there and afford room sometimes for a difference of apprehension in the treatment of the common predicate. In such cases also, indecisiveness in the usage of the language, as well as negligence of the speaker, may take place.

Congruence of the Predicate with a Simple Subject.

1. If the predicate consists of a simple or compound verbal form, or of a verb with a predicative adjective, the predicate ordinarily agrees with the subject in number and person.

When *I rear my hand do you the same* (SHAKSP., Temp. 2, 1.). The Lotos *blooms* below the barren peak (TENNYS. p. 148.). Growths of jasmine *turn'd* Their humid arms, festooning tree to tree (p. 153.). Inter-marriage *became frequent* (MACAUL., H. of E. I. 10.). Those high political grapes *had become sour* (TROLLOPE, Framl. Parson. 2, 1.). As far as Griselda *is concerned* I cannot say that I think she *is to be pitied* (ib.).

Both the participle of the perfect in its combination with *be* in the compound tenses and the predicative adjective are always to be thought as agreeing with the subject in the nominative, as well as in number and gender, although they want the inflective form. That the idea of this congruence is common to all periods of the language needs not to be pointed out. Its manifestation by the inflective forms of the participle and the adjective did, indeed, early perish. In Old English it is often no longer to be pointed out with certainty, because the *e* marking the plural is also frequently, though unjustifiably, given to the singular, apart from the adjective forms which have, even in the singular, a justifiable *e*: Old-Engl.: Sex hundreth & four score & nien þere mo *er tolde* (LANGT. I. 1.). Mony *were glade* þer of (R. or GL. I. 95.). Þe burgeis of London *were wrope & stoute* (LANGT. I. 48.). In Hallsaxon the inflective form still frequently appears in the plural in the predicative complement: Þe; wurdenn swiþe *offæredde* (OEM. 3343.). Hu wærenn þe; *forwerohte* (17534.). Swa þatt te; sholdenn *he;he* ben (19223.); but it is already neglected: Þa his fæn weoren *isooten* (LAJAM. I. 276.). Þa heo *igured* weoren (III. 91.). In Anglo-saxon inflected in the strong manner, these predicative participles sepa-

rated the singular from the plural, except in adjectives, which, even in the singular, concluded with *e*, and in the plural also partly the gender: *Þær vās Vulfrun genumen* (Sax. Chr. 943.). *Ic eom ful neáh gebiged to ende* (Ps 37, 6.). *Fēt synt gebundene, handa gehāfte* (CAEDM 378.). *Ilālig eart þu* (Cod. Exon. 25, 12.). *Gōde væron begen, Sem and Jaseð* (CAEDM. 1581.). In the predicative relation the inflection seems to have first perished in the participle.

It is indifferent for the rule of congruence in general whether the single individual appears in the sentence as such or as the representative of the kind and, in this sense, generalized.

And *the Canaanite was* then in the land (GEN. 12, 6). *The coward foe . . Look, yonder's rally'd* (BUTL., Hud. 1, 3, 453.). *Our poor is numerous* enough already; I will have no more vagabonds (FIELD., J. Andr. 4, 2.).

Yet personal substantives in the singular, as subjects, are sometimes, like collectives, combined with a plural verb, thus *enemy, foe*.

And now *the foe* their covert *quit* (BYR., Giaour) beside: The lately ambush'd *foes* appear (ib.).

This is also sometimes allowed with indeterminate pronouns which, by their nature, do not refer to one individual, where they stand alone or in combination with a substantive.

Every one of these letters *are* in my name (SHAKSP., Tw. Night 2, 5.). *Not one* of them *know* the situation of doors, windows, or chimnies (BICKERSTAFF, Lion. a. Clarissa 2, 2.). *Neither* of them *are* remarkable for precision (BLAIR, Lectur.). Eluded, now behind him *die*, Faint and more faint, *each hostile cry* (SCOTT, Rokeby 3, 7.). The employment of the plural of the verb may in many cases be supported by an annexed plural with *of*. See below 3.

More frequent in this case, although the verb stands in the singular, or remains unclear with regard to number, is the reference back to the subject by means of a pronoun in the plural, or of a possessive pronoun derived therefrom.

Whosoever hath any gold, let *them* break it off (Exod. 32, 24.). *Nobody knows* what it is to lose a friend, till *they* have lost him (FIELD., J. Andr. 1, 6.). Where she was gone, or what was become of her, *no one could* take upon *them* to say (SHERID., Duenna 3, 2.). *Every one has* good sense enough to see other people's faults, and good nature enough to overlook *their* own (BICKERST., Lion. a. Clarissa 3, 1.). Then *up sprung many a mainland Lord*, Obedient to *their* Chieftain's word (SCOTT, Lord of the Isl. 2, 16.).

That construction in the sense, as well as the reference of plural pronouns back to singulars, is censured by English grammarians. The reason for both aberrations lies in the confounding of distributive and collective notions, both of which equally suppose the idea of a multitude. This very natural confusion is also found in ancient authors: (Old-Engl.: And *eyther passyd to hyr inne* (FROMYD. 989.). Comp. Lat.: *Uterque eorum exercitum educunt* (CAES. B. C. 3, 30.). *Hostium nulli ex itinere discedere licebat quin ab equitatu Caesaris exciperentur* (1, 79.). Such a construction according to the sense seems as foreign to Anglosaxon with pronouns as it is to Gothic.

2) Where plural subjects are combined with the singular of the verb, several cases must be distinguished.

- a) Some plural forms have become quite singulars, and accordingly have also a predicative verb in the singular. See Vol. I. p. 238.
- b) Sometimes plural terms for a subject, as names, even as proper names, of an individual thing, or of a collective whole, are treated as singulars according to this their meaning.

Two-thirds of this *is* mine by right, five hundred and thirty odd pounds (SHERID., Sch. f. Scand. 4, 1.). I can't say, I tell you. *The Three Pigeons* expects me down every moment (GOLDSM., She Stoops 1.). And *Merry's Metaphors* appears anew (BYR. p. 325.).

With plural titles we may compare the connection of several singulars with a similar construction: *This Romeo and Juliet was* not only produced at Weimar (LEWES, G. II. 226.).

Instances from earlier ages are not decisive as proofs of similar constructions, so far as the termination *es*, *eth* still frequently appertains to the plural of the verb in the present. For Anglos. s. c.).

- c) Finally we must observe the case in which the verb of the predicate precedes the subject, from which is to be derived an incongruence which has become very usual. Since the verb is previously without the subject, as its standard, which perhaps may not be precisely conceived by the speaker himself, the deviation is to be excused. It has become especially usual with the abstract *be*, especially with an adverb of place preceding it.

There *is* no more *such C:sars* (SHAKSP., Cymb. 3, 1.). For thy three thousand ducats here *is* *sir* (Merch. of Ven. 4, 1.). Now where 's the Bastard's *braves*? (I Henry VI. 3, 2.). There 's *two crowns* for thee, play (MARL., Jew of M. 4, 5.). There 's *the two Miss Hoggs* (GOLDSM., She Stoops 1.). While there 's *leaves* in the forest, and foam on the river, Mac Gregor, despite them shall flourish for ever (SCOTT, Macgr. Gathering). Other instances, in which the abstract verb does not occur, are more rare, though to be found in good authors: What *means these questions*? (YOUNG, N. Th. 4, 398.). Different are passages in which the substantive pronoun *what* appears as a predicative nominative; then an attraction of the predicative verb takes place: What *is* six winters? (SHAKSP., Rich. II. 1, 3.). See below 5.

It must not be forgotten that the verb of existence, with or without a predicative complement assumes uncommonly frequently in Old-English the decidedly singular form with a plural subject, and not merely where it precedes the subject: *Seue maistres is* her come (SEYEN SAGES 2397.). Angels thou maide ful even, alle *orders that is* (TOWN, M. p. 20.). *Greate myates*, sir, ther *is* (p. 62.). These tabellis I take the in thin honde, With my flynger in hem *is wrete Alle my lauryis* (COV. MYST. p. 59.). Her kyrtle so goodly lased, And under that *is brased such plasures* (SKELTON I. 87.). *Thrytty knyghtes*, withouten lye, Forsothe *was* in that companye (RICH. C. DE L. 95.). Thus fagh (= faught; thei to thei *were* (= weary) *was* (HUNTTING OF THE HARE 223.). With rose and swete fiores *Was straved halles and bouris* (ALIS. 1025.). Al *floodes that ever was* (SKELTON I. 78.); even in Halfsax.: And *suggeð feole pinges . . that næwere nes iworðen* (LAŶAM. II. 543.). Moreover Anglosaxon often uses

the singular of the verb with the plural of the subject, particularly where the former precedes the verb: *Áh þe vyrmás gyt, gifre grêtað* (COB. EXON. 375, 13.). *Þá sæl ágeald mære ceastra* (CAEDM. 2003.). And him *geþcæde hire peawas* (SAX. CHR. 1067.). *Þá vās āgangen his ylde þreo and twētig vintra* (495.). *Þý ylcan peare was āgān fram frymðe mid-dan-geardes fif þūsendu vintra and six hund vintra and XVIII* (616.).

3. If the subject is a collective name in the singular, the predicative verb stands in the plural, when the idea of the individuals comprehended by the substantive occupies the speaker, whereas it appears in the singular where the totality is apprehended as a unity.

- a) The apprehension of a totality as of a multitude of individuals (mostly of persons, but also of beasts, rarely of lifeless objects) like a plural is predominant. It extends to words of Romance as well as of Germanic origin. Many are originally abstract nouns which pass into a collective meaning. Their number is considerable, we give a few series of them by way of example: family, clan, tribe, race, nation, people, public, mankind, world; sex, acquaintance &c.; host; army; infantry (foot), cavalry (horse, properly plural), soldiery, fleet &c.; company, assembly, circle, cavalcade, quire, bridal &c.; party, sect, faction &c.; number, multitude, plenty, variety, pair, couple, half, part, remainder, remnant, rest &c.; body, crew, watch, guard, commonalty, clergy, aristocracy, ministry, jury, council, police, parliament, government, court, divan &c.; kind, sort &c.; train, bulk, throng, crowd, mob, vulgar &c.; cattle, herd, brood, vermin and many more. The remembrance of individuals may be supported by a plural connected with *of*, which is of course more rarely the case with personal collectives.

The *race* elect Safe towards Canaan from the shore *advance* (MILT., P. L. 12, 214.). The *public* think nothing about dialect, or humour, or character (GOLDSM., VIC. 18.). The *world* have paid too great a compliment to critics (FIELD., T. Jon. 5, 1.). Our *sex* are like poor tradesmen that put all their best goods to be seen at the windows (GOLDSM., G. Nat. M. 4.). The *army* of the queen mean to besiege us (SHAKSP., III Henry VI. 1, 2.). The whole *quire* hold their lips and laugh (MIDS. N. Dr. 2, 1.). I see him at the tree! the whole *circle* are in tears (GAY, Begg. Op. 1, 1.). The young *couple*, it seems, are just setting out for Scotland (GOLDSM., G. Nat. M. 3.). Part on the plain, or in the air sublime, Upon the wing, or in swift race *contend* (MILT., P. L. 2, 528.). The English had lost in the several charges about one third of their foot, but the *remainder* were rallied in the wood (COOP., Spy 7.). My *guard*, too, . . Tire in the task of their inhuman office (ROWE, J. Shore 3, 1.). The *council* . . Have plac'd a pageant sceptre in my hand (ib.). The *jury* meet, the coroner is short (COWP. p. 51.). Full long the spousal *train* have staid (SCOTT, Lord of the Isl. 1, 24.). The *crowd* were deeply affected (BULW., Rienzi 2, 8.). The *mob* are so pleased with your honour (FARQUHAR, Recruit. Officer 1, 1.). Heavens! how the *vulgar* stare (BYR. p. 325.). Just so, by our example, *cattle* Learn to give one another battle (BUTL., Hud. 1, 1, 793.).

The *cattle* from the untasted fields *return* (THOMSON, Winter). — If you want any India goods, here *are variety of pennyworths* (MONTAGUE, Lett.). There *are plenty of differences*, but trifling (BYR., Lett.). The *remnant of the English were* already to be seen (COOP., Spy 8.). The *brood of serpents are* in my hand . . I do not strangle them (BULW., Rienzi 5, 1.).

Where the verbal form is indecisive we may perhaps regard plural determinations in the sentence as the standard for the predicative verb in the modern tongue.

The *weary crew their vessel kept* (SCOTT, Lord of the Isl. 1, 27.). The *bridal now resumed their march* (Lady of the L. 3, 20.).

In relative sentences whose subject is referred to a collective name and combined with the predicative verb in the plural, we may regard the relative pronoun as itself a plural.

Thou, Todrig, warn the Johnstone *clan That ever are true and stout* (SCOTT, L. Minstr. 3, 27.). The *Directory, who are not very fond of princes* (BULW., Lady of Lyons 2, 1.).

The reference of the collective name to the plural in the predicate takes place even where the collective name is referred by *a, one, this &c.* more decidedly to a unity.

Rouen hangs her head for grief that *such a valiant company are fled* (SHAKSP., I Henry VI. 3, 2.). There *are another sort of people who seem designed for solitude* (POPE, Lett.). *A vagabond and useless tribe there eat their miserable meal* (COWP. p. 177.). When *a people suffer* in vain, let them curse themselves (BULW., Rienzi 2, 3.). *This couple were* desirous to consummate long ago (FIELD., J. Andr. 4. 2.) — *A fleet of warlike galleys . . Are come* from Turkey (MARL., Jew of M. 1, 1.). Nearly *one half of the inhabitants were assembled*, and nearly *the other half were engaged* in a more peaceful duty (BULW., Rienzi 2, 8.). This of course is no detriment to the apprehension of the collective as a plurality.

How far this construction according to the sense may be extended is hardly to be determined. It goes as far as a substantive can remind one of a multitude, so that even concrete neuter substantives may be made into collectives

Until *king Arthur's table*, man by man, *Had fall'n* in Lyonness about *their Lord* (TENNYNS. p. 191.).

- b) That the collective name in the singular takes a predicative verb in the singular needs indeed no observation, although the language early leaned to the plural.

In proud Italy, Whose manners still *our tardy apish nation Limp*s after (SHAKSP., Rich. II. 2, 1). How *the whole people shakes itself*, as if it had one life (CARL., French Rev. 1, 4, 2.). The *world has* all its eyes on Cato's son (ADDIS., Cato 1, 2.). The *army, which was composed* chiefly of foreign mercenaries (BULW., Rienzi 5, 3.). A *fairer pair was* never seen (SCOTT, L. Minstr. 2, 28.). And *all the court begins* to flatter him (MARL., Edw. II. 1, 2.). The *court feels* indignant that it is conquered (CARL., French Rev. 1, 5, 3.). The *Paris National Guard, wholly under arms, has cleared* the palace (1, 7, 11.). Is it true . .

that your *Senate* is call'd together? (ADDIS., Cato 1, 3.). We know, how strongly the *Parliament of Paris* exerted itself in favour of the people (MACAUL., Essays I. 211.).

- c) With this twofold treatment of collectives in the singular many transitions from the one into the other construction are explicable, as especially the reference by plural determinations back to a singular.

The great supply *That was expected* by the Dauphin here, *Are wreck'd* (SHAKSP., John 5, 3.). *This people who knoweth* not the law *are* cursed (JOHN 7, 49.). *Ay, there goes a pair* that only spoil each other (GOLDSM., She Stoops 1.). The stork-assembly meets, for many a day Consulting deep and various ere they take Their arduous voyage thro' the liquid sky (THOMSON, Autumn). The *commonwealth* is sick of their own choice, *Their* overgreedy love hath surfeited (SHAKSP., II. Henry IV. 1, 3.). In a word, the whole nation seems to be running out of their wits (SMOLLET, Humphr. Clink.).

All cases cited here are to be pointed out even in the most ancient times.

- a. In the treatment of collectives as plurals Anglosaxon agreed with Old-French, which favoured the plural in a far greater extent than Modern-French does: Old-Engl.: *Al that nacioun* of that lond *Weore fallen* to heore hond (ALIS. 6134.). *Dis cumpanye* of puple þat knewe not þe lawe, *ben curside* (WICLYFFE, JOH. 7, 49.). The story is of non *estate that stryven* with her lustus (DEPOS. OF RICH. II p. 4.). Anglos.: *Se here gebrohton heora scipu* on Lundene, and heom vinter-sette þær inne namon (SAX. CHR. 1016.), *þæt landfolc* hardlice viðstôdon (1047.). *Þā þāt folc þāt gehýrdon*, *þā vundredon* hig (EV. NICOD. 15.). *Þā cyningas* begen ofslegene þær vurdon, and *siô lāf* við þone here fríð namon (al. Mss. nam) (SAX. CHR. 867.). Where reference is made by a relative with the plural to a collective in the singular, the congruence of the relative in number is frequently not to be decided: *Hū ville ve dōn ymbe þis Israhélisce folc þe āre vealas syndon* (EXOD. 14, 5.). And *vās se cyning þā hyderveardes* on fære mid *þære scire þe* mid hymselfum fyrdedon (SAX. CHR. 894.).
- β. That the collective in the singular also admitted the singular of the predicative verb, is intelligible of itself. Old-Engl.: *þe cumpanye bare* wytnessynge *þat was* with hym (WICLYFFE, JOH. 12, 17.). Halfsax.: *Þar þa ferde læi* (LAJAM. I. 60.). Anglos.: *Eall folc ūs hæmð* (LUC. 20, 6.).
- γ. But transitions from the one construction to the other are likewise familiar to all ages; Old-English: I xal go warnyn *helle* that *thei* loke aboute, That *thei* make redy chenys to bynd hym with in lake (COV. MYST. p. 309.). The kynges oost that withouten *was* *Hadden aspyed* al this cas (ALIS. 5886.). Anglos.: On *þis dāge com mycel scyphere* up, and ābræcon Vintanceastre (SAX. CHR. 860.). *Hēr sāt se hæðen here* on Tenet, and *genāmon fríð* við Cantvarum (865.). *Þāt folc sāt* and *āt and dranc* and *ārison* and *plegedon* (EXOD. 32, 6.). *Se dæl þe þær āveg com vurdon* on fleame *generede* (SAX. CHR. 894.). *Þā ge-āzodon þāt lið þāt* on Sandvic lāg embe Godvines fare (1052.). *Eall se here* on Eāst-Englum him *svôr ānnesse*, *þāt hie eall þāt voldon* þāt he volde (921.). *Þā eode se here tō hiora scipum* (855.). *Þin ofspring sceal āgan heora feonda gata* (GEN. 22. 17.).

Here and there incongruences occur in English which are not to be reduced to the cases discussed hitherto, for instance: There *are* eleven

days' journey from Horeb . . unto Kadish-barnea (DEUT. 1, 2.) (comp. Anglos.: endleofon daga færeld). Similar modes of expression are explained by the attraction of the verbal form by the plural following it.

4. If the subject is a relative pronoun, the verb of the predicate goes, with regard to person and number, by the notion which the pronoun represents.
 - a) If the relative refers to a person or thing spoken of in the singular or in the plural, the third person of the singular or of the plural of the verb of course appears in the predicate.
 - b) But, if the relative is referred to the speaking person or to the person or thing spoken to in the singular or plural, the verb of the predicate stands in the first or second person of one of the two numbers.

I cannot blame thee, *who am* myself attack'd with weariness (SHAKSP., Temp. 3, 3.). You say this to please *me who have* no ancestors (BULW., Lady of Lyons 2, 1.). To *thee who hast* thy dwelling here on Earth (MILT., P. L. 8, 118.). Farewell, and *perish* by a soldier's hand, *That wouldst* reward them with an hospital (MARL., Edw. II. 1, 1.). And they shall strike *Your* children yet unborn and unbegot, *That lift* your vassal hands against my head (SHAKSP., Rich. II. 3, 3.). How hard is *our* fate, *Who serve* in the state (ADDIS., Rosam. 1, 3.). Even where the relative pronoun has been cast off, the congruence remains the standard for the verbal form: 'Tis *I*, her friend, the partner of her heart, *Wait* at the door and *beg* (ROWE, J. Shore 5, 1.). 'Tis *ye are* culprits (SHELLEY, Cenci 4, 4.).

This reference peculiar to the ancient tongues of the person of the verb to the expressed or understood pronoun in the principal sentence, to which the relative refers, is also common to all periods of the English language. Old-Engl.: What art *thou that makist* this crye? (IROM. 1875.). Ye don muche amys *That makith* you lord and sire, Nygh and feor, of his empire (ALIS. 7228.). *I, that am calde* kynge Abias (COV. MYST. p. 67.). *We that mynistere* here (p. 71.). Anglos.: Hvæt eart *þu þe hæfst* þæt leóht hyder eond send? (EV. NICOD. 28.). Fäder úre, *þu þe eart* on heofenum (MATH. 6, 9.).

Hence, even after a substantive in the vocative, the relative sentence referred to the latter has the second person of the verb of the predicate.

Pope, who couldst make Immortals; art thou dead? (YOUNG, N. Th. 7, 6.). *God, the Eternal! Parent of all things! Who didst* create these best and beauteous beings! (BYR., Cain 1, 1.). *Dark anhracite! that reddene*st on my hearth (BRYANT p. 95.). *Sweet hours that are* to make me blest, Oh! fly, like breezes to the goal (TH. MOORE p. 71.).

The supposition is that the vocative is to be taken as a vocative: If the exclamation is not at the same time regarded as an address, the reference to the second person falls away.

Happy day! that breaks our chain; *That manumits, that calls* from exile home (YOUNG, N. Th. 4, 666.). Yet other deviations occur, as: O Lord! *that lends* me life, Lend me a heart replete with thankfulness (SHAKSP., II Henry VI. 1, 1.). *Thou great*

first Cause, least understood; *Who* all my sense confin'd To know but this, that Thou art good (POPE, *Univers. Prayer*). Here the apostrophe goes into the background, so that the dependent sentence assumes the nature of a descriptive sentence.

Old-Engl.: *God that shope* both erth and heaven, I pray to thee (TOWN. M. p. 12.). Anglos.: *Eá lá* [pu] *munuc þe me to spycst* (THORPE, *Anal.* p. 112.). A pronoun commonly precedes the vocative: *pu, Drihten, þe smeást heortan* (Ps. 7, 10.). *Ge dômeras þe ofer eorðan dêmað* (Ps. 2, 10.). A deviation into the third person occurs also sometimes in Old-Engl.: *A! Lord! that is* with outten ende! (TOWN. M. p. 122.).

If the relative sentence after a principal sentence, whose subject is the first or second person, serves to determine more particularly a predicative substantive or pronoun contained in it, its immediate reference to that subject of course falls away.

„And what art thou?“ — „A soldier that hath serv'd against the Scot.“ (MARL., *Edw. II.* 1, 1.) Are you not *he*, *That fights the maidens*? (SHAKSP., *Mids. N. Dr.* 2, 1.) Art thou *he* who first broke peace in Heav'n and faith? (MILT., *P. L.* 2, 688.).

Nevertheless even here the subject of the principal sentence sometimes exerts its effect by the attraction of the dependent sentence.

If *thou beest he . . . who* in the happy realms of Light Cloth'd with transcendent brightness *didst* outshine Myriads though bright? (MILT., *P. L.* 1, 84.) Madam, as *I* am the person that have had some demands upon the gentleman of this house etc. (GOLDSM., *G Nat. M.* 3.); with which we may also compare the participial construction, as: *I am a man* under authority, *having soldiers* under me (MATTH. 8, 9.).

The older language seems less inclined to attraction. Old-Engl.: *Now am he y that noght has* (SIR AMADAS 368.). For *I* am *he that mighty is* (TOWN. M. p. 66.). In sentences like: *Ac y am hoten Antygón, That mony a message have y-don* (ALIS. 4166.). *I am Moyses that make this bone* (COV. MYST. p. 58.), where the predicate determination is a proper name, the reference back to the subject is almost necessary, the more particular determination pertaining not to the name but to the person bearing it.

5. The congruence of the subject and the predicate is subject generally to limitations, if the predicate consists of a verb with a predicative substantive, pronoun or numeral.

A complete congruence would suppose the agreement of number, of case, and also, with regard to the substantive, of the gender with the subject. This is, however, not to be carried out with names of persons, still less with names of things and with abstract terms, these being unable to conform to the various subjects, wherefore only the congruence of case remains. English, more than other tongues, has found dissimilarity of number of the subject and of a predicative complement reconcileable in the construction of the sentence. As regards the person of the verb, the equal congruence with the subject and the predicative determination must be often wanting.

The fundamental rule of English is that the verbal form pre-

serves its agreement with the grammatical subject, regardless of the additional predicative determinations.

- a) This is good, first, of personal sentences, although not without exception.

For *I am all the subjects* that you have (SHAKSP., Temp. 1, 2.). *She is my goods, my chattels* (Taming 3, 2.). *Thou to me art all things* under Heav'n (MILT., P. L. 12, 617.). *Is not thy reason all these powers* in one? (POPE, Essay on M. 1, 232.) For *all is rocks* at random thrown, *Black waves, bare cracks and banks* of stone (SCOTT, Lord of the Isl. 3, 14.). Dark anthracite! . . . *Thou shalt be coals* of fire to those that hate thee (BRYANT p. 95.). I perceive *you are one* of the railers against *what is termed the follies* of high life (BOURCIC., Lond. Assurance 2.). *We are a scholar*, I assure thee (BEN JONS., Poetast 3, 1.). *Curses are a kind of pray's* (BUTL., Hud. 3, 1, 919.). His *virtues were his pride* (COWP. p. 40.). *Fools are my theme* (BYR. p. 311.). *They shall be one flesh* (MILT., P. L. 8, 499.). Each sex desires alike till *two are one* (POPE, Essay on M. 3, 122.).

In the inversion of the subject and the predicative determination the verb is, however, often put in agreement with the latter, although it may sometimes remain dubious which of the substantives is to be regarded as predicative.

Our fraught is Grecians, Turks, and Africk Moors (MARL., Jew of M. 2, 2.). The rugged mountain's scanty cloak *Was dwarfish shrubs* of birch and oak (SCOTT, Lady of the L. 5, 2.). His *pay is just ten sterling pounds* per sheet (BYR. p. 312.). *Our revenue is Assignats*; emission on emission of paper-money (CARL., Fr. Rev. 2, 5, 5.). The *addition to the party* at Mr. Wharton's table *was only three* (COOP., Spy 5.). It was a favourite maxim with him, that *the last thing* death assailed *was the eyes* (9). *What I most prize* in woman *Is her affections*, not her intellect (LONGF. I. 139.). *What's your desires?* (MARL., Lust's Domin. 4, 4). Comp. above p. 139.).

But even without this inversion the verb sometimes stands in concord with the predicative determination.

But now, *two paces* of the vilest earth *Is room* enough (SHAKSP., I Henry IV. 5, 4.). By my valour . . . *forty yards is a good distance* (SHERID., Riv. 5, 2.); with which we may also reckon: *Three or four feet* between the mouths of your pistols *is as good as a mile* (ib.), where the remoter substantive may exercise attraction.

The congruence of the verb with the subject is the fundamental rule from the earliest times. Old-Engl.: Pfor *all was fælavis* and fælawschepe (DEPOS. or RICH. II. p. 6). And that I forsake That *oo God alone was personys three* (COV. MYST. p. 191.). That *on is thre* I kannot thinke (ib.). Hallsax.: *We sinndenn an Allmahhti; Godd Annd sinndenn þohh þreo hadess* (ORM. 10988.). *Bape sinndenn an* (10984.). Anglos.: *Ye sind Abrahames sæd* (A.-S. HOMIL. II. 63.). *Ge synd eorðan sealt* (MATH. 5, 13.). *Ge synd middangeardes leóht* (5, 14.). *Ge sindon dust* (S. HUTH. 4.). *Ilí sindon ealle gelice mihtige, and æfre hī þryġ an God untōdædlic* (A.-S. HOMIL. II. 43.).

But on the other hand the attraction of the verb by the predicative

determination takes place. Old-Engl.: *The schon* that xal be þour fee upon, *Is not ellys but exawpyl* of vertuis levyng (Cov. MYST. p. 273.) with which comp.: *The rede knyght and the whyte ys one* (IPOM. 1019. Anglos.: Gyf þat leohht þe on þe ys synt pýstru, hū mycle beoð þā pýstr (MATH. 6, 23.). *Hys mete vās gārstapan* and vudu-hunig (3, 4.) (*His meat was locusts and wild honey*).

The demonstrative *that* as a subject always has the verb in the third person singular.

O my genius, *is that you?* (GOLDSM., *She Stoops* 3.) *Is that you, Hannah?* (DICKENS, *Nickleby* 1, 5.) But where a predicative substantive enters, the attraction by it of the subject takes place: *These are thy magnificent deeds* (MILT., P. L. 10, 354.).

For the older usage see above p. 11.

The employment of *friends* as a predicative determination with a subject in the singular is devoid of strict grammatical correctness: *I am good friends* with my father (SHAKSP. I Henry IV. 3, 3.). Come, *I'll be friend* with thee, Jack (II Henry IV. 2, 4.). *Is Warwick friends* with Margaret (III Henry VI. 4, 1.) Are you then wounded? *O be friends* with me (COLER., *Piccolini* 2, 7.) hence also: *I will hold friends* with you, lady (SHAKSP. *Much Ado* 1, 1.). The expression *be friends with one* is familiar in northern dialects, for instance, in the Craven dialect, as well as in Scottish. The reason for the aberration into the plural lies in the noun joined or by *with*, or in the anticipation of the multitude of individuals necessary for friendship. The age of the forms remains still to be discovered.

- b) In impersonal sentences in the widest sense the verb always follows the grammatical subject in Modern-English, however a predicative determination in the sentence may be constituted.

So now *it was not you* that sent me hither, but God (GEN. 45 8.). *It is my orders* to you, that you publish these bans no more (FIELD., *J. Andr.* 4, 2.).

For the older forms belonging here see p. 15.

Congruence of the Predicate in the Contracted Sentence and, generally, with a Reference to more than one subject

If the same predicate is to be referred to more than one subject, partly the number only, partly also the personal form of the common verb of the predicate is to be considered.

1. With regard to number various points of view form the standard.

- a) The verb of the predicate stands in the plural if several subjects are to be comprehended, as a multitude of distinct individuals, in one predicate common to all. It is understood that this concerns particularly singular subjects, or the connection of plural with singular subjects, since plural subjects alone would leave no choice in the form of the verb.

- α) Several subjects, which stand to one another in a copulative relation, may

- αα) appear combined by *and*.

Havoc and spoil and ruin are my gain (MILT., P. L. 2, 1009.). *The voice of singing and the sprightly cord are silent* (COWP. p. 186.). *His father and mother were long dead* (KAVANAGH, *French Women of Lett.* 14.). *The liberality*

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and gratitude of the Norman *were* as remarkable, as those virtues are usually found to be in great men when they give away what belongs to other people (DICKENS, *M. Chuzzlew.* 1, 1.). *The beginning of some and end of others have been supplied* (SCOTT, *L. Minstr.* I. 65.). And *oil and water — woman and a secret — Are hostile properties* (BULW., *Richel.* 1, 1.).

This additional comprehension of various subjects in the predicate is common to all ages, although deviations appertain in a greater extent to the older time (see β.). Anglos.: *Biddað Drihten þæt his punorráda and þes hagol gæwicon* (EXOD. 9, 28.). *Maria and Martha wæron twā gæwystru* (A.-S. HOMIL. I. 130.). *Se Fāder, and se Sunu, and se Hālgæ Gæst, habbað āne Godcundnyse* (I. 278.)

It sometimes occurs that a substantive in the singular, expressed once only, but which is understood with another determination, is accompanied by the plural of the verb. This can of course only occur where the various determinations of the same substantives suppose several subjects.

My quarrel, and this English queen's are one (SHAKSP., III Henry VI. 3, 3.). *Dryden and Rowe's manner are quite out of fashion* (GOLDSM., *Vic.* 18.).

Old-Engl.: And *þe kyng of Jerusalem, & of Damasse also, Gaderede as gret poer, as hii myzte ðo* (R. or GL. II. 403.).

ββ) or the subjects stand asyndetically beside each other.

The grape, the rose renew The juice nectareous, and the balmy dew (POPE, *Essay on M.* 1, 135.). *Earth, Ocean, Air, have nought so shy* But owns the power of minstrelsy (SCOTT, *Lord of the Isl.* 1, 2.). Meanwhile *Theodric . . explored the land* Where *Nature, Freedom, Art smile hand in hand* (TH. CAMPBELL, *Theodric*). *The tramp of horses, the blast of a trumpet, were heard* (BULW., *Rienzi* 5, 3.). Together let us beat the ample field, Try what *the open, what the covert yield* (POPE, *Essay on M.* 1, 9.). First *your privileges, then your property are swept away* (BULW., *Rienzi* 2, 1.). The isolation of the subjects certainly favours the reference to the last alone: And in the midst I stood, *Weary and faint, and face to face with one, Whose voice, whose look dispenses life and death* (ROGERS, *It., An Advent*).

However familiar asyndetic juxtaposition is to the older language, the comprehension of the members by a plural verb is not usual. Comp.: however Anglos.: *Þā cwædon Annanias, Azarias, Misahel tō þam cynings* (A.-S. HOMIL. II. 18.).

γγ) The mixture of asyndetic and syndetic connection follows the rule for the latter.

Thy martial fame, Thy empire, dynasty and name Have felt the final stroke (SCOTT, *Field of Waterloo* 16.). So *mingle banner, wain, and gun* (ib. 15.).

δ) The same point of view may be made to prevail if a subject is combined by the preposition *with* with one or more substantive notions, which are to be thought as distinct subjects with a common predicate.

Old sir John with half a dozen more, are at the door (SHAKSP., I Henry IV. 2, 4.). *The queen, with all the northern earls and lords, Intend here to besiege you in your castle* (III Henry VI. 1, 2.). *Your poor gamekeeper, with all his large family, ever since your discarding him have been perishing* (FIELD., T. Jon. 3, 8.). *The side A with the side B and C compose the triangle* (MURRAY, Gr.).

This construction is of course only admissible where the substantive notions may be thought as a subject in a copulative relation, and also where the verb follows the substantive notions so connected, or precedes all, not where the verb follows immediately after a singular subject.

This combination is treated similarly from the most ancient times. Old-Engl.: *Robberd Courteheise, myd þe poer þat was hys, And þe erl of Flandre's, were ysæt at þe Est gate ywys* (R. or Gl. II. 394.). Half-sax.: *Hit i-lomp . . þat Gurmund mid his dugeðe weoren swiðe bliðe* (LAJAM. III. 170.). Anglos.: *Se feond mid his gefærum feollon þa ufon of heofnum* (CAEDM. 306.).

That no necessity, however, exists to depart from the combination of the verb with the formal standard subject of the sentence, is readily intelligible.

Ely with Richmond troubles me more near, Than Buckingham and his rash-levied strength (SHAKSP., Rich. III. 4, 3.). *The empress herself, with her mother Prisca, was condemned to exile* (GIBBON, Decl. 10.). *And Lennox, with a gallant band, Wait but thy coming* (SCOTT, Lord of the Isl. 4, 3.).

Old-Engl.: *At Malmesburie þe king with his moder was* (LANGT. I. 269.). Halfsax.: *Brennes mid his ferde wes bi-foren Beline* (LAJAM. II. 220.).

- γ) If one sentence is contracted with another in such wise that the subject of the one is connected with one or several of the other by *as* or, more usually, *as well as*, the verb of the predicate common to all is sometimes put in the plural.

From this gentle woman, *who, as myself, and the rest of the family, stand or fall at your service* (MARL., Jew of M. 4, 4.). *Your sister, as well as myself, said Booby, are greatly obliged to you for the comparison* (FIELD., J. Andr. 4, 7.).

This manner of expression, not in itself to be blamed, and approaching the French construction in the combination of subjects by *comme, ainsi que*, is, however, rare, and is disapproved by modern Grammarians. The verb is commonly put in concord with the subject of the original principal sentence.

Until her back, as well as sides, was like to crack (BUTLER, Hud. 2, 1, 85.). *The Epic, as well as the Drama, is divided into tragedy and comedy* (FIELD., J. Andr. Pref.). *Hadrian, as well as Trajan, is recorded as disputing in these exercises the prize of strength and dexterity* (GIBBON, Decl. 1.). *Asia, as well as Europe, was dazzled by the power and glory of our tyrants* (MACAUL., H. of E. I. 13.). *The oldest, as well as the newest, wine Begins to stir itself* (LONGF. II. 81.).

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The connection of subjects in this manner is little familiar to the ancient language, yet we sometimes meet with the construction of the modal sentence contracted with a principal sentence and the plural of the verb. Old-Engl.: Of the child *wer drede þe lond als wele as he* (LANGT. II. 252.). See the Joining of Sentences.

- δ) If different subjects in the singular are combined by *or* or *nor*, with or without the correlatives *either*, *or*, *neither*, *nor*, a two-fold conception of them becomes possible. Namely, the single subjects, even if a common predicate alternately belongs to them, or to one of them to the exclusion of the other, may be comprehended as a multitude of individuals with a like predicate, or their exclusive nature is looked at. The latter, whereby the singular of the verb is qualified, is certainly the commoner case, yet the comprehension by the plural is to be met with, especially in poets.

- αα) Instances with the plural of the verb are particularly of a negative kind.

So *Phoebus, or some friendly Muse*, Into small poets song infuse (BUTL., Hud. 1, 1, 521.). *Nor wood, nor trees, nor bush* are there Her course to intercept (SCOTT, Field of Waterloo 3.). *Nor fosse, nor fence* are found (ib.). For there *nor yew nor cypress* spread their gloom (TH. CAMPBELL, Theodric).

In Old-English the comprehension of negative members sometimes occurs: *Noiper Gildas, no Bede, no Henry of Huntinton, No William of Malmesbiri, ne Pers of Bridlynton, Writen* not in þer bokes of no kyng Athelwold (LANGT. I. 25.). The reference back to disjunctive members by plural pronouns is likewise not absent: *Vor wanne eny byssop, oper abbod* deyde in Engeland, *Her londes & her rentes* þe kyng huld in hys honde (R. or GL. II. 414.). The disjunctive and distributive fundamental meaning of the conjunctions belonging here perhaps ran counter to this conception. See the Joining of Sentences.

- ββ) The construction with the singular of the verb is also very common where subjects denied in common might be comprehended by the plural.

As soon as ever *your maid or your man* brings you word they are come, you must say, A pox on 'em! (BEN JONS., Poetast. 2, 1.) For never *has my heart or ear* Hung on so sweet, so pure a strain (TH. MOORE p. 176.). *Nor rumour's sound, Nor nice respect* of state, moves Dido aught (BEN JONS., Poetast. 5, 1.). Since he, miscall'd the morning star, *Nor man nor fiend* hath fallen so far (BYR., Ode to N. B.). *Neither Taylor nor miss Swanwick* appears to have seized the allusion (LEWES, G. II. 7.).

Old-Engl.: Whan *kyng other eorl* cam on him to weorre, *Quyke* he loked in the steorre (ALIS. 75.). *Is neither Peter* the porter, *Nor Paul* with his fauchon, That wole defende me the dore (P. PLOUGH. p. 295.). Halfsax.: *Nes þer neouper win* ne must (LAJAM. I. 372.). Anglos.: Gif *āðor ðððe māg ðððe fremde man* þā rāde forsace gilde þam cyning CXX scill (LEGG. CRUT. I. B. 23.). On heofenan þær *nāðor ðm nē moððe* hit ne fornymð (MATH. 6, 20.).

- a) If a negative sentence is contracted along with an affirmative one in such wise that one subject is joined to the other by *not*, and *not*, the predicate is referred to both, (although in a contrary manner), but ordinarily appears in the form required by the affirmative sentence. This is, of course, only important where the subjects appear in various numbers or persons.

Virtue, not rolling suns, the mind matures (YOUNG, N. Th. 5, 772.). *Our own heart, and not other men's opinions*, Forms our true honour (COLER., Wallenst. 3, 8.). Conversely, the reference is more rare: *Heaven, and not we*, have safely fought to-day (SHAKSP., II Henry IV. 4. 2.).

This arrangement of contrary subjects of different numbers in immediate juxta-position seems foreign to the older language.

- b) The predicate presents on the other hand the singular if, for a rhetorical reason, the idea of a plurality, with subjects comprised under a common predicate, falls into the background, or the position of the verb is adapted to give it an immediate reference to the nearest subject.
- c) This case appears, if various subjects, more or less allied in meaning, represent a fundamental or total notion from a variety of sides.

Her joye and life is gone (GAMMER GURTON'S NEEDLE 1, 3.). *Hostility and civil tumult reigns* Between my conscience, and my cousin's death (SHAKSP., John 4, 2.). *Seriousness and zeal in religion is natural* to the English (TILLOTSON, Serm.). The Father, to whom in Heav'n supreme *kingdom and power and glory appertains* (MILT., P. L. 6, 814.). This *genial intercourse and mutual aid*, Cheers what were else an universal shade (COWP. p. 98.). Our *connection and betrothal was* a very extraordinary one (BOURCIC., Lond. Assurance 1.). My *hope and heart is* with thee (TENNY'S. p. 62.). Thus too notions of sort may be comprehended under a unity of kind: The *poetry and eloquence* of the Augustean age was assiduously studied (MACAUL., H. of E. I. 9.), as also notions in themselves heterogeneous or contrary may form a unity of what appertains together. The *blood and treasure* that's laid out, Is thrown away, and goes for nought (BUTL., Hud. 1, 2, 519.). That *hill and valley rings* (MILT., P. L. 2, 495.). Hence substantives of this sort may be comprehended in an adjective sentence in the singular. I applaud the *sound, right sense, and love of virtue, which appears* through your whole letter (CHATHAM, Lett. 3.).

Old-Engl.: *pe firste age & tyme was* from oure firste fader Adam (R. of GL. I. 9.). *Hys brayn & wyt ys* so feble (II. 457.). *Envye ann yow wil Was* in the Jewes (P. PLOUGHM. p. 338.). *Bothe treson and cressy in the is fownde* (Gov. MYST. p. 284.). Hardy is his *flesch and blood* (ALIS. 3009.). *Jerusalem and the croys is* lorn (RICH. C. DE L. 1351.). Ac vor *pe castel of Roucestre, & pe toun* al so, In *pe byssope's poer was* (R. of GL. II. 387.). *Hors and kyng*, with alle hater, *Was aunter* undur the water (ALIS. 4264.). Halfsax.: *pæ wes her sorze and muchel care* (LAJAM. III. 176.). Anglos.: *Mīn sāt and mīn mōd ys* sryðe gedrefed (Ps. 6, 2.). Gif *se veorðscipe and se āneald āgnes ponces* gōd

være (BORTH. 16, 3.). *þeah heora mōd and heora gecynd sīc ādim-mad* (24, 4.).

- β) When a series of subjects forms an ascending line, the last naturally claims the chief interest and determines the form of the predicate.

My purse, my coffer, and myself is thine (MARL. Jew of M. 3, 4.). *Lo! Burns and Bloomfield, nay, a greater far, Gifford was born beneath an adverse star* (BYR. p. 326.). A subject in the singular, comprehending the preceding subjects, operates in a similar manner: *Her knights and dames, her court — is there* (BYR., Parisina 10.). — Deviations are also found, where the totality is regarded more than the last member: *What a serene and healthful cheerfulness, nay what a quick and vigorous zest of life, are glowingly visible in all* (BULW., Student). *Honour, justice, religion itself, were derided by these profligate wretches* (M'CULLOCH, Gr.).

The congruence of the verb with the last member in a climax is found in all ages.

- γ) The position of the verb before a series of subjects is frequently the occasion for making the verb agree with the first, especially when this appears the more important or is accompanied by synonyms (see α), but also without these reasons.

So doth the prince of Hell And his adherents (MILT., P. L. 10, 621.). *Thence to the land where flows Ganges and Indus* (9, 81.). *Blessed is the womb that bare thee, and the paps which thou hast sucked* (LUKE 11, 27.). *Is virtue, then, and piety the same?* (YOUNG, N. Th. 8, 691.). *Sir, here hath been Peachum, and his daughter Polly* (GAY, Begg. Op. 3, 1.). *Such was Algernoon Sidney, Ludlow, and others* (CHATHAM, Lett. 11.). *For wide is heard the thundering fray, The rout, the ruin, the dismay* (SCOTT, War-Song of Lachlan). *How dost? and how does Florio and Filippo?* (LEIGH HUNT, Leg. of Florence 1, 1.)

Old-English, which employs the singular of the verb so freely before a plural subject is of course no less unconstrained here: *There was joye & bliſse inou* (R. OF GL. II. 469.). *þer was kontek & cris* (LANGT. II. 244.). *þere was by kyng Wyllame's day worre & sorwe ynou* (R. OF GL. II. 374.). *And bothe thai weren as liche, y wys, As was Sir Amiloun and Sir Amis* (AM. A. AMIL. 250.). Halfsaxon: *To þan kinge was ibroht Joram þe witie & seofue of his iueren* (LAJAM. II. 241.). *þa spæc Angel þe king . . and stod uppen ane boncke & beien his broðeren, þat was Lot and Urien, twice swiðe afele men* (II. 636.). Nothing is commoner in Anglosaxon than this collocation and construction: *Ne behvylfan mæg heofon and eorðe his vuldres vord* (CÆDM. 3355.). *Hēr is vudu and fyr* (GEN. 22, 27.). *Him vās gelice gevyldre his vinstre and his sviðre* (JUDIC. 3, 15.). *Hēr com Augustinus and his gefēran tō Engla-lande* (SAX. CHR. 597.). *And fōr Godrum, and Oſcytel, and Anvind of Hreopodūne tō Grante-brycgē* (875.). *þā andſvarode se Viſdōm and seð Geſceādviſneſſ* (BORTH. 14, 1.). *Sý heō and hire bearn pās hlāfordes* (LEGG. ÆLFE. 11.).

The position of the verb after the first subject is here not uncommon: *Care only wakes, and moping pensiveness* (ROWE, J. Shore 2, 1.).

Old-Engl.: *Kyng Steuene . . gan wende, And þe erchebyssop of Canterbure, & þe hezt of þe lond al so* (R. OF GL. II. 446.). Anglos.: *Svi nu fyr ðeð and vāter and sœ and eorðe, and manega ððra gesceaftu* (BOETH. 21.). *Se cyning gelyfde þā on God, and eal his hīrēd* (A.-S. HOMIL. I. 128.).

- ð) If the verb follows the last subject, the regard to the subject last named, often without any further particular occasion, becomes the reason for the congruence of the predicate with it.

Go whither *Fate and Inclination* strong *Leads* thee (MILT. P. L. 10, 265.). And *the flax and the barley* was smitten (EXOD. 9, 31.). In which *the lily and the rose*, For Indian lake and ceruse *goes* (BUTL., Hud. 2, 1, 607.). *The progress and establishment* of the christian religion *was* favoured and assisted by five principal causes (GIBBON, Decl. 10.). Here, as well as after a plural, an attraction of the verb by a predicative determination in the singular may take place: *Your fat king, and your lean beggar, is but variable service* (SHAKSP., Haml. 4, 3.). *Peace and esteem is* all that age can hope (YOUNG, N. Th. 5, 657.). To inferiors, *gentleness, condescension, and affability, is* the only dignity (CHATH., Lett. 5.). *Not enjoyment, and not sorrow, I* our destined end or way (LONGF. I. 6.).

Old-Engl.: *Toppe, and rugge, and croupe, and cors, Is* semblabel t an hors (ALIS. 5186.). In Anglosaxon this collocation was upon the whole the rarer case with similar constructions: *Him on lāste bū stīclic stāntorr and seð steāpe burh, samod sāmvorht, on Sennar stō* (CAEDM. 1693.). *Hūsbroc and bārnēt and open þýfð, æbere morð ara hlāfordswice* āfter voruldlaga *is* bōtleās (LEGG. CNUT. I. B. 61.).

2. With regard to different grammatical persons in the copulative relation of a common predicate it is to be remarked in general that the plural of the verb appears in such manner that, in the concurrence of the first person with other grammatical persons, we have to think of the plural in the first person; on the other hand, in the concurrence of the second with the third person, we have to think of the plural in the second person, although the verbal forms may not be such as to disclose this.

Cocke, our boy, and I, poore wench, have felt it in our bones (GAMMER GURT. NEEDLE 1, 3.). Now *could* thou and I rob the thieves (SHAKSP., I Henry IV. 2, 2.). Redmond O'Neale! *were* thou and I alone . . (SCOTT, Rokeby 3, 7.). And *you and I were* all alone (TENNYS. p. 90.). *You and I are* old (p. 267.). *My love and I, the other day, within a myrtle arbour lay* (TH. MOORE p. 162.). Since *Love and you are* near related (p. 100.).

Sometimes, however, the following, or the preceding, verb goes by the nearest subject as to number and person.

Both *death and I Am* found eternal, and incorporate both (MILT. P. L. 10, 815.). But I deny they are the same, More than a *maggot and I am* (BUTL., Hud. 1, 3, 1275.). How *dost thou and thy master agree?* (SHAKSP., Merch. of V. 2, 2.) How *agrees the devil and thee?* (I Henry IV. 1, 2.) And that *am I, and thou, and all our house* (BYR., Mar. Fal. 1, 1.).

In this manner in the disjunctive and adversative relation

the verb follows the last subject: *I or thou art to blame* (MURRAY, Gr.). *I, or thou, or he, is the author of it* (ib.). *Not Altamont, but thou hadst been my lord* (ROWE, Fair Penit. 3, 1.). *Not I, but thou, his blood dost shed* (BYR., Paris. 12.). Moreover, in the disjunctive relation the collision of both subjects is to be readily avoided, as in: *Or Bertram raves or you* (SCOTT, Rokeby 2, 24.).

In sentences denied in common the plural of the verb is recommended: *Nor you nor your house were* so much as spoken of (BEN JONS., Poetast. 2, 1.). *Neither you nor I are in fault* (MCULLOCH, Gr. p. 134.).

The comprehension of various grammatical persons, copulatively strung together, by the plural of the verb is conformable to the most ancient practice; Old-Engl.: *Whanne my felowes and I seyge* that (MACDEV. p. 84.). *Ye se that I and he ar frend* (TOWNS. M. p. 48.). Anglos.: *Ic and min folc synd ārleāse* (EXOD. 9, 27.). *pin fāder and ic sārigende pe sōhton* (LEC. 2, 49.). *Ic vāt sōflice pāt pu and pin folc nu git eōv Drihten ne ondredað* (EXOD. 9, 30.). The connection of the verb with one of the persons shewed itself here and there as natural; Old-Engl.: *Thou schalt be wrapped, and thy meyne* (RICH. C. DE L. 6894.); unclearly in: *How I and iche doth*. God hymself knowythe (COV. MYST. p. 74.).

In conclusion we may mention the confusion of the persons, and partly the numbers of the verb, which has become usual, especially in the lower ranks: *I loves* to hear him sing (GOLDSM., She Stoops 1.). *I does* nothing but my duty (G. NAT. M. 3.). So *I says* (SHERID., Riv. 3, 4.). *Thou seems* to be a good light lad (SCOTT, R. Roy 9.). So if *you attempts* to blow me up, I'll give you a bit of my mind (OXENF., Twice Killed 1, 2.). *Thow* to my beard *was* bold to say etc. (BURL., Hud. 1, 3. 1084.). The form *was* for the second person plural has become naturalized, even in the nobler sphere: Did you see Sir Lucius while *you was* out? (SHERID., Riv. 1, 2.). *You was* saying that Miss Melville has been so exceedingly well (2, 1.). When *you was* Squire Belfield's principal tenant (CUMBERL., Brothers 1, 1.). *You was* the best of ladies (FIELD., J. Andr. 4, 1.). *Was you* distracted, Flora? (MRS. CENTLIVRE, Wonder 2, 1.). The pleasure of hearing that *you was* well (CRATH., Lett. 18.). If *you was* to hear him talk (COOP., Spy 11.). I knew *you was* here (OXENF., Twice Killed 1, 2.). In passages like: As sure as *eggs is eggs*, the bridegroom and she had a miff before morning (GOLDSM., G. Nat. M. 4.) we may take the plurals quite materially, so that the sound as such, is considered; in this conception every word, like every sentence, may be regarded as a singular. Further, as to *is* and *was* comp. above p. 139.

The confusion of the inflective forms of the verb seems an ancient custom with the lower classes; Old-Engl.: *I am* best of you alle, and ever *has lene* (TOWNS. M. p. 150.). *I have* you saide and yit *dos* now (p. 290.). So say *I yit* and *abydes* therby For evermore (p. 256.). *Thou* of myght *is* mast (p. 252.). *Sen thou* God *is* (p. 318.). These interchanges of forms are distinguished from older changes, as, for instance, from the rejection of the *t* in the second person singular, which occurs even in Hallsaxon, in Lajamon. and in Anglosaxon, as well as often in the Cod. Exon., and are rather to be termed incorrectnesses, supposing unconsciousness of the differences of inflection. Syntax can no more undertake to represent them than to indicate their justification.

II. Adverbial Determinations of Sentences.

The notion of the activity concluded in itself, may constitute the predicate, yet it is also further determinable objectively. The activity may of course be further characterized, within the simple sentence, by completing or amplifying determinations, according to its appearance in space and time, as well as according to the cause and the manner of its appearance. These determinations, which essentially depend upon the verb, are called adverbial determinations. It is the cases of the substantive notion, as well as cases further determined by prepositions which are the middle forms between the verb and adverbs.

Adverbial determinations are not absolutely limited to dependence upon the verb; they belong also in several respects to the noun. They may attach themselves both to the predicative noun, which is received into the notion of activity of the predicate, and to an attributive determination of a sentence, having for its supposition the predicating of a subject; as they may belong to parts of speech in general which, as derived from the verbal notion, preserve its character with more or less clearness.

In the discussion of these determinations, their combination with substantives is not here mentioned in its full extent; so far as this combination assumes or borders on the character of an attributive determination of the substantive, it is more particularly considered in the section on the attributive and adnominal determinations.

A. Cases.

The doctrine of the cases of the English language, so far as prepositional periphrases are not substituted for them, which will be treated of upon the prepositions, comprises essentially, besides the scanty remnant of an adverbial genitive, the case of the object, which still theoretically partly discriminates the case of the thing from the case of the person (the accusative from the dative), although the form of the word no longer indicates such a distinction. The language early substituted a prepositional periphrasis for the Anglosaxon instrumental. The nominative does not belong to this circle; as a subject and as a predicative determination it has been already considered. The vocative, standing properly without the construction of the sentence, as well as indistinguishable in its form, may, however, have a place here in a syntactical respect, so far as it yet contains a reference of an objective nature, that is, a reference of the sentence enounced to a person or to a thing.

The Vocative.

In Anglosaxon, as in Old-norse, the vocative already coincided in form with the nominative, whereas the Gothic distinguished both cases in the singular, at least where the nominative had an inflective s,

which was cast off in the vocative. The vocative is made manifest as such, partly by its being secreted from the context, partly by a subjoined interjection.

1. The vocative serves in general as an address, to name or denote the person, or the personified object, to which the speech is directed.

Thou bring'st me happiness and peace *son John* (SHAKSP., II Henry IV. 4, 4.). Thou must have patience, *Henry Morton* (SCOTT, Old Mortality 22.). *Man!* know thyself (YOUNG, N. Th. 4, 484.). I have done nothing, *Sir*, that should make me less worthy your esteem (BULW., Maltr. 6, 2.). What do you mean, *Miss Crabb?* (TH. HOOK, Gilb. Gurney 4.) *Brothers*, I am sorry I have got no Morrison's Pill for curing the maladies of Society (CARL., Past a. Pres. 1, 4.). What's to be done, *Colonel?* (SCOTT, Old Mortality 16.) Good night, good night, *beloved!* (LONGF. I. 183.). The address may accordingly be expressed merely by generic names or by proper names, or by substantives more particularly determined.

This simplest form of the address is familiar to the tongue from the earliest times: Old-Engl.: *Dame*, God the for-jelde (WRIGHT, Anecd. p. 3.). Nai i-wis. *Wilekin* (ib.). Welcomen art thou, *leve sone* (p. 6.). *Dozter* ich bidde þe (R. of GL. I. 29.). Anglos.: *Simon*, ic hæbbe þe tō sceggenne sum þing . . . *Līreov*, sege þonne (LUC. 7, 40.). *Sunu*, hvi dydest þu unc þus? (p. 48.). *Hlāford cyng*, glada nu (APOLLON. p. 7.). Þine stemne ic gehyrde *leif* (GEN. 3, 10.). *Leofe foster-mōdor*. nu tō dæg forvurdon tvegen āsele naman (APOLLON. p. 2.). Anglosaxon moreover does not disdain the reception of Latin vocatives in proper-names: *Thaliarce!* (APOLLON. p. 5.) Vel gesund *hlāford Apolloni!* (p. 7. 9.); as it also receives other Latin cases: To *Apollonium* p. 7.).

2. The language of emotion, which moreover may be of diverse nature, and appears partly essentially weakened, puts an interjection, especially *o*, *oh* before the vocative. Common to names of persons and things, this interjection perhaps appears oftener before the latter.

Justice, *O royal duke!* (SHAKSP., Meas. f. Meas. 5, 1.) *Oh, great Sciolto!* *Oh, my more-than father!* Let me not live, but at thy very name, My eager heart springs up (ROWE, Fair Penit. 1, 1.). Every man to his tents, *O Israel* (II SAM. 20.). *O brother*, we must if possible resuscitate some soul and conscience in us (CARL., Past. a. Pres. 1, 4.). *O Plump*, head waiter at The Cock . . . How goes the time? (TENNYNS. p. 339.). This be thy just circumference *O World!* (MILT., P. L. 7, 231.) Hear me, *o Earth*, hear me, *o Hills*, *O Caves* That house the cold crown'd snake! (TENNYNS. p. 99.) Yet also: Be gracious, *Heaven* (THOMS., Spring.).

This combination, foreign to Anglosaxon, not rare in Old-English (See Vol. I. p. 425.) is found even in Hallsax.: *O Aurilie* . . . þu frænest me a sellic þing (LAJAN. II. 293.). Anglosaxon uses the interjection *lā*, *ēā lā* before the vocative, and seems more rarely to dispense with it before names of things: *Lā freond*, hūmeta eodest þu in? (MATH. 22, 12.) *Lā nūddrena cyma* (3, 7.). *Ēā lā Maria*, hū þu ūs mōdigne cyning ācendest (COD EXON. 464, 9.). *Ēā lā lārce*, gehæl þe sylfne (LUC. 4, 23.). *Ēā lā mōd*. hvæt bevearp þe on þās care? (BORTH. 7, 2.). Yet also: Gehirad *heofenas* (DEUTER. 32, 1.). Gothic sometimes offers *o*: *O kuni ungalaubjando*, and *wa pulau izvis?* (LUC. 9. 41. cf. GAL. 3, 1.).

3. Not rarely the vocative is accompanied by the preceding personal pronoun of the second person, to which the interjection may also be attached. In this reduplication of the object addressed more stress is laid upon it.

Silence, *ye troubled Waves*, and *thou Deep*, peace (MILT., P. L. 7, 216.). Give ear *O ye heavens*, and I will speak (DEUTER. 32, 1.). Envy, *ye great*, the dull unletter'd small (COWP. p. 49.). Crush me, *ye rocks*, *ye falling mountains* hide, Or bury me in ocean's angry tide (p. 46.). *Ye fostering Breezes*, blow! (THOMS., Spring.)

Old-Engl.: *ze 3onge men*, quop Merlin, cupeþ now þoure myghte (R. or GL. I. 148.). *ze Crystine men*, he seyde, etc. (I. 173.). Harkyn to me, *thou Johne Baptyst* (TOWN. M. p. 166.). Let be *thou Nicholas* (CHAUC., C. T. 3285.). Halfsax.: *ze neddrestreon*, wha tahhte þuw To fleon . . ? (ORM. 9265.). Anglos.: *Eá lá þu scippend heofones and eorðan* (BOETH. 4.). *Þu góða cymingc*, þu ásettest rædels (APOLLON. p. 4.). *Þu junga man*, þu eart feor fram rihte (p. 5.). *Gevitað, ge ávyrgede*, fram me (MATH. 25, 41.).

4. Cordiality, intimacy and courtesy frequently put the possessive pronoun *my* before the address, without stress being laid upon its characteristic meaning.

Well said, *my noble Scot* (SHAKSP., I Henry IV. 4, 1.). What I mean to say, *my dear miss Crabb* . . is etc. (TH. HOOK, Gilb. Gurney 4.). "*My dear sirl*" — "*My dear madam!*" (BOURCIE, Lond. Assur. 4.). Hence the expressions: *my lord*, *my lady*: *My lord*, Clotilde loved, and was deserted (DOUGL. JERROLD, Bubbles 3.), *Our* and *your* may also precede the vocative, the latter before abstract terms, as titles of persons addressed: *Our Father!* which art in Heaven (MATTH. 6, 9.). Come *our queen* (SHAKSP., Cymb. 2, 3.). — *Your grace* of York, in God's name then, set forward (ID., II Henry IV. 4, 1.). O good *your worship!* (BEN JONS., Ev. M. in his Hum. 5, 1.). No *your honour* (LONGF. I. 133.). For pity's sake, *your Grace*, be good unto me! (SCOTT, Qu. Durw. 33.).

In Old-English *my*, *min* is less an expression of conventional courtesy than of cordiality: *My leue doþter* . . for þou hast in loue ydo (R. or GL. I. 30.). *Mi leue frende* (I. 99.). *Myn leue priue kynztes* (= knyhtes) þat gode abbyþ euere ybe (I. 214.). *Myne noble kynztes* . . pencheþ on þoure clderne (I. 215.). *My fayre bryd*, *my swete cynamome*, Awake, *lemman myn* (CHAUC., C. T. 3699.). On the other hand the address of courtesy is commonly *Sire* (ib. I. 30. 54. 85. 114. 119. 142. &c.): *Sire Maximian* (I. 90.). *Sire enperour* (I. 46. 47. 68.). *Sire kyng* (I. 101. 111. 130. 138. 145.). *Sire bischop* (I. 101.). *Sire noble erl* (I. 135.); or: *Lord* (I. 32.). *Lord kyng* (I. 131. cf. WRIGHT, Polit. S. p. 199.). *Dame* (I. 160. cf. WRIGHT, Anecd. p. 3. 4. 5.). *Dame Siriz* (p. 6.). Lady: Leve wel, *lady* (P. PLOUGHM. p. 63.). The address *my lord* is still rare: "*My lord kyng* . . to be soþe i segge it þe (R. or GL. I. 129.). But *madam* (*ma'am*) used in Modern-English was early received from Old-French: "*Mid how many knyghtes ys he come?*" . . "*Ma dame*, bute mid o mon" (R. or GL. I. 35.). And seide "*Mercy, madame*." (P. PLOUGHM. p. 28.). The addition of *our* to the vocative answers to the Modern-English: *Oure Lord*, *our God*, thi wille be done (TOWN. M. p. 6.). Ye ar welcom, *oure knyghtes* so keyn p. 265.). The address with *your* seems of Romance origin and to appertain to a later age. In Anglosaxon *min* likewise appears as an expression of great fervour: þu gesceðpe heofon and eorðan and vundor eall, *min vuldor-cyning* (COD. EXON. 452. 13.). *Eá lá min Drihten*, þu þe ealle gesceafta ofersihst (BOETH. 4.).

To our corresponds *ûre* in addressing God: *Fäder ûre*, þu þe eart on heofenum (MATH. 6, 9).

5. Modern-English also tolerates a more particular determination of the vocative by an appositive substantive or adjective with the definite article:

My lord the king, the king! (SHAKSP., Wint. T. 3, 2.) *Brother, my lord the duke*, Stand to (Temp. 3, 3.). These are the sacred feelings of thy heart . . . *O Lyttelton, the friend!* (THOMS., Spring.). *God, the Eternal!* Parent of all things! (BYR., Cain 1, 1.) *God, the Eternal!* Infinite! All-wise! (ib.) *Mother of God, the glorified*, protect me! (LONGF. I. 206.); therefore also after the address by the personal pronoun: „What art thou, the first!“ — „I am Pride.“ — „What art thou, the second!“ — „I am Covetousness.“ — „And what art thou, Mistress Minx, the seventh, and last!“ (MARL., D. Faust 2, 3.) *Thou the fearless, thou the mild*, Accept the boon thy worth hath earned (SHELLEY I. 9.).

This manner of expression pervades all periods of the tongue. Old-Engl.: Socoure ows *Darie the kyng!* (ALIS. 2384.) *Alisaundre the kyng*, Folk of Athenes sendith the gret yng (2949.). *My lord the buschop*, here have I brought This goodly copyl, at your bydd yng (Cov. Mvst. p. 137.). *Wilekin the swete* mi love I the bi-hete (WRIGHT, Anecd. p. 12.). With the imperative even the pronoun may be absent: *Farwelle, the luflyst* that ever was bred (TOWN. M. p. 171.). *Farwelle, the semelyst* that ever was seyn (ib.). Halfsax.: *O Aurilie þe king*, þu frænest me a sellic þing (LAJAN. II. 233.). *Uffan þe leoue*, aðele þine lare lude & stille don ich heom wulle (II. 362.). Anglos.: Me gepūhte . . . vritan þe, þu se *selesta* Teophilus (Luc. 1, 3.). Þu meaht nu þe self geseon . . . *Eve seó góde* (CæDM. 608.). *Herra se góða*, gife ic hit þe georne (876.). After the possessive pronoun the article is nowise remarkable, as in Anglosaxon it also enters after the three persons: *Mín þát leófe bearn*, ne beo þu on sefan tó seóc (Cod. Exon. 166, 28.). *Mín se svétesta sunnan scíma, Juliana* (252, 20.). *Mín se leófesta fréond* Stranguilio (APOLLON. p. 9.). Þu góða cyngc, and *mín se leófesta fäder* (p. 21.). And nu *mín bearn þát leófe*, geheald þu mín vord (S. GUTH-LAC 20.). The Old-French may also have influenced the use of the article after the address *my lord* and the like: *Monseigneur l'archevesque* de Vienne, pour satisfaire à la requeste qu'il vous a pleu me faire (PHIL. DE COMMINES, Mém. init.), although even in Old-French as in English the article is nowise requisite: *Sire Apostoiles*, Charles Martiaus a dit (GARIN LE LOHER. I. 1.). *Seignior clergie*, quel conseil me donez? (I, 2.) *Signor baron*, che dist li roi (ROM. DES SEPT SAGES 942.). Dist Baucillas: Biaux *sir roi* (1135.). Comp. 1. 4.

6. The address may contain the meaning of an invocation, that is, a summons to come, or to make known one's presence.

„*Lucy! Lucy!*“ — „Did you call ma'am?“ (SHERID., Riv. 1, 2.)

Old-Engl.: „*Isaac!*“ — „Sir?“ — „Com heder bid I.“ (TOWN. M. p. 39.)

7. Not rarely the address will not only name the person summoned to hear or to act, but rather enounce the predicative determination of a judgment.

Ye fools, did not he that made that which is without make that which is within also? (LUKE 11, 40.) *You little jade*, you've been crying (DOUGL. JERROLD, Prison. of War 2, 1.) This happens especially in the tone of reproach, when the language of common

life often makes the reduplicated personal pronoun shut in the predicate: Why, *thou deboshed fish thou*, was there ever man a coward that hath drunk so much sack as I to-day? (SHAKSP., *Temp.* 3, 2. Thou liest, *thou jesting monkey thou* (ib.). You did indeed dissemble, *you urchin you* (GOLDSM., *G. Nat. M.* 2.). Eh, what d you mean, *you blockhead you* (ib.).

The employment of the vocative is proper even to the earliest times. Anglos.: *pu ávordena . . pu stunta!* (MATH. 5, 22) *Là pu liccetera!* (7, 5.) *Là lyðra peóva!* (LUC. 19, 22.) I have not met in Anglosaxon with the reduplication of the pronoun, familiar to High and Low Dutch.

Many exclamations implying a judgment emphatically enounced are not with certainty to be considered vocatives.

Man he made . . Him lord pronounce'd, and, *O indignity!* Subjected to his service angel wings (MILT., *P. L.* 9, 152.). *O thought horrid*, if true! (10, 789.) *O fading honours* of the dead! *O high ambition*, lowly laid! (SCOTT, *L. Minstr.* 2, 10.). *O miserable lot* of the poor soldier! (COLLAZ, *Picc.* 1, 12.). Exclamations of a similar kind, may also appear with the article: *O the soft commerce!* *O the tender ties* Close twisted with the fibres of the heart! (YOUNG, *N. Th.* 5, 1063.). They are marked as elliptical sentences, especially in the latter case, to which the original character of an address is completely foreign. Comp. Old-Engl.: *Allas, the woo!* *allas, the peynes stronge*, That I for you have suffred, and so longe! *Allas, the deth!* *allas, myn Emelye!* *Allas, departyng of our compaynye!* (CHAUC., *C. T.* 2772.).

The Genitive.

The fate of the inflective genitive in the historical course of the English tongue is of a peculiar kind. Sharply expressed in its form, which has been gradually transferred to substantives of all sorts in the singular and plural, and retained as a necessity by the feeling of the tongue, it has yet been almost exclusively reserved for the adnominal relation. Its frequent employment in Anglosaxon in immediate combination with the verb and the adjective has yielded to the case of the object or to the prepositional periphrasis, and its looser insertion in the tenor of the speech as an adverb has, down to a few vestiges, been lost.

As a determination or completion of the verbal notion, the inflective genitive now only occurs in combination with *be*, and is of a possessive nature, so that it stands syntactically upon the same step as the possessive pronoun which has arisen from the genitive, and therefore is almost tantamount to a predicative complement.

Heaven's is the quarrel (SHAKSP., *Rich.* II, 1, 2.). Our lands, our lives, and all *are Bolingbroke's* (3, 2.). The earth *is the Lord's* (EXOD. 9, 29.). This theme is *man's*, and *man's* alone (YOUNG, *N. Th.* 4, 437.). No matter *whose I am*, since *I'm no more My royal master's*, since *I'm his no more* (SOUTHERN, *Oroon.* 2, 3.). Oh! *art thou Earth's*, or *art thou Heaven's*, Speak to me, speak! (MRS. HERMANS p. 113.) „And how“, asked Mr. Pecksniff, drawing off his gloves and warming his hands before the fire, as benevolently as if *they were somebody else's*, not his: „and how is he now.“ (DICKENS, *M. Chuzzlew.* 1, 3.)

This expression for belonging, or possession, is connected with the oldest forms; Old-Engl.: For þe maistry *nys not a kynges*, ne be he neuer so god, Ac *knyztes*, þal vnder hym fytteþ, & schedeþ here blod (R. or GL. I. 57.). The lande scholde ever *the Sawdons be* (RICH. C. DE L. 7102.). All that *was my husbondes* and myn, Away thei had (SIR AMADAS 159.). *Whose be those steles?* (FROM. 871.). In the Anglosaxon the genitive stands thus with *beon* and *wordan*: *Drihtnes synd* þa ricu (Ps. 21, 26). Gif se hláford þonne him víf sælde, *sý* heó and hire bearn *pās hláfordes* (LEGG. ÆLFR. 11.). Forþam ge *Cristes synd* (MARC. 9, 41.). Seó strengþe and se sige *weaṛð pās cynges* (SAX. III. 1106.). The representation of the primitive genitive in the more modern language will be touched upon in detail hereafter.

The Case of the Object.

The case of the object, although, when we recur to its origin, to be in part explained syntactically as an undenoted dative, must, in general, be apprehended in English as an accusative, since the syntactical fusion of the dative with the accusative proceeds from the primitive dative object's being susceptible, like the accusative, of being transmuted into the subject of the passive. A theoretical separation of both cases is to be considered as essential only where a thing, together with a person, is given as an object to the same transitive verb.

The accusative always stands in a relation to the notion of the activity when this is also of itself intransitive, or only shews itself operative in the form of a noun. It may in general be termed the case of the aim towards which the activity is moving, or towards which it is directed. But it appears in the sentence partly in a looser, partly in a closer relation to the activity. Coinciding in form mostly with the nominative, where, according to the analogy of other languages, it would be absolute, that is, completely detached from connection with the predicate, it has been in fact confounded in great part with the nominative, as is clear from the employment of genuine ancient forms of the nominative.

The accusative has in the course of time gained a wide domain in English, so far as it has encroached upon that of a primitive genitive and dative. The freer use of this case outbids not only Romance but also Germanic tongues; but as it renders its relations more manifold, it keeps them also partly in suspense or obscures them.

The accusative stands in a looser relation within the sentence where it inserts determinations of space time and measure as a completing manner in the predicate, which stand in close affinity with, and, in part, pass into one another.

1. a) Where the accusative denotes a determination in space, the idea of a movement or of extension through a space lies at the root, wherefore the notion of rest, the simple answer to the question: where? does not, in the strictest sense occur here.

I prythee now, lead *the way* (SHAKSP., Temp. 2, 2.). They shall come out against thee *one way* and flee before thee *seven ways* (DEUTER. 28, 7.). Th' *other way* Satan went down, *The causey* to Hellgate (MILT., P. L. 10, 414.). Mr. Adams and Joseph were now ready to depart *different ways* (FIELD., J. Andr. 2, 1.). As

sea-men with the self-same gale, Will *sev'ral diff'rent courses* s (BUTL., Hud. 2, 2, 347.). Arthur's slow wain *his course* doth r (SCOTT, L. Minstr. 1, 17.).

Expressions of this sort border in part on accusatives of the object intransitives which have become transitive. They are also found in C. Engl.: Sir Cleges, and his son gent, *The right waye* to Cardiffe went (CLEGES 247.). Brynge me *the weye* streyth to his grave (Cov. MYST. p. 23. Hafsax.: *pas twelfe heore wai* ferden toward heore londen (LAFAM. III. *Whatt gate* summ he ganngeþþ (ORM. 8216.). Anglosaxon is accuston to use here a genitive or a prepositional case: Vendon him *tā ððres vā hāmveard* (SAX CHR. 1006.). *On ānne veg* hi gāð ongen þe and on *seo vegum* hig fleoð fram þe (DEUTER. 28, 7.). *Sviðe manega synd* þe þi þone veg farað (MATH. 7, 13.).

- b) Movement through space in its whole extent being here considered, it is near at hand to employ the accusative in the question: how far? by which it becomes in point of fact a determination of the measure of space.

So these the late Heav'n-banish'd host left desert utmost H *Many a dark league* (MILT., P. L. 10, 436.). No wonder, fall *such a pernicious height* (1, 282.). And all her number'd stars, th seem to roll *Spaces incomprehensible* (8, 19.). But, as it often happens that the best men are but little known, and consequently cannot extend the usefulness of their examples *a great way*, the writer may be called in aid to spread their history farther (FIEL J. Andr. 1, 1.). He lifted with such might and strength As wou have hurl'd him thrice *his length* (BUTL., Hud. 1, 2, 861.). The danger startled the bold Squire, And made him *some few* retire (1, 3, 499.). The Duke will not draw back *a single* (COLER., Picc. 1, 1.). His (the rock's) hoary head *Conspicuous many a league* (COWP. p. 176.). Here belongs also: If I be fal or swerve *a hair* from truth (SHAKSP., Troil. a. Cr. 3, 2.), who hair represents the hairsbreadth. If the point from which distance is to be measured is indicated, the regard to the aim of the movement, as the end of the extension in space, affords the idea of a measured distance: She that is queen of Tunis; she th dwells *Ten leagues* beyond man's life (SHAKSP., Temp. 2, 1.). I praised perhaps for ages yet to come, She never heard of *half mile* from home (COWP. p. 48.). Well could he hit a fallow de *Five hundred feet* him fro (SCOTT, L. Minstr. 3, 16.). There one town, Camoglia, with its little harbour on the sea, *hundre of feet* below the road (DICKENS, It., To Rome &c.). *A sh distance* above the Locusts was a small hamlet (COOP., Spy 8.).

In Old-English this accusative is not uncommon: Hors neyghyug, a cryghyng of men, Men myghte here *myle ten* (ALIS. 2457.). He swam thilke hevy armes *A mile waie* (3486.). *A bowe-schote* fro the brynke. An hygh he sprong (3491.). Saladyne was *ten myle* thenne (RICH. C. DE 2974.). Apon a crosse, noght hens *a myle*, To ded he yede (TOWN. M. 273.). Hafsax.: And hire bar a lutel wile *fiftene mile* (LAFAM. III. 9 young text). Þat heo *ane mile* comen neh Arðure (III. 90.). In Anglosaxon the accusative stands to the question: how far? Svā hva svā þe gen þūsend *stapa*, gā mid him *ððre tvā þūvend* (MATH. 5, 41.) (þūsend as substantive has the genitive after it). Þā cōmon hig *ānes dāges fār* (Lc

2, 44.). It presents the genitive in the meaning of distance: *IV mīla* from *pam mūðan ūteardum* (SAX CHR. 893.).

- c) The accusative seldom answers to the question whither? unless we consider accusatives which have become adverbial, as the names of the quarters of the heavens, *east, west, north, south &c. back, home* and the like. See Vol. I. p. 390. Here also we may reckon: He looked *this way* and *that way* (EXOD. 2, 12.), where the old language uses adverbs.

Anglos: *pā beseah he hine ymbūtan hider and pider* (ib.).

The adverbial employment of the substantive *way* in the meaning of *wise, guise* does not belong here: My stupidity saw every thing *the wrong way* (GOLDSM., *She Stoops* 4.).

2. a) With reference to a determination of time the accusative denotes, analogously to the determination of space, extension through a space of time, and therefore becomes primarily the expression of duration in time, to the question, how long?

For you have but mistook me *all the while* (SHAKSP., *Rich. II.* 3, 2.). Thus have I been *twenty years* in thy house (GEN. 31, 41.). *Nine days* they fell (MILT., P. L. 6, 871.). I shall scarce recover my spirits *these three days* (GOLDSM., *G. Nat. M.* 1.). I pray you bide *some little space* in this poor tower with me (SCOTT, *Marm.* 1, 14.). I'll make you ogle her *all day*, and sit up *all night* to write sonnets on her beauty (SHERID., *Riv.* 2, 1.). Here's dinner been ready, *half an hour*, and no Walter (DICKENS, *Dombey & S.* 1, 4.). Families of mariners . . who *time out of mind*, have owned coasting vessels in that place (ID., *It., To Rome* etc.).

Instead of a substantive denoting a space of time, an abstract or concrete substantive is sometimes put, which recalls an activity filling time, or is combined with another determination of time.

I have served *twenty campaigns* (FARQUHAR, *Recruit. Offic.* 1, 1.). A fox was at length found who led us *a chase of two hours* (SCOTT, *R. Roy* 7.). — He said „He would tarry *another pot*, rather for the pleasure of such company, than for the liquor.“ (FIELD., *J. Andr.* 2, 16.), where *pot* is to be referred to the time of the drinking up of the can. Such a determination may become a statement of distance: I was bred and born, Not *three hours' travel* from this very place (SHAKSP., *Twelfth N.* 1, 2.).

This manner of determining time is old: Old-Engl.: *pe bataille of Troie, þat laste fele zer* (R. or GL. I. 9.) Kyng was Kynwolf *sex & twenty zere* (LANGT. I. 9.). He there was *a litel while* (ALIS. 5464.). *This seven daies* I nel nowt speke (SEUYR SAGES 377.). Halfsax.: Rummarus wes *ane while* king (LAJAM. I. 271.). *Alle dai* heo flugen (II. 163.). *Þa burh born alle niht* (III. 174.). Anglos.: Hig fuhton *fif dagas* (FIGHT AT FINSEB. 82.). He ricsade *XVII gear* (SAX. CHR. 189.). Þus ferdon *ealne pone winter* and *pone lencen* væron him on Cent (1009.) *Þa sende Drihten micelne vind ealle þa niht* (EXOD. 14, 21.). *Ealle niht* svincende (LUC. 5, 5.). We find however the genitive and dative in Anglosaxon: *pā hie pā pær feala vucena seton* (SAX. CHR. 894.). *Þa beámas á grêne stondað . . vintres* and *sumeres* (COD. EXON. 200, 4.). Comp. Halfsax.: Her we wulleð wunien *wintres* and *sumeres* (LAJAM. II. 189.). In both the last instances we can see the more general determination of when? But the dative also stands

along with the accusative in the same meaning in Anglos.: And etaf þeorf *seofon dagas* (Exod. 12, 15.); on the other hand: *Seofon dagum* (12, 19.). Ne mæg eow nān þing viðstandan *eallum dagum* þines lifes (Jos. 1, 5.).

The uninterrupted extension of an activity through a space of time which is named is emphasized by the addition of *long*.

My tongue shall speak . . of thy praise *all the day long* (Ps. 35, 28.). They imagine deceits *all the day long* (38, 12.). She *all night long* her amorous descant sung (MILT., P. L. 4, 603.). *My life long* will it anger me to think etc. (COLER., Picc. 1, 2.).

The subjoined *long* appears as an accusative and prepositional adverb, like the Middle-Highdutch *lanc*: Den sumer *lanc* (BÉCHL. v. HARTM. v. AUS ed. Haupt 1842. 1, 848.). Eines halben tages *lanc* (1, 215.). Even in Hallsax. *longe* is subjoined: Swa *pene dæi longe* heo wenden (LAŒAM. 1, 241.). Þus heo gunnen delen *pene dæi longe* (III. 221.), where, however, its adverbial character is doubtful, as it is also transposed: Arður lay *alle longe niht* and spac wið *pene 3eonge cniht* (LAŒAM. III. 117.), answering in meaning to the Anglos.: *andlangne dæg*, *ondlonge niht*, per totam diem, noctem. With this we may also compare the use of *liuelong*: The obscure bird Clamour'd the *liuelong night* (SHAKSP., Macb. 2, 3.). Old-Engl.: The mone . . schyneth *al longe nyzt* (WRIGHT, Pop. Treat. p. 134.). In Old-English a preposition is sometimes prefixed to the determination of time accompanied by *lang*: Ther was batayl so strong (namely in the evening) N'as non suche *in the day long* (ALIS. 2527.). Old-English also presents the postpositive *long* after determinations of space: *A two myle long* from Galilee, is a faire hille (MAUNDREV. p. 104.), See I. 413.

- b) But the determination of time denoted by the accusative is not always thought as traversed in its whole extent by the activity, but it denotes also the general space of time, within which the point of time of the realizing of the activity lies. Thus, the accusative answers to the question: when? wherein the greater or less extent of the determination of time is indifferent.

"Too young", and "*the next year*", and "*'tis too early*" (SHAKSP., All's Well 2, 1.). *The first of April* died your noble mother (John 4, 2.). *This day* will I begin to magnify thee (JOSH. 3, 7.). They ween'd *That self-same day* by fight, or by surprise, To win the Mount of God (MILT., P. L. 6, 86.) And now expecting *Each hour* their great adventurer (10, 439.). I was *one summer's day* loitering through the great saloons of the British Museum (IRVING, Sk. B., The Art of Book making). Instead of going quietly to his bed *last night* — (DOUGL. JERROLD, Prisoner of War 2, 2.). I will petition him *this instant* (2, 1.). Her fate is fix'd *this very hour* (BYR., Bride 3.). *One Sunday morning*, while the family is at church, Master Wolfgang finds himself in the kitchen (LEWES, G. I. 18.). Here too substantives may be substituted for the notion of time, which are adapted to indicate a filling up of time: He had had the honour, he said, to be at the bombardment of it (Brussels) *last war* (STERNE, Sentim. Journ.). *The very first opportunity* . . you shall be my wife in whatever manner you please (GAY, Begg. Op. 2, 1.).

In Old-English we often meet with this accusative: *pat tyme* Dauid was kyng (R. or GL. I. 28.). *þe ferpe 3er* pat he hadde emperour ybe Mid gret ost he wende here to pis londe (I. 62.). Mouy mon *that day* hire

kneow (ALIS. 186.). *The fourtenth day* hy comen to Yperoun (5642.). And here the *masse uche day* (HALLIW., Freemas. 686.). What manere of beryse may this be That grovyn *this tyme* of yere? (SIR CLEGES 200.). In Half-saxon this accusative is also met with: *patt Godess Gast off heffne comm . . . An daz3 att unnderrn time* (ORM. 19455). *Patt heoffness gate iss oppnedd me patt daz3 patt icc amm fullhtnedd* (10828.). Anglosaxon uses the genitive, the instrumental and the dative: *Litel after þam, þæs ilcan geðres . . . hæðenra manna hergung* *ādiligode Godes cyrican* (SAX. CHR. 793.). *Þis vās feorðes geðres his rices* (46.). He *vearð gehālgud V id. Jun. ānes sunnan dāges* (829.); along with: *þy ilcan geære* (519.). *Æghvilce geære* (LEGG. ÆTHELST. IV. 16.). *þāt nān ceāping ne sý sunnandāgum* (LEGG. ÆTHELST. II. 27.).

If a returning space of time is denoted, within which a single or a repeated activity takes place, the indefinite article *a* or the indeterminate pronoun *every* is added to the accusative.

Nay, let her languish *A drop of blood a year*; and being aged, Die of this folly (SHAKSP., Cymb. 1, 2.). Five hundred poor I have in yearly pay, Who twice *a day* their wither'd hands hold up Toward heaven (Henry V. 4, 1.). Who having round begirt the palace, As once *a month* they do the gallows (BUTL., Hud. 1, 2, 521.). My father went on shore for a quarter of an hour once *a month* (MARRYAT, J. Faithf. 1, 1.). I generally kill a man *a week* (SHERID., Riv. 4, 1.). The sentence amounts to whipping once *a fortnight* for seven years (MACAUL., Hist. of E. II. 217.). He rose early, and generally passed three or four hours *a day* in the open air (II. 1.). — Five times *every year* he was to be brought forth from his dungeon and exposed on the pillory (II. 55.). See the Indefinite Article.

The substantive with *a* is also met with in Old-English: He wole that Acres yolde be . . For ten thousand besauntes *a yer* (RICH. C. DE L. 3216.). The older times seem to employ the preposition *on* (o): *O þe 3er Ann siþe* (ORM. 1024.). Anglos.: Gif he *on dæg* seofen siðum syngað, and seofen siðum tō þe *on dæg* gecyrrad bið (Luc. 17, 4.). Ic fæste tuva *on vucan* (18, 12.). In the more modern *a* I can only see the article, which is else used distributively.

- c) Two determinations of time in the accusative combined may express two points of time, constituting the boundary points of a space of time, so that the first denotes the time to be started from, the second the final point, as the goal of the time denoted. The final point is commonly referred to a future, yet also to a past time.

God send we be all better *this day three months* (GOLDSM., G. Nat. M. 1.). Poor brother Tom had an accident, *this time twelve-month* (GAY, Begg. Op. 1, 1.). Young man, you will prepare to give me an answer on this important subject *this day month* (SCOTT, R. Roy 2.). We may compare this manner of expression with the syntactically clearer one, wherein the starting point is denoted by *hence* or *thence*: Ye shall be baptized with the Holy Ghost not *many days hence* (ACTS 1, 5.). I am to meet him there *two hours hence* (FARQUHAR, Recruit. Offic. 2, 2.). If, *three days hence*, you impute any other blame to me than that of unwise lenity, I absolve you from your oath (BULW., Rienzi 5, 3.). *A fortnight thence* . .

Stout Conrad, cold, and drench'd in blood . . . Was by a wood
man's lyme-dog found (SCOTT, L. Minstr. 6, 7.). As the final point
is here to be removed forwards, so conversely backwards with *sira*
following: *Twelve years since*, Thy father was Duke of Mil:
(SHAKSP., Temp. 1, 2.). „When came you in?“ — „*A moment
since.*“ (LONGF. II. 6.).

The older language knows the determination of boundaries by substantives only in combination with prepositions; the starting point is also denoted by the accusative; Hallsax.: Comeð to ðæi a seouen nihte (LAJAM I. 232.). Nu to ðæi a seouen nihten ich heo senden him bi mine cniht (II. 72.). & hehten heom . . . þas ðæies æn preom wiken wenden to Lundre (I. 344.); alongside of: And hehte heom . . . þane ðæi a preo wike be alle ægin at Londene (ib. modern text). The forms *a*, *æn* answer to the Anglosaxon *on*. The accusative with *hence* and *since* is quite analogous to the accusative of distance. See above p. 160.

3. Determinations of measure of every kind appear in English in the accusative.

- a) We must here particularly mention those determinations, standing in immediate connection with adjectives, which are extended not only to dimension in space and time, but also to strength in numbers, price or value, age and distance. The adjectives are also used in part adverbially.

Here's a wit of cheveril, that stretches out from *an inch narrow* to *an ell broad* (SHAKSP., Rom. a. Jul. 2, 4.). It was in wooden frame, *three inches high*, *seven feet long*, and *four broad* (SWIFT). A play this is, my lord, *some ten words long* (SHAKSP. Mids. N. Dr. 5, 1.). I have seen him . . . take three old high crowned hats, and clap them all on his head, *three story high* (SWIFT, Tale of a Tub 4.). Nilus head, inclos'd with shining rock, *A whole day's journey high* (MILT., P. L. 4, 283.). Down he drops *Ten thousand fathom deep* (2, 933.). In dungeon scarce *three inches wide* (BUTL., Hud. 1, 2, 1138.). The earl of Westmoreland, *seven thousand strong*, Is marching hitherwards (SHAKSP. I Henry IV. 4, 1.). The garrison is not *two hundred strong* (COLER., Wallenst. 3, 6.). A round hose, madam, now's not *worth a pin* (SHAKSP., Two Gentlem. 2, 7.). Virtue is *worth any price* (GOLDSM., Vic. 11.). Since I was *three years old* (SHAKSP., As You Like It. 5, 2.). Her younger brother *sixteen summers old* (TH. CAMPBELL, Theodric). By the time that I was *ten years old* (MARRYAT, J. Faithf. 1, 1.). The member of the faculty was *aged fifty* (SMOLLET, Rod. Rand. 7.). He . . . died in 1730, *aged seventy three* (LEWES, G. I. 8.). From a place called the Monument, *four miles distant* (BULW., Rienzi 5, 3.).

We early meet with this accusative. Old-Engl.: He ys long eithe *hondred myle*, And *four hundred myle brod* (R. or GL. I. 1.). His tayle w *fyre fedme long* (ALIS. 546.). The ost was *twenty myle long* (3218.). *fote and a half long* (MAUNDEV. p. 10.). A knife after Sir Robert throw, And it flew in a door *a span deep* (RICH. C. DE L. 2108.). Off my Crystene men Is *wurth Sarezynes fyve and ten* (6401.). This not *worthe oone leke* (TOWN. M. p. 14.). In Hallsaxon we hardly find instances, yet *ald*, *æld*, *old* stands with the case of the object: He w *fiftene 3er ald* (LAJAM. I. 14.), and *wurð* also with the accusative: N

nan mahht, tatt ohht iss wurp (ORM. 4938. cf. 5090.), which answers to the negative *noht*: Nis *noht wurp* pratte (LAȜAM. III. 56.). But Anglosaxon offers the genitive: Se vās *fiftiges fōt-gemearces lang* on legere (BEOV. 6076.). Se vudu is . . . *hund twelftiges mila lang ðesse lengra*, and *prittiges mila brād* (SAX. CHR. 893.). *Fiftēna monnes elna deop* (CAEDM. 1393.). *pās ylcan dōmes sý he vyrðe* (LEGG. ÆLFR. 21.). For *worthy*, *unworthy* see further on. The denoting of age is effected in Anglosaxon by the adjective *vintre* compounded with the cardinal number: Seth vās *hundvintre* and *fif* (GEN. 5, 6.). Ðā he vās *twelfvintre* (LUC. 1, 7.). He hæfde āne dōhtor neān *twelfvintre* (8, 42.) Heo vās *twelfvintre* (MARC. 5, 42.).

Whether the combination of determinations of measure with adjectives with *of* is originally a periphrasis of the ancient genitive, is not to be affirmed decidedly, but not to be absolutely denied. This usage has been transferred to *old* from adjectives denoting dimensions of space, for the French *âgé de* is not to be thought of.

The emperor's palace is inclosed by a wall *of two feet high*. — From that island Lilliput is parted by a channel *of eight hundred yards wide* (SWIFT, Gulliv.). I . . indulged in the profound speculations of a boy *of eleven years old* (MARRYAT, J. Faithf. 1, 1.).

As in these cases the prepositional case might suffice without an adjective determination, so another prepositional turn has been made use of, especially before *old*, when the adjective becomes altogether superfluous.

I was made a king *at nine months old* (SHAKSP., II Henry VI. 4, 9.). *At three and two years old*, I stole these babes (Cymb. 3, 3.). Up to the time that I quitted the lighter, *at eleven years old* (MARRYAT, J. Faithf. 1, 1.). *At three years old* he could seldom be brought to play with little children (LEWIS, G. I. 18.).

But an abstract substantive of corresponding meaning, which is subjoined by a preposition, such as *in*, *of* may also be substituted for the adjective.

The platform or stylobate consists of three steps, the uppermost of which is *227 feet in length* and *101 in breadth* (CHAMBERS, Informat. I. 435. II.). The shaft was often *ten diameter in height* (I. 436. I.). His buckler scarce *in breadth a span*, No longer fence had he (SCOTT, L. Minstr. 3, 17.). Valerian, the late censor, when invested with the purple, was *sixty years of age* (GIBBON, Decl. 6.).

The preposition is sometimes rejected before the substantive, while the preposition *of* is added to the previous determination of measure, or is absent.

Since then, a number of others (sc. iron bridges) have been constructed, *of 80, 90, and 100 feet span* (CHAMBERS, Informat. I. 447. II.). It . . consists of a single arch *101½ feet span* (ib.).

Finally the statement of the dimension, strength, distance and age is often wanting to the sentence with the verb *be* after the determination of quantity, so that the semblance of a predicative determination of the subject arises. Such a determination

is also sometimes added, apparently attributively, to the substantive.

My absence was not *six months* (SHAKSP., Com. of Err. 1, What! is the king but *five and twenty thousand*? (II Henry 1, 3.) I maintain that Petersburg is *sixty degrees, north latitude* (OXENF., Twice Killed 1, 2.). Your daughter's *twenty*. Could you at least were *twenty* when you married: That makes forty (SHERID. KNOWLES, Love-Chase 3, 1.). A venerable man *fourscore and five* (ROGERS, It., Foscari). Further ellipses also found.

The way is partly paved for these modes of expression by the ancient language.

Thus the adjectives of determinations of dimension are found combined with *of*; Engl.: A schaff he bar styff and strong; *Of fourtene footk was long* (RICH. C. DE L. 467.).

Instead of the adjective *old*, added to the prepositional member, we find the substantives *elde* and *age*, which seem to be related like other abstract substantives which are subjoined in Modern-Engl.: A childe *seven yeres elde* (ALIS. 4865.). Whenne hy habbeth ben of *fifteen vin elde* (5005.). *Of twenty wyntres age* (5010.). Hallsax.: Till þatt he wæx wass, annd neh *Off þritti; winnterr elde* (ORM. 3206.). Þatt he wæ her *Off ehhte dazness elde* (4156.). Þatt Crist wass *off Fowwertti; dazness elde* (7701.). Annd tatt ta chilldre swulltenn þær *Off twæzzenn zer elde* (8019.). We are not quite clear on the case preceding the substantive *elde* and whether we have to construe *of* with *elde*. Besides, even Hallsaxon has the simple *of* with the determination of time: þa þat ch wæs *of þrittene zer* (LAJAM. II. 37.).

The substitution of the substantive with *on* for the adjective is offered by Anglosax.: Fiftig fæðma *on bræde* (GEN. 6, 15.).

- b) Even outside of the combination with adjectives of the kind indicated, determinations of measure, value and degree are used in the accusative.

What compass will you wear your farthingale? (SHAKSP., The Gentlem. 2, 7.). May his pernicious soul Rot *half a grain* day (Oth. 5, 2.). This wretch hath *part* confess'd his villa (ib.). At the rate of broken silver, *five shillings* an ounce (GOLDSM., Vic. 12.). What makes the mutton *five pence* a pound . . . What makes the beer *three pence* a pot? (G. Nat. M. 3.) value thee not *a farthing* (FIELD., J. Andr. 1, 15.) (beside value not your chariot *of a rush* (3, 13.). Now I'm not a concern'd (BICKERST., Lion. a. Clar. 3, 2.). I only meant that he seemed *a thought* rash in conferring the honour on those who desire it not (SCOTT, R. Roy 4.). It is *every crum* as good as new (BICKERST., Lion. a. Clar. 2, 1.). The name of the company will sound *every bit* as well in your ears (SCOTT, R. I. 2.) and many more. Here also we may reckon *fill*, accompanied by the possessive, although this seems to attach itself here to there as an object to a transitive verb: Mum! and gaze *your* (SHAKSP., Taming 1, 1.). I'll bear thee hence, where I will weep *my fill* (III Henry VI. 2, 5. cf. Hamlet 4, 5.). To pluck and eat *my fill* I spar'd not (MILT., P. L. 9, 595.). Thou mayest eat grapes *thy fill* (DEUTER. 23, 24.); with which compare: Ye shall

eat your bread to the full (LEVIT. 26, 5.). Other accusatives are reduced to abbreviations of sentences, belonging to common life, as: Men that would go *forty guineas* on a game of cribbage (GOLDSM., G. Nat. M. 3.). You have consented to go *halves* in Macheath (GAY, Begg. Op. 2, 2.) and many more.

These accusatives approach in part to accusative-adverbs, as they have been in use from the most ancient times (see Vol. I. p. 390.), especially in negative sentences (See Vol. I. p. 407.). The use of *fill* reminds us in some measure of the French *souff* in *manger, boire, crier &c. son souff*. Old-Engl.: He . . dranc *hys fell* (RICH. C. DE L. 283.). He playde with her *all his fyll* (918.). That ye may . . se the mayden all youre fille (IPOMTD. 183.). Lete me wepe *my fyll* (Cov. Mvst. p. 121.). Comp. Anglos.: Ic sylle heora hungrium hlāf *tō fyll* (Ps. 131, 16.).

- c) The measure how much an object is excelled by another, in the proper or figurative sense, or remains behind it, is denoted by the accusative. This especially happens with the comparative of adjectives and adverbs and with the positive accompanied by *too*, as well as with verbs containing a comparative notion, as outbid, augment, lessen, and the like.

A *foot of honour better* than I was; But *many a foot of land the worse* (SHAKSP., John 1, 1.). She was *two years younger* than our hero (FIELD., J. Andr. 1, 11.). I was abroad, and at the university myself, and never a *rush the better* (BICKERST., Lion. a. Clar. 1, 1.). That revolution which, *a few generations later*, put an end to the property of man in man (MACAUL., Hist. of E. I. 22.). My uncle was *a trifle shorter* than the middle size (DICKENS, Pickw. 2, 20.). Hence also: *What are you better, meddling fool, than they?* (BYR. p. 324.) — The cheapest of us is *ten groats too dear* (SHAKSP., Rich. II. 5, 5.). But now I see this one is *one too much* (Rom. a. Jul. 3, 5.). That wish now comes *a day too late* (SHELLEY, Cenci 5, 1.). He abandoned this plan as being *a shade too melo-dramatic* in the execution (DICKENS, Pickw. 2, 20.). — He . . *overbuys* me Almost *the sum* he pays (SHAKSP., Cymb. 1, 2.). The difference was so small, his brain *Outweigh'd* his rage but *half a grain* (BUTL., Hud. 1, 33.). Horrid book! It will *be increased some pages* soon (OXENF., Twice Killed 1, 2.). No prince, nor peer, shall have just cause to say — Heaven *shorten* Harry's happy life *one day* (SHAKSP., II Henry IV. 5, 2.). They (sc. the columns) *diminish thirteen minutes* in diameter from bottom to top (CHAMBERS, Informat. I. 435 II.).

This employment of the accusative to denote difference is reduced to the same principle, as well as the cases specified under a) and b), yet it has not been further extended till modern times. In Old-English unless forms stiffened into adverbs are added to the comparative notion, we find especially the preposition *be, by* employed with substantives, which are still used in Modern-English, and appeared in Anglosaxon with the Comparative. See the prepos. *by*. In Anglosaxon the instrumental stood in part with the comparative to indicate the difference, hence *pȳ (pē) lās, pȳ cyrae, pȳ bet*; comp. eo minus. Longe *hū* geornor (the longer the more welcome) (Cod. Exon. 110, 18.). Therewith the dative, as with the comparative *ær*: *Fela vintrum ær* (Sax. CHR. 1054.). The ac-

cusative of substantives is besides seen along with accusative a
Ne gang þu, mōna, ānne stepe furðor (Jos. 10, 12.). *Se licha
 sponne lengra þære þryh* (BEDA 580, 5 Sm) (where *sponne* may
 also be the dative).

4. The adverbial determination of the manner is rarely expressed the accusative of a substantive, as especially by the *substitu-
 guise*, particularly in compounds. See Vol. I. p. 390. Here we may reckon *way*. See p. 161.

Have you a ruffian, that will . . . rob, murder, and commit the
 oldest sins *the newest kind* of ways? (SHAKSP., II Henry IV.
 Old John of Gaunt . . . hath sent *post-haste*, To entreat you
 jesty to visit him (Rich. II. 1, 4.).

The Old-English is richer in adverbial accusatives of kind and especially with regard to motion: Away he rod from heom *god*
 (ALIS. 232.). He is coming *god speid* (3441) Fulle sone after
better pas he sped (LANGT. II. 269.). I toke my sone and run *god*
 To schyp agayne (OCTOUIAN 1853.) Lett us ryn *forte hote* (TOWNS. M. p.
 These expressions remind us of Old-French forms, as *isnel le pas
 pas, chaut le pied*.

5. The accusative, as case of the object of the notion of the activity, denotes either the subject which is produced by the activity, or which, existing independently of it, is touched by

As an object in this meaning the accusative is added to a transitive verb. English remains in accord with the German and Romance tongue with regard to the treatment of the object produced; the deviations concern the object touched. While other tongues denote by the accusative only the object touched in its totality, English extends this case to remote more superficial references of the activity to an object.

If the active verb is transformed into the passive, the object suffering the effect becomes the subject of the activity and stands in the nominative. The accusative is however also added to this passive as an object of the thing. English has extended this case which had an historical foundation, beyond its principle, to an original measure.

- a) The object produced appears as the result of an activity, whether the formative activity finds a material ready to be acted on or itself produces it.

God made the firmament (GEN. 1. 7.). God . . . Who didst thou make *these best and beauteous beings* (BYRON, Cain 1, 1.). They made *a strong wall* between the Friths of Forth and Clyde (ROBERTSON, Hist. of Scotl. 1.). They *established three new kingdoms* in the island (HUME, Hist. of E. 1.). Had Goethe *written nothing* in the Roman Elegies, he would hold a first place among German poets (LEWES, G. II. 80.).

All periods of the language agree in this.

- b) Verbs originally intransitive, when they are not otherwise employed as transitives, not infrequently, especially in the passive, take an accusative of the same verbal stem containing the result of the activity included within it as its object.

I would fain *die a dry death* (SHAKSP., Temp. 1, 1.). I'd

live my life again (TENNYNS. p. 86.). We have *dreamt a dream* (GEN. 40, 8.). Well *hast thou fought the better fight* (MILT., P. L. 6, 29.). Who never touch'd Th' excepted tree . . Nor *sinn'd thy sin* (II. 425.). He *sigh'd a sigh*, and *pray'd a prayer* (SCOTT, L. Minstr. 3, 5.). *Such a sleep* They *sleep* (TENNYNS. p. 191.). Transitive verbs, which are referred to an object existing by itself, are treated analogously: Nor *strike one stroke* for life and death (BYR., Bride 4.). We will *kiss sweet kisses* (TENNYNS. p. 44.). Here too we may place plays upon words which refer to an uttered word and in part occasion new verbal formations: *Grace me no grace*, nor *uncle me no uncle* (SHAKSP., Rich. II. 2, 3.). *Thank me no thankings*, nor *proud me no pouds* (Rom. a. Jul. 3, 5.).

The object is also denoted by a word of an other stem: And Death *grinn'd horrible a ghastly smile* (MILT., P. L. 2, 845.). For other instances see Vol. I. p. 321. With verbs of motion an object of it sometimes comes into contact with the above cited accusative of the determination of space: From them I *go This uncouth errand sole* (MILT., P. L. 2, 826.). Upon a similar manner of conception rests the construction of *be* instead of a verb of movement with the accusative: I was bred a sea-faring man, and *have been many voyages* (FIELD., J. Andr. 2, 17.).

As to the history of these expressions it is to be mentioned that they are used in Old-English with still greater delight, and root even in Anglosaxon; Old-Engl.: *An ewelle deth shalt thou daye* (RICH. C. DE L. 837.). I *mai liue a wel god lif* (SKYNN SAGES 1667.). That was the werste *dwelleyng*, that ever *dweltyd* Richard (RICH. C. DE L. 4887.). Very commonly the abstract activity, which may become a concrete result, is added to transitive verbs: *þe oper doȝter he aschede þo þat same askyng* (R. OF GL. I. 30.). Now may ye here the *wynnyng*, That ther *wan* Richard (RICH. C. DE L. 6443.). Who thenne *hath that dede i-done?* (926.). To mony citees *sonde sendith* (ALIS. 2708.). A *syghtte* I saw (SIR AMADAS 225. cf. (RICH. C. DE L. 4861.). Gentiliche his *tale tellith* (ALIS. 3144.). To whos wurchipe *synge* þe *this songe* (COV. MYST. p. 20.). A *sharppe schote* I *shote* (p. 45.); He *gafe* them *gyfftes* ay (SIR AMADAS 133.). Loke ye do it welle, And thereon a *knot knytt* (TOWN. M. p. 51.). He *had bled* so mychel *blood* (ALIS. 5863.). cf. OCTOBIAN 515. COV. MYST. p. 163.). *Go* also takes an object: *Myn erand* shalle thou *grathly go* (TOWN. M. p. 268.). Halfsax.: *þa bed* he *his bod* (LAȜAM. II 561.). *Sonde* he *sende sone* (II. 562 cf. III. 4.). *Ælc* his *saze sæide* (III. 47.). Anglos.: *Hī lybbað heora lif* þe reāflāce (S. BASIL. Hexam. 9.). *Þā leo-fodon heora lif* āfter sēs Benedictus regule (SAX. CHR 1087.). Tu (= tvā) *jolc-gefeohht gefuhton* (887.). *Þāt gevin þe* he *von* við Harold eorl (1063.). *Þonne þu behāt behæst* (DEUTER. 23, 21. cf. GEN. 28, 20.). *Dēmað rihtne dōm* (JOH. 7, 24.). *Seō spæc þe ic spāc* (12, 48.). Ne *nime nān* man *nāne nūme* (LEGG. CNRT. I. B. 18.). Se *ōðer þe þāt veorce gevorhte* (ib. 73.). *Sangas ic singe* (PS. 26, 7.).

Incidentally we may mention prepositional members, in which a substantive of the same stem as the verb occurs: They *were astonished with a great astonishment* (MARC. 5, 42.). No life that *breathes with human breath* (TENNYSON p. 308.). *Veiled in her veil, crowned with her silver crown* (ROGERS It, The Nun). — This pleasure in the recurrence of cognate notions and of like sounds reminds us in part of the ancient propensity to alliteration, and is satisfied with both abstract

and concrete substantives in a cognate verb. Old-Engl.: *Wish tal trewe to them we telle* That Cryst dothe leve (COV. MYST. p. 154.). *Wi syght do I se* That thou art now qwyk (p. 375.). Sir Cleges *knelyd his kne* (SIR CLEGES 166. cf. COV. MYST. p. 154.). Halfsax.: Brut heom *smat on mid his grime smite* (LAJAM. I. 23.). It is similar in A. glos.: *Ealle hig vundredon mycelre vundrunge* (MARC. 5, 42.).

- c) Allied to the combination of a substantive, allied in stem or *t* meaning with an intransitive verb in order to make the result of the activity appear as its object, stands the connection of the accusative *it* with an intransitive, by which the result of the activity, although in the form of an indeterminate object, is intimated.

In this civil broil, I see them *lording it* in London street (SHAKSP., II Henry VI. 2, 1.). He . . found men eager enough to *lord it* over others, while indifferent whether they could rule themselves (LEWES, G. I. 13. cf. ROWE, J. Shore 3, 1. BYR. Ch. Har. 2, 74.). Nature prompts them, In simple and low things to *prince it* (SHAKSP., Cymb. 3, 3.). Nor should that nation *boast it* so with us (I Henry VI. 3, 3.). She *sweeps it* through the court with troops of ladies, More like an empress than duke Humphrey's wife (II Henry VI. 1, 3.). Lewis of France is sending over maskers, To *revel it* with him and with his bride (III Henry VI. 3, 3.). To the lascivious pipe and wanton song, That charm down fear, they *frollic it* along (COWP. p. 13.). Pernicious protector . . That *smooth'st it* so with king and commonweal (SHAKSP., II Henry VI. 2, 1.) (although the object is in itself intransitive). Thus to *coy it*! With one who knows you too (ROWE, J. Shore 2, 1.) My Melinda *coquettes it* with every fellow she sees (FARQUHAR, Recruit. Offic. 1, 1.). Pronounce your thoughts, are they still fix'd To hold it out, and *fight it* to the last (ADDIS., Cato 2, 1.). I *battle it* against him, as I battled In highest heaven (BYR., Cain 2, 2.). I'd *foot it* with e'er a captain in the country (SHERID., Riv. 3, 4.). In the evening I *tript it* to Ingerstone (KEMP, Nine Daies Wonder p. 6. cf. p. 9.). But not so light as to be borne Upon the ears of standing corn, Or *trip it* o'er the water quicker Than witches (BUTL., Hud. 1, 3, 103.). Merry elves their morrice pacing . . *Trip it* deft and merrily (SCOTT, L. Minstr. 1, 15.). I never felt what the distress of plenty was in any one shape till now — to *travel it* through the Bourbonnais (STERNE, Sent. Journ.). We can *walk it* perfectly well; we want no coach to carry us now (GOLDSM., Vic. 4.). Moreover that an *it*, referable to no determinate substantive, may also appears as an object independent of the activity, is without doubt: But in defeats the passive stout Are always found to *stand it out* Most desprately (BUTL., Hud. 1, 2, 1035.). Comp.: He cannot *stand it* (STERNE, Tristr. Sh. 6, 6.) with reference to a preceding sentence.

The use of that *it*, which may in great part be regarded as pleonastic seems not to have become diffused till the modern period of the tongue. Neither Old-French nor Anglosaxon had any influence. For the employment of a neuter pronoun, which may be considered pleonastic, after transitive verbs, the High- as well as the Low-Dutch, offer analogies.

where the demonstrative *dat* also occurs; for instance: Ich halte *es* hier nicht aus; ik holl *dat* hier nich ut; with intransitives it is not so. Old-Engl.; Instances like: Yee, rufully may we *it* *rew* For hym that was so good and trew (Town. M. 271) may be cited for the combination of *it* with intransitives, since, in Anglosaxon at least *hroóvan* must be considered intransitive.

- d) The object hit, which stands over-against the activity and is touched, moved, seized, overpowered, changed or annihilated, and therefore constitutes its goal, is likewise denoted by the accusative of the object. As distinguished from the dative, the accusative denoted generally the immediate, direct goal of the activity hitting the object in its totality, which not merely glances at it as it is directed to a second goal, nor remains essentially concluded in itself. English often eradicates this distinction.

That this accusative has often taken the place of a former genitive and dative is to be explained not only from the identity in form of cases theoretically distinguishable, in part extant in Anglosaxon and early generalized in Old-English, the way having been early opened for the substitution of prepositional periphrasis for case forms. The interchange rests in a still higher degree upon the altered mode of view, to which the more delicate distinctions became more indifferent, and which, supported by the obliteration of case terminations, apprehended quite generally the goal of transitive verbs, and soon transmuted intransitive verbs into transitive, in any relation whatever to an object.

In olden times the accusative was preeminently the case of the object of the thing, because in point of fact the person is not immediately hit by the activity as the thing is. Apart from the case in which person and thing are added at the same time to the notion of the activity, the personal object, is far less distinguished from the object of the thing by the modern tongue.

In general, in the history of the tongue, the rule is good even for the transitive verbs belonging here, that all those verbs which, in the fundamental tongues of English, took an accusative object of the person or of the thing, have also preserved the same as an accusative in English also in all ages.

- a) Of syntactical interest is the departure of English from the original construction of verbs at present transitive, and primarily of personal verbs. English often departs here from the Germanic use of the genitive or dative, as well as from the Romance of the prepositional cases with *de* and *à*.

- aa) Instances of Germanic verbs may first follow.

It is to be observed that Anglosaxon verbs, which admit the genitive or the accusative of the object, have preserved the accusative, but sometimes admit the periphrasis with *of* instead of the Genitive.

earn. A barber shall never *earn* *sirpence* (SHAKSP., II Henry IV. 1, 2.). Many *earn* a painful and servile subsistence (IRVING, Sk. B. Engl. Writ. on Am.).

Anglos. *earnjan* occurs most frequently with the genitive. (ECON. 66, 9. 83, 2. 149, 25. 231, 4. But also with the acc He hæfð þæt *þæt he earnað* (БОЕТН. 37, 2.). *þæt ēce ēðel geagan* (ТНОРРЕ, Anal. p. 49.).

miss. I shall *miss thee* (SHAKSP., Temp. 5, 1.). The *vants can't miss the way?* (GOLDSM., She Stoops 1.) Ha *missed his right track* (FIELD., T. Jon. 7, 10.).

Old-English also with *of*: *Of meche joy now xal I mysse* (MYST. p. 336). *Of reproche he maye not mys* (SKELTON I. Yet even Halfsax: *Missen þeire child* (ORM. 8919.). Anglos.: *san, missjan* as well as the Old-norse *missa*, Old-Highdutch: *jan*, have the genitive.

mourn (also with *for* and *over*). To *mourn a mischief* is past (SHAKSP., Oth. 1, 3.).

Anglos.: *murnjan*, Old-Highdutch: *mornēn* with the Genit., strong Anglos.: *murnan*, *meornan* with *for*. Halfsax.: *Alle his [hird-men þer uore murnende weoren* (LAJAM. II. 338.). Of mire *chele sorgen þat ich fore hadde imurned* (II. 138.).

need. What *need we any spur?* (SHAKSP., Jul. Cæs. 2, Nor *Sofa* then I *needed* (COWP. p. 166.). By the thr *Where kings themselves need pardon* (BULW., Richel. 5,

Anglos.: *nēdan* and *neādjan*, Gothic: *naupjan*, mean to comp in the later meaning *carere*, the verb should, in analogy to sim notions, have received the genitive. Old-English uses the verb impersonally with a personal case, which must be taken to be accusative: *Whan hem nedeth* (P. PLOUGHM. p. 185.). In Halfsax it takes, in the modern sense, the preposition *to*: *Uppo frem menn þatt nedenn to þin hellpe* (ORM. 6160.); otherwise *ned compel* is still found with the accus.

bide, abide. She will not stay the siege of loving ter Nor *bide th' encounter* of assailing eyes (SHAKSP., Rom Jul. 1, 1.). I'll *bide your proof* (Twelfth N. 1, 5.). S tish: I *bide my time*. — Afflictions *abide me* (WEBST. To *abide the anger* of the Lord (ib.).

Old-Engl.: *Us were bettre noight be Than biden his sight* (PLOUGHM. p. 387.). Halfsax.: *Swa ich ibide are ich wille þe s mare* (LAJAM I 129. cf. 141. 412. II. 97.) along with: *He ibad wederes* (I. 415.). — *Ne durste him nan abiden* (I. 67.). *Ne du heo me abiden* (II. 206.). Brennes . . *his broðer a-bad* (I. 2 Anglos.: *bidan, gebidan, ahidan, andbidan, andbidjan* have dominantly the genitive of the object: *þu scealt . . deaðes bi* (CARDM. 919.). *Ealle hig gebidon his* (LUC. 8, 40.). *Ôððe ve ô sceolon abidan?* (MATH. 11, 3.). *Godes rices geandbidode* (MARC. 43.) as well as the Gothic: *beidan* MATH. 11, 3. LUC. 1, 21, Yet the accus. also occurs: *þæt folc vās Zachariam geandbiðj* (LUC. 1, 21). Comp: GREIN Gloss. v. *bidan*. Old-norse: *biða* wait, has the genitive, in the meaning *reach*, the acc (GRÖGALDR 4.).

begin. If I *begin the battery* once again (SHAKSP., He V. 3, 3.). No sooner then was the cloth removed than *again began her operations* (FIELD., T. Jon. 9, 5.).

Old-Engl: With pitous herte *his pleynt hath he begonne* (CH

C. T. 11341.). Halſax.. A-nan heo *bigine fuhte* (LAſAM. I. 170.). *pat fiht* ich wulle *biginnen* (II. 466.). Anglos: *āginnan, anginnan, beginnan* commonly have the infinitive, as the Goth: *duginnan*. Old-Saxon: *biginnan*, Old-Highdutch: *pikinnan, biginnan* also stand with the Genitive.

brook. I cannot *brook thy sight* (SHAKSP., John 3, 1.). I cannot *brook these haughty manners* (MARL., Edw. II. 1, 1.). My orders will not *brook delay* (BULW., Richel. 2, 1.). On the other hand: Nights like these *Brook not of glee* (SCOTT, Lord of the Isl 1, 25.).

Old-Engl.: *Brouke* it who so myghte (P. PLOUGHM. p. 209.). As *browke* I *thise two shankys* (TOWN. M. p. 12.). Halſax: Swa *þatt we motenn heoffnes gripp* A butenn ende *brukenn* (ORM. 10646.). *Bruc* his on wunne (LAſAM. II 593. bis) along with *Brouk hit* on winne in the modern text Anglos.: *brūcan* (Old-Highdutch: *prūchan, brūchan*, Gothic: *brūkjan*) commonly has the genitive, yet sometimes also the accus. See GREEN Gloss. v. *brūcan*.

forget. I here *forget all former griefs* (SHAKSP., Two Gentlemen. 5, 4. How long wilt thou *forget me?* (Ps. 13, 1.) Can the world *forget it?* (BULW., Money 1, 4.).

Old-Engl.: Til I *for-yat youthe* (P. PLOUGHM. p. 205.). Halſax.: Catellus . . *forȝæt his domes* (LAſAM. III. 77.). Heo *forȝeten here zisles* (I. 235.). Noht *hit ne forȝeten* (I. 391.). Anglos. combines *forȝitan* with the genitive and accus. Hū lange wilt þu Drihten, *min forȝitan?* (Ps. 12, 1.). Ne ic *þine æ forȝitan* pence (Ps. 118, 109.).

want. He *wants money* (SHAKSP., Much Ado 3, 2.). *What* the conversation *wanted* in wit, was made up in laughter (GOLDSM., Vic. 4.). I *want my daughter*; Send me my daughter (SHERID. KNOWLES, Virgin. 5, 2.).

Old-Norse has a verb *vanta*, deesse; comp. Anglos: An þing þe is *vana* (MARC 10, 21. LUC. 18, 22.). Belonging to the Gothic adj.: *vans*, Old-Norse *vans* with the Genitive, the verb should take this case. Yet it early stands with the accusative. Old-Engl.: I waxe olde and *wante my myght* (Cov. MYST. p. 172.). Halſax.: All þatt *wantepp* Cristess *hald* All sinnkepp inntill helle (ORM. 13380.).

wield. His head by nature fram'd to wear a crown, His hand to *wield a sceptre* (SHAKSP., III Henry VI. 4, 6.).

Old-Engl.: That moost catel *weldeth* (P. PLOUGHM. p. 175.). Thei *welden* *The wellthe* of this worlde (p. 174.). Now is he borne that *se* and *sand* *Shalle weyld* at wille (TOWN. M. p. 125.). Halſax.: Nefde nenne offerne sune þat mihte after his dajen . . *þisne kinedom walden* (LAſAM. II 409.) He *walde þis lond* (I. 268.). Godd þatt all þe *wereld weldepp* (ORM. 16548. cf. 17991.). Angl.: *vealdan, valdan* has the genitive: þat god *veólde þises middangeardes* (BOETH. 35, 2. cf. CAEDM. 4195.), and the dative: Se þe *vātrum veöld* (CAEDM. 1372.). Gothic: *valdan* like the Old-norse: *valda* take the dative; Old-Highd.: *waltan* the genitive.

heed. I am more serious than my custom, you Must be so too, if *heed me* (SHAKSP., Temp. 2, 1.). I did not *heed his words* (LONGF. I. 173.). I think he *heeds you*; speak again (SHERID. KNOWLES, Virgin. 5, 4.).

Halfsax : Heo leopen to þan bedde. & þene king hedden (LA II. 322.). Þe kig hit wel bihedde (II. 375.). Anglos : hēdan, hȳ; observare, custodire, sibi cavere has the genitive with it: *ġ don herereafes* (CAEDM. 3512.); yet also: *þās heo gehyden ho mine* (calcaneum meum?) (Ps. 55, 6.). The allied Old-Sax. *huot* Old-Highd.: *huotan* likewise takes the genitive.

The dative in Germanic verbs passes completely into accus., where the consciousness of the language aband the substitute for the dative by the periphrasis with Verbs, which have in Anglosaxon both the dative and accusative, retain the accus. in English.

near formerly *nigh*. At length we *neared* our distant pl of landing (SCOTT, R. Roy 38.). The ship *neared* the la (WEBST. v.)

The older *nigh*, *nighen*, *neghen*, whose place has been taken the verb derived from the comparative, occurs both intransitive and transitively; Old-Engl.: It *neghed* neigh the noon (P. PLOUGH d. 425.). Nede *neghede* tho neer (438.). When that love gan *me* nere (ROM. OF THE ROSE 1775.). They shall never *neigh* *ū* ne (2003.). Take which ye wille, both *negh* not *that* (TOWN. M. p. 6 In Halfsaxon the case remains still more undecided: Þatt he ʒu *muȝhe nehhʒhenn* (ORM. 9592.). Þiss þatt here *uss nehhʒhepp* (13613 yet also: *Nehhʒhepp towarrd* me (12794.); as: Heo *nehlehte towa Rome* (LAȲAM. I. 224.). Anglos.: *nēhvan*, *nēahlæcan*, *genēahlæccu* require, by their origin, a dative.

like: I *like* this fair proceeding (SHAKSP., II Henry IV. 5.). They *liked* her, for she was good (KAVANAGH, Fr. Won of Lett. 21.). It *likes* us well (SHAKSP., John 2, 2.). You counsel *likes* me well (ROWE, J. Shore 4, 1.).

Like is obsolete in the sense of please. The original dative sometimes subsequently represented by the periphrasis with *to*. Old Engl.: Ther may no thing . . . *Liken* to you, that may displese n (CHAUC., C. T. 8381.). Commonly the undecided case of the object stands, which passes into the accusative: *Me liketh* wel youre word. (P. PLOUGHM. p. 17.). If my servise or I may *liken* you (CHAUC. Troil. 1, 431.). Halfsax.: Swa summ itt *Drihhūn likepp* (ORM. 482 cf. 4495.). Anglos. *licjan*, placere, has the Dative: Hit *licoc Herode* (MATH. 14, 6.). The verb does not seem to have passe till late into the present meaning. To it perhaps belongs: At Lou done, I leve, *liketh* wel my wafres; And louren whan thei lakke hem (P. PLOUGHM. p. 262.).

believe, takes not only the accusative of the thing but of the person also: I do *believe* the swearer (SHAKSP., Merr. W. 2, 2.). Whom he hath sent, *him* ye *believe* not (JOH. 5, 38.). Poor fools *believe* false teachers (Cymb. 3, 4.). trust thee and *believe* thee (COLER., Picc. 1, 11.).

Old-English sometimes offers to as a periphrasis for the dative ʒee *bileuen* not to hym (WICLYFFE, JOH. 5, 38.). Douȝ ʒee wote not bileue to me, *bileue* ʒee to þe werkis (10, 38.). This compound wanting in Anglosaxon, is found in Halfsaxon, and with the accus of the thing: *Bi-leaf þe treuwepe bi-lef þene æð* (LAȲAM. I. 181 alongside of the more frequent *ilæuen*, *ileuen*: þu mith we wel *ile* (I. 126.). Nou ich hire *ileue* inoh (I. 148.). Wel ich hit *ileuen* (I. 186

læfde þare læsing (II. 204.). Anglosaxon has with *gelēfan* like the Gothic with *galaubjan* the dative of the person: *Hvi ne gelīfde ge him?* (MARC. 11, 31.). *Ge ne gelīfað þam þe he sende* (JOH. 5, 38.). *Gif ge me nallað gelīfan, gelīfað þām veorcum* (10, 38.), where the thing is, as it were, personified.

follow. Follow my heels, Rugby (SHAKSP., Merry W. 1, 4.). *I'll follow you unto the death* (John 1, 1.). *Follow peace with all men* (HEBR. 12, 14.). *The heart I follow* (COLER., Picc. 5, 6.).

Old-Engl.: But thei *your loore folwede* (P. PLOUGHM. p. 301.). Cristes *lore* . . . He taught, and first he *folwed* it himselfe (CHAUC., C. T. 529.). Halſax.: To *follihen* Cristess *bime* (ORM. 5289.). Annd to birrp *follihen* Cristess *slop* (5296.). *Giff þatt tu riht itt folliheest* (4949. cf. 4953.). Anglos.: *folgjan* is commonly construed with the dative, but also with the accus.: *Ānum folgað* and *ðerne forhogað* (LUC. 16, 3.). *Grein* v. *folgian* and *fylgan*, *fylgian*, *fyligan*.

forgive with a simple personal object is assimilated to the Romance *pardon*: Sir, royal sir, *forgive a foolish woman* (SHAKSP., Wint. T. 3, 2.). „Can e'er the Emperor's Majesty *forgive me?*“ — „More than *forgive you.*“ (COLER., Picc. 5, 5.). *His enemies*, he said, he *forgave*, as he hoped to be forgiven (MACAUL., Hist. of E. II. 134.). If an object of the thing is added, *to* is given to the personal object: When they had nothing to pay, he frankly *forgave them both* (LUKE 7, 52.) along with: He *to whom* he *forgave most* (7, 43.).

The older tongue hardly seems to use the personal object without an object of the thing. The Anglosaxon uses *forgifan*, *forgyfan* in the meaning remittere, condonare, more rarely, frequently in the sense of dare, tradere, concedere, with the dat. of the person and the accus. of the thing. He *hit him þām forgeaf* (LUC. 7, 42.). *Forgif us ure synna* (GREIN, Aes. Poes. II. 289.).

withstand. Killing all those that *withstand them* (SHAKSP., II Henry VI. 4, 5.). Which could twelve hundred years *withstand Winds, waves, and northern pirates' hand* (SCOTT, Marmion 2, 10.).

With this compound may be combined *gainsay*, compounded with *gain* in the sense of *with*: That I *gainsay my deed* (SHAKSP., Henry VIII. 2, 4.). *Gainsay it dare we not* (LONGF. II. 37.).

Old-Engl.: Mighte we any with *His wille withstonde* (P. PLOUGHM. p. 10.). Halſax.: Ða mihhte we þe lape gast *Wipstannðann* and *wipſeggenn* (ORM. 11479.). Ðat þis wule wið-suggen (LAZAM. II. 128.). Thus, in the ancient tongue generally, verbs compounded with *with*, which were formerly construed with a dative, are combined with the case of the object without a case preposition's being substituted for the dative, as *withsitten*, *withseggen*. Old-Engl.: Ther myȝt no man *withȝytt hys dȳnte* (GOWER in Halli. v. *withsitte*). No mon ne myȝt wel it *wipſegge* (R. OF GL. I. 106.). Thow shuldest not *hys wed wythsay* (MS. in Halli. v. *withsaie*). The dative sometimes comes out more clearly in Halſax.: *þan kinge wið-stonden*

(LAJAM. I. 60.). *Ða him wið-stoden* (I. 174.). In Anglosaxon the dative is usual: *pan kinge wið-stonden* (LAJAM. I. 60.). *Ða him wið-stoden* (I. 174.). In Anglosaxon the dative is usual: *lc sylle eov muð and visdóm þam ne magon ealle eover viðervinnan við-standan and viðcveðan* (LCC. 21, 15.). *Ge viðhogdum hálgum drihtne* (COD. EXON. 139, 34.).

The construction of verbs compounded with *gain*, now mostly obsolete, is germane. Old-Engl.: *Eche man þat makip hymself kyng, azen seip Cesar* (WICLYFFE, Joh 19, 12.). No man schall *us geyne-seyne* (HALLIW., Nugae Poet. p. 17.). Shuld I *that ganstand?* (TOWNS. M. p. 38.). Halfsax.: *3ef þu miht æine finden þe þe wulle azen-sonde* (LAJAM. I. 157.). Alle heo slowen *þat heom azen-stoden* (I. 252.). Anglos.: *Ogunnon . . him agæn-standan* (LCC. 11, 53.).

teach takes the mere personal object, as well as the object of the thing, in the accusative: To *teach a teacher* ill beseeemeth me (SHAKSP., Love's L. L. 2, 1.). These that do *teach young babes* (Oth 4. 2.). Behoved him *teach them* (SHERID. KNOWLES, Hunchb. 4, 1.). — They professed to *teach everything* (LEWES, Hist. of Phil. I. 182.).

Old-Engl.: So uchon schulle *techyn othir* (HALLIW., Freemas. 41.). As Studie *me taughte* (P. PLOTGM. p. 186.). And took it Moyses to *teche men* (p. 328.). Halfsax.: Duden . . *swa Brutus heom taute* (LAJAM. I. 35.); even passively: Heo *wes a boken wel itaht* (I. 268.). Anglos.: *tucan* has the dat. of the person and the accus. of the thing. *betæcan*, docere, certainly has the mere case of the person as an accus.: *Betæcan cildru on scôle* (OBS. LUN. 4, 10.).

thank. I *thank thee* for that jest (SHAKSP., Temp. 4, 1.). He *thanked the gods* for having bestowed upon him a wife so faithful and so virtuous (GIBBON, Decl. 3.). I *thank you* humbly (BULW., Lady of Lyons 1, 1.). How doth he *thank the Emperor?* (COLER., Wallenst. 4, 2.).

Old-Engl.: & *panked þe burgeis* (LANGT. II. 236.). In Halfsaxon the old dative of the person shines through: *Ich þonkie mine gode* (LAJAM. I. 343.). *Ich þonkie mine drihte* (II. 198.). To *pannkenn Crist* (ORM. 15342.). The thing thanked for, often stands in the accus.: *pannke itt God* (ORM. 4755. 4841. cf. 3900.). *Ich hit þankie þe* (LAJAM. I. 210.). Anglos.: *pancjan* has the dative of the person: *Nam þa seofon hlāfas, and Gode pancode* (MARC. 8, 6.), and together with the dative of the person the genitive of the thing: *He þara gifena gode pancode* (CAEDM. 3604.).

spare. O, *spare my guileless wife, and my poor children* (SHAKSP., Rich. II. 1, 4.). They were dangerous, for they *spared nothing* (KAVANAGH, Fr. Wom. of Lett. 21.). The head clerk declared that the time was so busy, that he could not *spare me* (MARRYAT, J. Faithf. 2, 1.).

Old-Engl.: Spille it and *spare it* noight (P. PLOTGM. p. 50.). Who so *spareth the spring*, Spilleth hise children (p. 79.). Halfsax.: *Nænne ne sparieð* (LAJAM. II. 214.). In Anglosaxon *sparian* has the dative: *Nē cyricum nē mynstrum . . ne sparode* (BED. 4, 26.); but also the accus.: *Nænne ne sparedon . . heanne nē ricne* (COD. EXON. 138, 23. cf. 247, 27.).

swallow. As if I *had swallowed snow-balls* (SHAKSP., Merry W. 3, 5.). It is as if the earth *had swallow'd him* (COLER.,

Wallenst. 5, 3.). Looking as dismal as if he had *swallowed a hearse and six* (MARRYAT, J. Faithf. 1, 12.).

Even Hallsaxon seems to use only the accus.: Off alle *þa þatt wæterr swallh* (ORM. 14592.). To *swoltzhenn menness sawles* (10224.). Anglos.: *svelgan* has the dative: þonne sveart vāter vonne val-streamas *verodum svelgað sceatum scyldfullum* (CAEDM. 1296.) and the accus.: Svā svā sigend sond *þone rēn svilgð* (BOETH. 33, 4.).

steer. Yourself shall *steer the happy helm* (SHAKSP., II Henry VI. 1, 3.). It seems by his light mainly that we *steer ourselves* in this great dimness (CARL., Past a. Pres. 2, 8.).

In this meaning the verb seems from olden times to have taken only the accus. Old-Engl.: Had thei . . *stered hem* the better (DEPOS. OF RICH. II. p. 30.). The better may we *stere the ship* (TOWN. M. p. 24.). Hallsax.: Crist . . *þatt all þe weorelld steorepp* (ORM. 11202.). He *þatt . . alle shafte sterepp* (3678.). Anglos.: *steóran*, *stýran* has in this sense the accus.: He *stýrð þone rôdor* BOETH. 39, 8.; but also the dative, perhaps in no other meaning: Meaht þu *Adame eft gestýran* (CAEDM. 568.). Otherwise in the meaning of obviating, it has the dative. Old-norse offers *stýra* (a ship), to rule, command, in the Edda always with the dative.

help. God *help the noble Claudio!* (SHAKSP., Much Ado 1, 1.). He could not *help his adoration* (SOUTHERN, Oron. 3, 1.). Passive: What's done can't *be helped* (MARRYAT, J. Faithf. 2, 1.).

Old-Engl.: To *helpe my Lord & myn uncle* (R. OF GL. I. 58.). *Helpe all his ffrendis* (DEPOS. OF RICH. II. p. 4.). Passive: Harlots and hores *Arn holpe* with swiche goodes (303.). The kyng up lepeþ and *helpeth his men* (ALIS. 5388.). *Alle he heeled and halp* (P. PLOUGHM. p. 403.). Hallsax.: Aruiragus . . *help his broðer* (LAJAM. I. 395.). *Þa muþe ȝe wiþþ clene lif wel helpenn ȝure sawless* (ORM. 9323.). Anglos.: *helpan* has the dative or the genitive, as the Gothic *helpan* the genitive: *Hreovcearigum help* (COD. EXON. 23, 11.). *Donne ge hyra hulpon* (83. 10.).

harm. None of woman born shall *harm Macbeth* (SHAKSP., Macb. 4, 1.).

This verb seems to have had the accusative from ancient times. Old-Engl.: Ne *harne* nother hurte the *hyghest* (DEPOS. OF RICH. II. p. 3.). That *harmed hem* harde (P. PLOUGHM. p. 481.). Hallsax.: Ne mihte þis kinges folk of ham *anne haremi* (LAJAM. I. 27. latest text). *Ȝet hit þe ihærmed* (II. 185.). It even forms a passive: *Heo weoren swiðe ihærmede* (II. 498.). Of the Anglosaxon *hearmjan* I have no instance of construction with a case; according to the analogy of the Old-Highdutch *harmen* it would require the dative.

β3) Romance verbs, requiring *de* or *à* frequently take a simple object in the accusative.

The transition of the case with *de* annexed, answering to an original genitive or ablative, into the accusative, is rare. *joy, enjoy*. Was ever king that *joy'd an earthly throne* And could command no more content than I? (SHAKSP., II Henry VI. 4, 9.). *Enjoy thy triumph* but not in my sight (BULW., Lady of Lyons 3, 1.).

We disregard here the construction with *in*, as with all the above mentioned verbs in general we do not at first consider their combination with prepositions. Old-Engl.: *pe discipulis joyzeden*, *pe lor seen* (WICLYFFE, Joh. 20, 20.), where, however, a participle *seer* substituted for the participle absolute. Alle men *joye this syg* (Cov. MYST. p. 347.). The compound *enjoy* is more modern. Ol French: *goir*, *joir* is construed with *de*, yet also sometimes with the case of the object. See my Old-French Songs XXV. 47.

doubt, to fear, and in its proper meaning = *dubitare*, also admits *of* in the last meaning; yet both meanings pass in one another, and permit the construction with the mere case of the object: I *doubt some foul play* (SHAKSP., Hamlet 2.). „In that, and all things, will we show our duty.“ - „We *doubt it nothing*.“ (ib.). If there be any who *doubt all this*, let him read the next chapter (FIELD., J. Andr. 7.). *Doubt you this truth?* (YOUNG, N. Th. 7, 594.) I *doubt that*, father (MARRYAT, J. Faithf. 1, 12.). I do not *doubt his worth* (COOP., Spy 4.).

Old-Engl.: *Lutel he douteth Godes myht* (WRIGHT, Polit. S. p. 213) Bot he shalle com, *that dout* we not (TOWNS. M. p. 159.) Ol French: Ne ne puet nuls *dotter de la veriteit*. (LES QUATRE LIVRES DES ROIS ed. Leroux de Lincy p. 555.) In the meaning to fear: Old-French even has the accusative: Ne homme nul *que* Raoul *doutast* tant (ROM. DE RAOUL DE CAMBRAY ed. Le Glay p. 107.).

The transmutation of the substantive with *à*, as well as of the inflective form of the dative preserved in French into the accusative with ancient and modern verbs is most frequent. Where the accusative may stand together with the substantive with *à*, English prefers the simple case of the object. In a few cases the Latin dative is also represented thereby.

indulge. Yes, she too much *indulged thy fond pursuit* (BYRON. p. 327.). Let me first *indulge the natural feelings* of a man (ROGERS, It., Foscari).

This verb, which is also construed with *in*, is a modern formation after the Latin *indulgere*, which has the dative, anciently indeed the accusative also (TRENT. Eun. 2, 1, 16.).

escape. Sailors that *escaped the wreck* (SHAKSP., Merch. c. V. 3, 1.). Monmouth *escaped both the sea and the enemy*. (MACAUL., Hist. of E. II. 141.). Thou hast *scaped the fierce caprice* of Richelieu (BULW., Richel. 2, 1.).

Old-Engl.: Unnepis fro pat felons *ascape* he *pat* ico (LANGT. I. 295.) That he no myghte *deth ascape* (ALIS. 1348.). Modern French: *échapper de* and *à*. Old-French: Alqantes qui *en escaperent* (BRUT. 6206.). *Quides me tu escaper?* (OGIER DE DANEM. 2933. where *me* is the dative).

applaud. Dost thou *applaud my choice?* (SHAKSP., T. Andron. 1, 2.) I *applaud thy justice* (ROWE, Fair Penit. 4, 1.).

Modern-French: *Toute la cour lui applaudît* (ACAD.). *J'applaudis à votre dévouement* (ib.). *Applaudir une pièce, un acteur* (ib.).

oppose. He did *oppose his foe* (SHAKSP., Tim. of Ath. 3

5.). If yet he can *oppose the mighty torrent* That bears down Rome (ADDIS., Cato 1, 2.). Thou wouldst *oppose thy father* then . . ? (COLER., Picc. 2, 7.) It is otherwise with *oppose* in the sense of to place overagainst.

The verb is of modern origin both in English and French; *oppose* in our sense answers to the French *s'opposer à*.

obey, disobey. I *obey the mandate* (SHAKSP., Oth. 4, 1.). The sea *his rod obeys* (MILT., P. L. 12. 212.). I am ready to *obey you* (COLER., Picc. 1, 12.). Then you refuse to *obey my orders* (TAYLOR A. READE, Masks 2, 2.). A vessel *obeys her helm* (WEBST. v.). Hail, many-colour'd messenger that ne'er Dost *disobey the wife* of Jupiter (SHAKSP., Temp. 4, 1.).

Old-Engl.: Fortune . . wold him *obeye* (CHAUC. C. T. 15964.). I wil *youre lust obeye* (8534.). Hevyn, helle, and erthe *youre bydding must obeye* (COV. MYST. p. 237.). As in Modern-Engl.: *obedient, obedience* are still construed with *to*, so formerly also the verb: I wol *obeye Unto your wille* (CHAUC., C. T. 11015.). Alle thynges must *obeye to Goddys look* (COV. MYST. p. 209.). Alle thynges *obeyth to thyn honde* (p. 330.). *To whom great estates obeyed and lowted* (SKELTON l. 8.). Old-French: *As reis deivent tres bien li prelat obeir* (THOM. v. CANTERB. ed. Bekker p. 57.).

renounce. This world I do *renounce* (SHAKSP., Lear 4, 6.). Fain would they have . . Made thee *renounce thy duty* and thy honour (COLER., Picc. 3, 1.). Thus I *renounce the world* and *worldly things* (ROGERS, It., The Nun).

This verb, modern both in French and English, takes in the sense stated, as well as *renunciare* in Latin the dative, so in French commonly à: *Renoncer à la couronne, au monde, à une entreprise* (ACAD.); yet also the accus.: *Il a renoncé son bien-faïeur* (ib.).

resist. He hath *resisted law* (SHAKSP., Coriol. 3, 1.). Monmouth could not *resist the clamour* (MACAUL., Hist. of E. II. 141.).

French: *résister*, a modern verb, has à: *Qui peut résister à la volonté de Dieu?* (ACAD.); also *contre* like the Lat.: *resistere contra*, adversus.

resemble. We will *resemble you* in that (SHAKSP., Merch. of V. 3, 1.). For evil and good it both *resembles* (LONGF. II. 37.). A stiff bandeau of leather . . *resembling a coronet* (SCOTT, Ivanhoe 1.).

Old-Engl.: The sone . . *Resembleth wel the widewe* (P. PLOUGHM. p. 343.). The husty ruby ruddes *Resemble the rose buddes* (SKELTON l. 82.). Against with *to*: *To lowe libbynge men The larke is resembled* (P. PLOUGHM. p. 243.). Comp.: *To an aungelle resembling* (GOWER, Ms. in Halliiv. v.). Old-French: *resembler*, Modern-French *resembler* with à or the dative: *Ce fils ressemble à son pere* (ACAD.). *Ils se ressemblent de visage* (ib.).

pardon has also the simple personal object in the accus., as well as the object of the thing: *Pardon, old father, my mistaking eyes* (SHAKSP., Tam. 4, 5.). I have . . *pardon'd the deceiver* (Temp. Epil.). *Pardon him, my friends* (BULW.,

Rienzi 5, 3.). Passive: And, *pardon'd Titans*, steal from Jove the fire (BULW., K. Arth. 9, 7.).

Old-French: *pardonner*, *pardoner* like the Modern-French: *pardonner* has the dative of the person or *à*: *Le roi lui pardonna* (ACAD.). *Pardonnez à quelqu'un* (ib.). *Pardonnez à ma franchise* (ib.); where the thing also appears personified. Old-Engl.: All is *pardoned* (CHAUC., Court of L. 258.).

please, *displease*. An it *please your worship* (SHAKSP., II Henry IV. 5, 3.). Tell my lady I am gone, *Having displeas'd my father*, To Laurence's cell (Rom. a. Jul. 3, 5.). It will *please him* better than any formal acception (MARRYAT, J. Faithf. 2, 1.). Nothing *pleases him* (SHERID. KNOWLES, Virgin. 1, 1.).

Old-Engl.: To *plesen the puple* (P. PLOUGHM. p. 455.). And as it *pleyeth* that hy; *magesté*, Alle thyng xal leste and lenger nowght Cov. MYST. p. 191.). No thing . . . that may *displezen me* (CHAUC., C. T. 8381.); also with *to*: It *displezeth to the jugges* (p. 159. II.). Old-French: *plaisir*, *plaire* and *desplaisir* take the dative and *à*: *Pleust ore à Dieu* (OGIER DE DANEM. 10094.). *Desplaisoit à moi* (S. GRÉGOIRE, Dial. I.). Yet the unindicated case is frequently put = *Se Diez plaist* (ROM. DE ROU 12579.). *Moult plaisoit bien Sak-hadin* (L'ORD. DE CHEV. 210.).

demand, has the accusative of the person: Will you, *demand that demi-devil*, Why he hath thus ensnar'd my soul and body? (SHAKSP., Oth. 5, 2.); also: You will *demand of me*, why I do this? (Meas. f. Meas. 1, 4.).

The verb, little used in this meaning, seems, although the substantive *demandant* = *plaintiff*, as well as *demand* = *question*, as old, not to have been received till modern times. Old- and Modern-French *demand*, has the dative of the person: *Demandes-lui d'où il vient* (ACAD.).

survive. The girl should not *survive her shame* (SHAKSP. - T. Andron. 5, 3.). I have *survived my reputation*, my *fortune*, my *friendships* (GOLDSM., G. Nat. M. 5.).

Survive is treated analogously to the modern formation *outlive* and is even not old in English, like the corresponding verb in French. Modern-French *survivre* is construed with the dative *à*: *Il survécut à ses enfants* (ACAD.). *Se survivre dans ses enfants* (ib.). But the obsolete conjunction with the accusative is to be mentioned: *Il a survécu son fils* (ib.).

γγ) If it appears from the instances already cited, and readily to be multiplied, that a simple object is inclined to pass gradually into the accusative, a fluctuation of the language takes place in a few cases, which may be denoted as the use of the same verb in a transitive sense with the accusative, and in the intransitive with a prepositional member.

Some verbs assume the simple case of the object, together with the periphrasis of a case originally different, by prepositions, among these particularly those which suppose a dative. Here belong:

list and the derivative *listen*. Come hither, good Voluminus: *list a word* (SHAKSP., *Jul. Cæs.* 5, 5.). *List a brief tale* (*Lear* 5, 3.). Up, and *list their music sweet* (SCOTT, *L. Minstr.* 1, 15.). There will she hide her *To listen our purposes* (SHAKSP., *Much Ado* 3, 1.). Octavius, *listen great things* (*Jul. Cæs.* 4, 1.). There, *listening every noise*, his watchful dog (THOMSON, *Summer*). To put a personal object without *to* is certainly avoided: Stand close and *list to him* (SHAKSP., *Ant. & Cleop.* 4, 9.). *Listen to the cardinal* (*John* 3, 1.). Mr. Wharton *had listened intently to each speaker* (COOP., *Spy* 3.). Yet *to* stands even with the object of the thing: I found myself, whole happy days, *Listening to words*, whose music vied With our own Eden's seraph lays (TH. MOORE, *Love of the Angels*). We *listen*, as in a Dionysius' Ear, *to the inanest hubbub* (CARL., *Past & Pres.* 2, 7.).

Halfsaxon: *listen* even has the accus. together with the construction with a preposition: þatt all Ennglisshe lede Wipp ære sholde *liastenn ut* (ORM., *Ded.* 133. cf. 309.). Instead of the dative the periphrasis with *till* stands: He *liste till hiss lare* (ORM. 11027. cf. 8574. 18491.). Anglos.: *hlystan* has the dative of the person as well as of the thing: *Hlyston him* (LUC. 16, 29.). *Hlyste minre lare* (GEN. 27, 8.). So *hlyða*, to listen, occurring along with *hlusta* in Old-norse, is construed with the dative. The amplified form *listen* occurs formerly mostly intransitively without a case: *Lesteneth*, lordyngs (CHAUC., *C. T.* 15123.). *Lystenyth*, ye godely gentylmen (HALLIW., *Nugae Poet.* p. 21.). Yet also with the prepos. *to*: *Lustneth nou to me* (WRIGHT, *Polit.* S. p. 190.). *Lesteneth*, lordynges, *to my tale* (CHAUC., *C. T.* 15244.).

reach, not only in the meaning of stretch out, but also, attain, takes the accusative, while prepositional complements with *to*, *at*, *after* occur with the intransitive meaning to extend: Wilt thou *reach stars*, because they shine on thee (SHAKSP., *Two Gentlem.* 3, 1.).

Old-Engl. *rechen* occurs with the accus.: And *raughte* with his rageman *Rynges* and *broches* (P. PLOUGHM. p. 5.). Of that *a pil* he *raughte* (p. 335.). Anglos.: *ræcan*, extendere, porrigere and porrigi, pertinere, is construed as an intransitive with *tō* (Ps. 124, 4. CAEDM. II. 438.). Comp. Halfsax.: *To cūðen wit scullen ræchen* (LAJAM. II. 475.). In the meaning attingere, assequi, Anglosaxon uses *geræcan*, *âræcan* with the accus.: Svâ svâ sio fyrd hie *geræcan* ne mihte (SAX. CHR. 895.). Slôh eall þet man-cynn *pât* man *âræcan* mihte (1014.). *Pât* ic mid handum ne mæg *heofon geræcan* (CAEDM. II. 169.).

beckon also *beck*. Iago *beckons me* (SHAKSP., *Oth.* 4, 1.). When gold and silver *becks me* to come on (*John* 3, 3.). And fifty fans that *beckon me* already (LONGF. I. 166.). Dunwoodie . . . *beckoned the Doctor* to follow him (COOP., *Spy* 8.); also with *to*: Strange hopes and fears do *beckon to each other* (LONGF. I. 203.). As she *beckoned to him* to be seated (COOP., *Spy* 6.).

In the more ancient tongue I find *becken* and *becknen* in this

meaning with prepositional complements; Old-Engl.: And east west upon the poeple I bekke (CHAUC., C. T. 13811.). Halfsax: Annd toc to becnenn till þe folc (ORM. 223.). Anglos.: *beācn bīcnjan*, annuere, has the dative: He vās *bīcnigende hym* (LTC 22.) In the meaning *significare, indicare* &c. it has the accusative of the thing.

betide and *befall* allied in sense, interchange with the case of the object, and the prepositional determination introduced by *to*: Happiness *betide my liege* (SHAKSP., Rich. II. 3. 1.) I hope nothing bad *hath betided him* (GAY, Begg. Op. 1.) Full many years of happy days *befal My gracious sorere* (SHAKSP., Rich. II. 1. 1.). Together with: No, not so much perdition as an hair, *Betid to any creature* in the ves (SHAKSP., Temp. 1. 2.). And more such days as these *us befall* (II Henry VI. 5. 3.). If *to us befall* evil (MILTON, Translat. Lajam. III. 64.). Better it shall *befall them* (ID. I. 132.).

The dative seems originally to belong here. In Old-English simple case alternates with that accompanied by *to*: Wo *thee bet* (P. FLOUGHM. p. 35.). A crowne *hym befals* (TOWN. M. p. 209.). What so ever *to us betide* (p. 38.). Anglos.: *tīðjan* has the dative; the compound seems wanting. *Bifallen* in the meaning of *ilimpere, accidere*, is first found in the modern text of Lajamons: *þe bet fal bi-ualle* (LAJAM. I. 232.). *Ȝef ous bi-falt vuele* (III. 64.). *Ȝu luper him bi-falle wes* (III. 81.). Anglos.: *beƿeallan* is always reduced to the meaning fall.

trust is combined with the accusative not only in the meaning of entrust, but also in the sense of confide along with which proceeds the construction with *to* and, with similar verbs, with *in*: *Trust not the physician* (SHAKSP. Tim. of Ath. 4. 3.). Life's but breath, *to trust it error* (Fletcher, 1. 1.), *Trust no one here but me* (COLER., Pict. 2. 5.) If I *trust thy heart* (5. 6.). I will *trust thee* (BULW., Rich. 1. 1.). *Trust no Future*, howe'er pleasant (LONGF. 1. 7.) — He seemed *to trust too much to his hopes* (MIDDLETON, Cicero). I dare *trust to it* (COLER., Pict. 5. 6.). *To women in women overtrusting* (MILT., P. L. 9, 1183.).

The construction with *to* and *in* is ancient; the verbal form with a final *st* stands first in the modern text of Lajamons: *Ȝif tristep to hire mepe* (LAJAM. I. 42.). Sealde he aswint *pat to hire seolve trestep* (II. 328.). It occurs with the accusative even Old-Engl.: As ye be he *that I love most and trist* (CHAUC., Tr. II. 247.). *Trustith me* (C. T. 9435.). Ye *mystruste me* (1021) *Tryst it stedfast* (TOWN. M. p. 280.). The older *trou* was treated in the same manner; Old-Engl.: Who wold *any woman trou?* (TOWN. M. p. 76.). Halfsax.: Whase nile *trouwenn piss* (ORM. 2091. 2829.). He *þe treowede alre best* (LAJAM. I. 145.). Anglos.: *tréowan, trywisan*, fidem dare, seems to have no share in these constructions; the cognate *tréowan, tréowjan, tríwan, getréowan*, in the meaning of confidere, takes, besides *on, in*, the dative: Ic *eow treot* (Ps. 24. 1.). Siððan þu *mínum vordum getréuodest* (CAEDM. 61) *þat ic pínum vordum vel getréuode* (Ps. 118. 74.); yet also sometimes the accusative: Ic *gemenscipe mærne getréowe* pinra

ligra (Garin, Ags. Poes. II. 294.). *Ic pone ærist ealra getreôve* (ib.). See the prepos. *in*. The Goth. construes *trauan* with *in* and *du*, *gatrauan* with *in* or the dative.

speak sometimes receives a simple personal object without a preposition: The occasion *speaks thee* (SHAKSP., Temp. 2, 1.). Give me leave to *speak him* (Henry VIII. 4, 2.). Like him of whom the story ran, Who *spoke the spectrehound* in Man (SCOTT, L. Minstr. 6, 26.). To *speak a ship* = to hail and *speak to her captain* (WEBST. v.).

This construction, which we may compare with the Modern-High-dutch *einen sprechen*, belongs to modern times; the combination of *speak* with *to* and *with*, formerly also *till* (ORM.) rests upon the Anglos. *sprecan*, *spekan to* and *við*.

approach has the accusative, yet we also meet with *to*: She did *approach my cabin* (SHAKSP., Wint. T. 3, 3.). When others *approach you* (BULW., Money 1, 4.). She . . . *approached Maltravers* (MALTRAV. 1, 6.). Butler thus treats *approprinqu*: To *approprinqu an end* (HUD. 1, 3, 593.). — When he *approaches to your presence* (SHAKSP., Two Gentlem. 5, 4. cf. III Henry VI. 3, 3.). The pedler *approached to where Captain Wharton stood* (COOP., Spy 4.). Cedric was *approaching to his sixtieth year* (SCOTT, Ivanhoe 3.). The translation of the Bible offers: He shall *approach unto me* and the like.

Old-Engl.: For to *approch it* (CHAUC., Rom. of the R. 2001.). Old-French construed *aprochier* with *à*: *A la cui loi m'estuet venir et aprochier* (BODEL, Ch. d Sax. I. 182.) *A els n'apreecerum* (LES QUATRE LIVR. D. R. I. 46.). Modern-French gives it the prepos. *de*, but also the accusative.

- β) As regards impersonal verbs, which are usually combined with a personal object, they mostly take the simple case of the object, a primitive dative coinciding with the accusative. The discussion of the original case is of interest for the history of the tongue. We here take impersonal verbs in the wider as well as the narrower sense of the word. That verbs, in themselves personal, which are also used impersonally, remain true to the construction otherwise belonging to them, if they have a personal object (or an object of the thing) is self evident. Periphrasis with the name of a thing or by personified objects may of course be substituted for the personal objects.

- αα) Verbs denoting bodily sensations, and occurring also in a metaphorical meaning.

me hungrerth, *me thursteth* are obsolete. *Him* shall never *thirst* (JOHN 4. 14.). Hunger, thirst, verbs originally personal, are still met with as such in Modern-English, often in a figurative meaning: If thy revenges *hunger* for that food (SHAKSP., Tim. of Ath. 5, 5. cf. II Henry IV. 4, 1.). Whose great decision hath much blood let forth And more *thirsts*, after (All's Well 3, 1.). *He . . shall never hunger . . he . . shall never thirst* (JOHN 6, 35.). Whosoever drinketh of this

water shall *thirst* again (4, 13. cf. 7, 37, 19, 28.). Prior's expression: to *thirst blood* is censured by moderns.

The impersonals, frequent in Old-Engl., rest upon the Anglos., which combines them with the accusative: *Hlyne hingrode* (Luc. 4, 2.). *Hī hingrode* (Ps. 33, 10.). *Ne hingrað pone þe tō me cymð*, and *ne þyrst pone þe on me gelyffð* (Joh. 6, 35.). *Cume tō me se þe hine þyrste* (7, 37.). Thus Old-norse has: *mik hungrar*, *mik þyrstir*; the Goth.: *þana gaggandan du mis ni huggreip jah þana gaggandan du mis ni þaurseip* (Joh. 6, 35.). These verbs are also used personally: Blessid be thei that *hungren* and *thirsten* (WICLIFFE, Math. 5, 6.). Anglos.: *þā þe rihtvisnesse hingrjað and þyrstað* (Math. 5, 6.). Eādige synd ge þe *hingrjað* nu (Luc. 6, 21.). *Hvānne gesāve ve þe hingrigendne*, and *ve þe feddon? þyrstendne*, and *ve þe drinc sealdon?* (Math. 25, 37.). A participle of the perfect is also found instead of the adj. *hungrig*, *þurstig*; Old-Engl.: His mawe is *afyngred* (P. PLOUGHM p. 133.). And carpen at the yate, Bothe *afyngred* and *afurst* (p. 176. cf. 283, 403.). Halfax. Nan uolc . . . þat *offyngred* nea sære (Lajam. III. 279.). These elide-forms explain themselves by the Anglos.: Eādige beoð þā þe sinæ *ofhingrode* (A.-S. HOMIL. I. 204.).

it tikelith me. Old-Engl.: *It tikelith me* about myn herte-root (CHAUC., C. T. 6053.). The verb is originally personal and always used so: *If you tickle us*, do we not laugh? (SHAKSP., Merch. of V. 3, 1.).

Anglos.: *tinclan*, *titillare*, is naturally a transitive verb with the accusative. It is perhaps to be ascribed only to the nature of the sources of the tongue that we cannot pursue such expressions further back.

ββ) Verbs meaning inclination or aversion, indignatio vexation and grief.

me lists. *Me lists* not tell what words were made (SCOTT L. Minstr. 5, 25.); also without a personal object: *Nor list I say* etc. (5, 4.). The verb is now commonly personal: *I list* not prophesy (SHAKSP., Wint. T. 4. Chor.). *Do as thou list* (Coriol. 3, 2.). *If I had your happy prerogative of acting as you list* (SCOTT, R. Roy 9.). *You go and come as the wind bloweth where it listeth* (11.).

The verb is originally impersonal; Old-Engl.: That *him luste eni prelat* ther make (R. or GL. II. 472). To praise *me lustith* (DROG. or RICH. II. p. 16.). *Him lust* ride soo (CHAUC., C. T. 102.). *Wel to drinke us leste* (752.). *Herkeneth if you leste* (780.). *Me list* not pley (3865.). *Lengere than hym lyst* nothyng may last (Cov. MYST. p. 232.); in combination with *me loveth*: *Til hym lovede and liste* To unlosen his fynger (P. PLOUGHM. p. 356.) according to the analogy of the Middle-Highdutch *mir liebet* (see Müller Middle-Highdutch Dictionary I. 1016.), which is foreign to Anglosaxon. It may be taken personally in Gower: *Pley to them that luste to pleye* (HALLIW. v. luste.). Comp.: *I lyst* not to plete (TOWNS. M. p. 89.) and often Halfax.: *Aȝ luste himm afterr more* (ORM. 10820. cf. 8119. 11334. 12235. *þā kinge luste slepe* (Lajam. III. 214. cf. 153. 234.). It seems that Lajamon apprehended the case as a dative. The Anglosaxon used: *lystan*, *alystan*, *gelystan* impersonally, *me lyst*, *þe lyst*. The case shews itself to be the accusative: *þæt hine þā nānes pinges ne lyste* (BOETH. 35, 6.).

me longeth, only Old-Engl. The modern language transmutes this

originally impersonal verb likewise into a personal: *I long* to hear it (SHAKSP., Henry V. 1, 1.). *Do you long* as ardently for peace as your sister? (COOPER, Spy 1.).

Old-Engl.: For te come to tounne nout *him ne longeth* (WRIGHT, Polit. S. p. 216.). To seene her suster, that *her longeth* so (CHAUC., Leg. of Good Wom. 2275.). So sore *longith me* To etan of the smale peris greene (G. T. 10206.). Halfsax.: Sære *him gon longen* (LAJAM. II. 365.). *Da longede swiðe þon kinge* (I. 431.). *Swa swiðe me longed* . . after þere faire Ygærne (II. 361.). *Himm langepp* heþennwarð (ORM. 6046. cf. 5490.). *Þatt hemm sholde* . . Afterr his come *langenn* (19363.). Personally first: *Ich langy* so swiðe (LAJAM. II. 370. modern text). Anglos.: *Me langað* offers the accusative: *Mec langode* (Cod. Exon. 442, 18.). Old-Highdutch: *mich langet*.

it likes me, it dislikes me: An *it like your worship* (SHAKSP., Wint. T. 4, 3.). These verbs are commonly personal even as intransitives. Thus, for instance also: I'll do't; but *it dislikes me* (SHAKSP., Oth. 2, 3.).

Old-Engl.: If *thee wel hadde liked* (P. PLOUGHM. p. 283.). If *hem liketh* and *lest* (p. 208.). If *you liketh* (CHAUC., C. T. 779.). He may not doon al as *him liked* (6496.). Halfsax.: Likede swa *heom likede* (LAJAM. III. 226.). The verb has also been personal in all ages; Anglos.: Tumbude . . beforan him, and *hyt licode* Herode (MATH. 14, 6.). Comp. p. 164.

it pleases me is the same as *it likes me*. Comp. p. 180.

Old-Engl.: *it deineth me*, approaches the forms just quoted: To no man *deyned hire* to be bonde (CHAUC., C. T. 15756.). He rometh up and down, *Him deyned* not to set his foot to grounde (16666.). The modern tongue has only the personal *I deign*. In Old-French *deigner*, *daigner* (dignari) only occurs personally, so that the impersonal verb appears assimilated to similar verbs in Old-English.

it irks me: *It irks me* (SHAKSP., As You Like It. 2. 1.). *It irks his heart* (I Henry VI. 1, 4.). *It irks my very soul* (III Henry VI. 2, 2.). *It irks*, high Dame, *my noble Lords*, 'gainst ladye fair to draw their swords (SCOTT, L. Minstr. 4, 24.)

The older language uses *irk* as an intransitive personal verb. Old-Engl.: *I irks* fulle sore with my life (TOWN. M. p. 75.), and transitively in the meaning of *tire*, later: To seke some harbrough for myne *irked* limmes (GASCOYNE, Jocasta 2, 1.). Old-English had the adjct.: *irk*, *yrk* = weary, slow, tedious (HALLIW. v.). Comp. Modern-English: *irksome*. We can here hardly think of the Anglos.: *earg*, *earh*, Old-norse: *argr*, *piger*, *ignavus*, Anglos.: *eargjan*, *torpscere*, or of the Highdutch: *erken*, *erkeln*, *nauseare*. See Grimm's Dict. v. ekel. Might the Old-norse: *yrkja*, *operari*, *yrkti*, *opus*, lie at the root? The transitive *irk* may serve to explain the accusative in *it irks me*.

it yearns me: *It yearns me* not if men my garments wear (SHAKSP., Henry V. 4, 3.). *It yearn'd my heart*, when I beheld etc. (Rich. II. 5, 5.).

The transition from *yearn* Old-Engl. *yernen* that is desire, long, into the meaning of *vex*, *grieve* and into the impersonal construction with a personal object still remains to be cleared up in the history

of the language. Since the period of Hallsaxon the transitive *v* is frequent. Hallsax.: Androgeus *zeorneð þi grið* (LAJAM. I. 35). He *zerneð mine milce* (I. 376.). Iwhille mann þatt *zeornepp* Go are (ORM. 1362.). The case seems only able to be regarded as accusative, although *geornjan*, rare in Anglosaxon, has the dative in an instance in Ettmüll. Lex. p. 421. Gothic *gairnjan* has genitive, as well as the Anglosaxon *georn* mostly has genitive although also the dative.

it recks me, commonly in the negative sentence: Of nig or loneliness *it recks me* not (MILT., Com. 404.). This *ve* in itself personal, is often transitive as such, and combin with the accusative: That's all I *reck* (SHAKSP., Cymb. 6.). Himself . . *recks* not *his own read* (Hamlet. 1, 3.).

The verb used impersonally, besides the case of the person, an object of the thing also occurs, takes this with *of*. Old-Eng Yee, *recche thee* nevere (P. PLOUGH. p. 214.). What *recchith* what folk sayn vilonye? (CHAUC., C. T. 5635.). He went his way as *him* no thing ne *rought* (8561.). *Of lif* heom no *roughte* (AL 4590.). Oldnetherlandish: *Mi* ne *rock* es niet (REIS 1120.). Lo dutch: Dat *râkt* mek nich (GÖTTING, GRUBENHAGEN). Used personal it seldom has the accusative of the thing: *We rekke it* bot lytti (MORTE D'ARTHURE in Halliw. v. rekke); it is commonly joined with *of*: A *reccheles* renk That *of no wo* *roughte* (P. PLOUGH. p. 369.). *Thei* ne *recchen of no thing* (MAUNDEV. p. 64.). The *recchen* no thing *of here lif* (ib.); and so even in Hallsax.: Ne *roh næwere* Cradoc *of al* þat Conan eorl spæc (LAJAM. II. 54.). *þ* king ne *roh*te *of æhte* (III. 154.). Ne *nobht off* himm ne *roh* (ORM. 14325. cf. 9024.). — The personal case is perhaps originally to be regarded as an accusative: Smart writes explanatorily: It *reck*s [to] me not. Anglos.: *reccan* (also spelt *reccas* curare, is personal, and has the genitive of the object: *Hie ne rôht* þæs (CAEDM. 1314.); else also with prepositions *tô*, be: Ne *rôht* *tô* þære hilde (COD. EXON. 461, 17.). *þu* ne *rêcst* be ænegum me (MARC. 12, 14.).

it faints me: It *faints me*, To think what follows (SHAKSP Henry VIII. 2, 3.).

This intransitive verb, derived from the Old-French participle *faint*, feint = négligent, paresseux comp. faillis, is in this case treated as transitive, as it is, though rarely, elsewhere.

it pities me: She lenger yet is like captiv'd to bee; Th even to thinke thereof it inly *pitties mee* (SPENCER, T. Q 4, 11, 1.).

This transitive verb is here assimilated to heterogeneous verbs.

A series of sentences with cognate predicative verbs transitive nature, although they also become partly intransitive, which, referred to infinitives or to sentences, may take the primitive *it* as well as any other subject, need further discussion as little with regard to the case of the object as with regard to its origin. Here belong: *it delights*, *angers*, *grieves*, *veves*, *pains*, *tortures me* and the like, from which perhaps departs as a genuine impersonal construction only: It *grieves me* for the death of Claudio (SHAKSP., Meas. f. Meas. 2, 1.).

Among the Romance verbs belonging here *greven* is perhaps the oldest, which, like the Old-French *grever*, is also transitive: That he . . . nevere eft *greve* grome (P. PLOUGHM. p. 354.). — Nought *greveth* me at al, Though that my doughter and my sone be slayn (CHAUC., C. T. 8523.). Though *the it greve* (12354.). If it *greved* him (DEPOS. OF RICH. II p. 2.). — The older language used *gremen*, *gramien*, *gromien* = anger, similarly; Old-Engl.: *Lest hire gremede* (WARTON, H. OF E. P. I. 28.). Halssax.: *Sære him gromede* (LAJAM. I. 196.). Ful swiðe *us mæi gromien* (II. 637.). Anglos.: *gremjan*, *gegremjan*, irritare, exacerbare, is transitive; the Goth. *gramjan* stands in the same sense; proofs are wanting for an Anglos.: *granjan*. — *it harms me*. Though *it harme him* it is no wonder (CHAUC. C. T. 161. II.). Halssax.: *Hit þe ihermeð* (LAJAM. II. 185.) see above p. 180. Also: *it dullith me* = it makes me dull, contains the transitive verb: *It dullith my wittis* (DEPOS. OF RICH. II. p. 20.). Of his falsnes *it dullith me* to ryme (CHAUC., C. T. 13027.); to which the intransitive: *I dull* under your discipline (ROM. OF THE R. 4792.) belongs. But the former means not so much to make stupid as foolish or mad. Comp. dialect: *duller* = to sorrow with pain (Suffolk). Anglos.: *dval*; *dvol*, *dol*, *stolidus*, *erroneus*. Goth.: *dvalmon* = *μαλινος* (JON 10, 20.). — Anglosaxon offers several lost verbs: *me earmað* doleo. *Hvam ne mæg earmjan* svylcere tide (SAX. CHR. 1087.). *Me áþrýjt*, *taedet me*. *Ne sceal þæs áþreótan þegn modigne* (GREIN, AGS. P. I. 213.) *Me vliðað*, *taedet me* (BOETH. II, 1.).

- γ) Verbs denoting regret, shame, anger and fear have, in the modern tongue, mostly given up the impersonal form with a personal object.

it repents me: *It repented the Lord* that he had made man (GEN. 6, 6.). The verb is used personally, formerly also reflectively, and appears both transitively and intransitively: *I repent me* that the Duke is slain (SHAKSP., RICH. III. 1, 4.). *I do repent it* (Tit. Andr. 5, 3.). *Must I repent?* (Cymb. 5, 4.) see above p. 164.

In Old-English all these forms are in use: *It repenteth me* (MIR. PLAYS 230. FIEDLER GR. II. 111.). *Bot rathely us repente!* (HALLIW., NUGAE POET. p. 41.) *He that synneth and verrailly repenteth him* (CHAUC., C. T. p. 185. II.). *He that soone demeth, soone schal repente* (p. 152. I.). *I may lyghtly repent* (TOWN. M. p. 101.). *Now repente thee* (P. PLOUGHM. p. 87.). Old-French: *Ki repentir ne se welent* (LES QUATRE LIVRE D. R. p. 524.). *Vos et ax feroie repentir* (GARIN ED DU MÉRIl p. 120.). — The impersonal form is assimilated to the more ancient *it reweth me*: *Me reweth sore* I am unto hir teyd (CHAUC., C. T. 10306.). *God wot it reweth me* (16583.). *It woll me rew* (15174.); personally: *Now reices þam* þer res (LANGT. II. 237.). Halssax.: *Hit wull þe reouwen* (LAJAM. II. 248.). *No scal hit eou reouwe nauere* (III. 293.), after the Anglos.: *Me hreōvæð* (CAEDM. 424.). *Hreāv hine* (1271.); on the other hand *Hreāv him* (Ps. 105, 42.).

Old-Engl.: *me wrateth*, I fall into a rage: If *him wrateth*, be war (P. PLOUGHM. p. 11.). The verb is otherwise used personally, intransitively, transitively and reflectively. Old-Engl.: *I will not wrath him* (CHAUC., C. T. 17012.). Halssax.: *þe sæ . . . icraððed* (LAJAM. II. 76.). *Þe kaisere hine wrædde* (I. 393.). *He wrapþepp him* (ORM. 15836.). *Þa patt Drihhtin wrappenn* (2901.). Anglos.: *vrātjan*, *gevrātjan* = irasci.

it shames me. *It shames me* To bleed a purse alread
extremis (BULW., Richel. 1, 1.). *Shame* is perhaps to
be regarded here as a transitive verb.

Old-Engl. In Chaucer there stands according to Wright: To
help *it schameth* in thin hert (C. T. 4521.) where Tyrwhitt
thee shameth in thin herte, which seems to deserve the prefer
Comp. Halfsax.: Vninetē (leg. vnimete) *me scometh* (LAŖAM. II. 1.)
For the Anglos see p. 66. *Shame* in this sense is commonly
intransitively: *I shame*, as well as formerly: *Heo . . . sha*
for men (WRIGHT, Polit. S. p. 158.) and even Anglos.: *scam*
erubescere.

Where a personal object is also given to verbs of fear i
impersonal sentence, the verb is to be taken transitively.
passage cited from the Scottish Hogg: *It feares me* muckil (J
Lond 1841. p. 40. FIEDLER, Gr. II. 111.) means as much
frightens me. *Fear* here, as often in Old-English, is still trans
Thus he shall *you* with his wordes *fere* (CHAUC., Troil. 1483.)
devil shal *yow dere*, *Ne fere yow* (P. PLOUGH, p. 140.) and
is the original meaning. Halfsax.: He wile *him færenn* (ORM.
Anglos.: *færan*, *afæran* means terrere, terrore percellere. — It
also be the same with *it agasteth me*; in the passage: What
it be That *me agasteth* in my dreme (CHAUC., Legend 1168. or
248. according to FIEDLER, Gr. II. 111.) but is not, however,
met with. Halfsax.: *pat folc hit agaste* (LAŖAM. I. 275.). In
glosaxon this transitive verb is not to be found. The words:
sodenly me thought *me was affraied*, To seene *you waxe so*
(CHAUC., Court of L. 1321.) seem to me corrupted. The trans
verb *affraien* was early received: He wole *affraien al* that th
inne (WRIGHT, Polit. S. p. 333.).

ðð) The verbs, behove, befit, boot, need, concern.

it behoves me (behooves me). While these do labour
their own preferment, *Behoves it us* to labour for the r
(SHAKSP., Henry VI. 1, 1.). *It behoves you* to be res
(MARL., Jew of M. 5, 1.). *Behoved him* teach them (SHAK
KNOWLES, Hunchb. 4, 1.); also without a personal ob
Let him behave as it *behooveth* (WEBST. v.).

In Old-English this verb is used with and without a per
case: It *behoveth* a man putte such attemperance in his defenc
(CHAUC., C. T. p. 161, 1.). To Gascoyn *bihoued him go* (LANG
244.). *Bihouep me* for to leede hem (WICLYFFE, Joh. 10, 16.).
behufys the by (TOWN. M. p. 135.). Halfsax.: Ned iss, annd it
hofepp wel patt he nu forþwarrrd waxe (ORM. 17966. 18480.);
personally in the meaning of need; Old-Engl.: Now schalt
understonde *what bihoveth* and is necessarie to . . penitence
1.). Halfsax.: Mid al *pet him bi-heovede* (LAŖAM. I. 139.). *pat*
heom bihouede (III. 242.). The verb is in itself personal,
employed early also with a personal case in the meaning opu
debet. Halfsax.: All swa *bihofepp* fuliwiss *pe mannes Sunc*
erpe (ORM 16706.). Mid wepnen and mid horsen swa *bihou*
cnihten (LAŖAM. III. 6.). Anglos.: *behôfjan* with the genitiv
the thing, means need; an impersonal *behôfað*, opus est, is
tioned by Ettmüller without an example. In the sixteenth
tury the form *bus*, *buse* is in use: To rekkenynge *buse us*
(HALLIW., Nugae Poet p. 40. and v. bus.). — As *I behoved* (T
M. p. 46.). *I bus go* to bed. See l. c.

it becomes me. *Becomes it Jews* to be so credulous? (MARL., Jew of M. 1, 2.). *Inter their bodies as becomes their births* (SHAKSP., Rich. III. 5, 4.). Thus *it becometh us* to fulfil all righteousness (MATTH. 3, 15.).

This verb, in itself a personal one, and so employed in all ages, originally had the dative of the person, which Old-English therefore frequently paraphrased by *to*: Clopes as *to kyng bicom*, dude on him (R. or Gl. I. 105.). *Yt ne bicom noȝt to payns* among Cristen men be so (I. 120.). *It bicometh to a kyng To kepe and to defende* (P. PLOUGHM. p. 398.). Yet also: *As be-cometh a cow to hoppe in a cage* (DEPOS. or Rich. II. p. 23.). *As it bi-cometh a conquerour* (P. PLOUGHM. p. 401.). Hallsax.: *Þæt wes þæ æreste mon þe þer cleopien agon . . kenliche & lude swa bicumeth kinge* (LAJAM. II. 443.). Anglos.: *becuman*, *venire*, *evenire*, does not yet occur in this meaning. The Modern-Highdutch *bekommen* = *beft*, is to be compared. Grimm, Dict. I. 1426. The simple verb also stands in Old-Engl.: *It cam him* not of kynde kytes to love (DEPOS. or Rich. II. p. 13.). *No suche idell games it ne comes the* to worche (WARTON, E. Poetry I. 14.); with which compare the adjective: *comely*, Old-Engl.: *comly*, Anglos.: *cymlic*, *aptus*.

it beseems me. Ill *it doth beseem your holiness* To separate the husband and the wife (SHAKSP., Com. of Err. 5, 1.). *Beseems it thee* to contradict thy king? (MARL., Edw. II. 1, 1.). *My brother it beseems* To show himself for ever great and princely (COLER., Picc. 1, 9.). Ill *beseems your rank and birth* To make your towers a flemens-firth (SCOTT, L. Minstr. 4, 24.).

We hardly find *it besemeth me* in this meaning in the oldest English writings. In Old-Engl.: *besemen* as well as *semen* is commonly like *appear*; so in P. Ploughman and elsewhere. (Comp. IPOM. 354. Morte d'Arthur II. 235.). Originally *semen* occurs in the meaning of *beseem*, *beft*, and is of course of itself a personal verb. Old-Engl.: How that *me semys* to sit in throne (TOWR. M. p. 3.). I trow *me seme* as welle as hym (ib.). That *semyth the wele* (HALLIW., Nugae Poet. p. 56.). Hallsax.: *Preostas heo þer setten ase þer to mihte semen* (LAJAM. I. 435.). He hæhte setten hire on nome þe hire mihte *isemen* (I. 409.). For *seem* = *appear* see further below. Anglos.: *sēman* is *judicare*, in which sense the dialects still use *seem* (HALLIW. v.). In the meaning now under consideration it leans upon the Old-norse *sama*, whence *samir mer*, it beseems me. Comp. Goth. *sanjan* = ἀφαινεῖν. The personal case is originally the dative.

The Old-English employed in a similar sense *it byreth me.* *Him burth* to liken wel his lif (WRIGHT, Anecd. p. 4.). For sothe so *hym byrde*, For he was a marveylous hyrde (Ms. in HALLIW. v.). Hallsax.: *þe birrp ec hire tælenn* (Orm. 2040.). Wel itt *birrp uss* trowwenn (2680.). Anglos.: *Hine man byrigde, svā him vel gebyrede* (GRÆN, Ags. Poes. I. 358.). Hit *gebyrað* þæt mannes Sunu beo upahafen (JON. 12, 34.); where Wicliffe has *it bihouep* frequent in him. Hit *gebyrede* þæt he sceolde fram deaðe arisen (JON. 20, 9.). Ne cvað he nā þæt forpig *him gebyrede* tō þām pearfon (JON. 12, 6.), where Wicliffe translates: Not for *it parteynede to hym* of nedry men. Comp.: *It parteyneth* not to hym of þe scheep (JON. 10, 13.). Modern-Engl.: Not that *he cared* for the poor. Along with *me gebyreð* Anglosaxon has *me gedafenað*: *Criste gedafenað* þæt he veaxe

(A.-S. HOMIL. I. 356.). *Þus unc gedafnað ealle rihtvisnesse gelan* (MATH. 3, 15.). *Me gedafenað ððrum ceastrum Godes rice bjan* (LUC. 4, 43.); and *me riseð, geriseð*, according to Bosw. a *riseð*, = decet me: *Vel þe geriseð þat þu heafod sie* (GREIN, A Poes. I. 149.). The case is the dative.

Similar is (*me oweth*) *me ought* in Old-Engl.: *Sche was honou as hir ought* (CHAUC., C. T. 6996.). How that *them aughte* to his gret repentaunce (ib. p. 164. I.). To be, as *him ouzte*, in comic clothinge (DEPOSIT. OF RICH. II. p. 20.). To luf the *aght us we* (TOWN. M. p. 59.). This combination of the verb *owen*, Anglo Old-norse: *eiga*, Goth.: *aigan* = *ἐχέω*, with a personal obje recurring often in Chaucer, is not explained immediately from the apparent transition into the meaning of *must*, which is familiar Old-norse. It stands with the infinitive even in Hallsax.: *Ælc cnah an uuel to don ær he wurse underfon* (LAJAM. I. 354.). *Ow* with a reminiscence of the derivative transitive *owmen*, Anglos. *ājan*, *gēgnjan*, like the later subsequent Highdutch *eignen*, which was often combined with *gebühren*, has passed into the intransitive meaning *convenire*, *aptum esse*, and the personal case poir to an original dative: *I wold my myghte were knowne And honory as hit awe* (TOWN. M. p. 55.). The meaning *debere*, is also ear found: *þe dettes þat men þam auht* (LANGT. II. 247.). *Wursche* that they to þow owed (DEPOS. OF RICH. II. p. 7.).

it fits — befits — me. *It fits us*, then, to be as provide: As fear may teach us (SHAKSP., Henry V. 2, 4. cf. Win T. 4, 3. Twelfth. N. 3, 3.). *It ill befits thy state*, that the should'st stand, while Lewis doth sit (III Henry VI. 3, 3. & Pericl. 2, 3.). — The verbs are in themselves personal: garment *fits* well (WEBST. v.).

In the older language the verb in this meaning and constructi generally was not long in use. Old-Engl.: *It fyttys me* to calle to lord (TOWN. M. p. 150.). Comp. therewith: *That is not welle tand* (p. 167.). Of blood the gentillest Were *fitting* for her (CHAUC. Assembly of Foules 550.). In Hallsax.: *fitten* is absent, as *fit*. is not pointed out in Anglos.; *fit* is *carmen*, as it still occurs Old-Engl. in the meaning of Strophe or division of a poem: *Heer is a fyt*: If ye wil eny more of it, To telle it wol I for (CHAUC., C. T. 15296.). I now syng you a *fytt* (TOWN. M. p. 2 cf. THORNTON, Romances p. 191.). The Flemish *vittan* accommo dare, *convenire*, *quadrare* is related. The original personal ca might be the accusative.

In sense *fit* agrees with *sit*. Old-Engl.: *I am a kyng, it sit s nought to lye* (CHAUC., C. T. 10189.).

it suits me, in the same meaning: *Ill would it suit you genile ear . . . to hear etc.* (SCOTT, L. Minstr. 5, 21.). *Unt such time as it may suit our royal pleasure* to confer wit the Holy Church (BULW., Richel 2, 1.). This of itself personal verb, frequent even in Shakespeare, is used with *with* and *for*, also with *to*: *The place itself was suiting to his care* (DRYDEN).

*) Like the Greek *μελος*, having the same relation to *μελο*; = limb, a Lied has to Glied; its proper meaning being the member of a poem sung in parts.

Note of the translator.

The verb *suite*, formed from the Romance stem *siste*, Modern-French *suite*, seems not to have obtained till modern times diffusion in English. The notion of being adapted may not originally have favoured the simple case of the object, which moreover was very usual in the seventeenth century.

it boots me. It boots thee not to be compassionate (SHAKSP., Rich. II. 1, 3. cf. Two Gentlem. 1. 1. Tit. Andron. 5, 3.). *Him booteth* not resist (SPENS., F. Qu. 1, 3, 20). It boots me not to threat (MARL., Edw. II. 1, 4.); also without a personal object: What may it boot To fret for anger? (SPENS., F. Qu. 2, , 3.). It boots not to resist (SHAKSP., III Henry VI. 4, 3.). What boots it? (CARL., Past a. Pres. 2, 8.).

The obsolescent verb has hardly been preserved in English save in negative and interrogative sentences, and, with the neuter subject *it* before it, threatens completely to disappear. The older language often presents it thus: *Oure baylle it may not boytt* (TOWNS. M. p. 137.). But the verb is in itself personal and means to *better*. The forms *beten* and *boten* run alongside of each other: And no man bete his hunger (P. PLOUGHM. p. 131.). He can baies beete (TOWNS. M. p. 49.). It is not convenient . . . ne suffisaunt to beete here necessité (CHACC., C. T. p. 193. II.), for which Tyrwhitt gives: ne suffisaunt to bote hir necessitee (p. 155. II.). In Anglos. *buotjan*, *bōtan* is in use: *Buotean* iro baludadi (HELIAND 2723.). Lajamon has *beten*, *boten* with the preterite *bette* also *abat*: *Abat* his bale-sifes (l. 28.). Old-norse is *boeta*, emendare. Gothic offers *botan*, *botjan*, *𐌵𐌹𐌳𐌹𐌸*: Wa auk hoteip mannan (MARC. 8, 36.). In Anglosaxon, along with the subst. *bōt* the verb *bētan* is common, yet *bōtan* also occurs: *pā him gebōtad vās* (SAX. CHR. 1093.). A collateral form is the Anglosax. *bootnen*: Blynde and bedreden were bootned a thousande (P. PLOUGHM. p. 128.). Comp. Goth.: *gabatan*, *𐌵𐌹𐌳𐌹𐌸𐌰𐌶𐌰* (MARC. 7, 11.). In Modern-English we still find the substantives in such sentences as: It (there) is no *boot* (SHAKSP., I Henry VI. 4, 6. Rich. II. 1, 1.), as Old-Engl.: It is no *boyte* mercy to crave (TOWNS. M. p. 16.). It is no *boyt* to grete (p. 137.) here also in negative sentences. The original personal case of the verb is of course the accusative (as in Gothic).

it avails me serves as the substitute for *it boots me*. Now will it best *avail your majesty* To cross the seas (SHAKSP., I Henry VI. 3, 1.), not to mention other forms.

In Old-English other Romance verbs are in use: To fle it *avails you* (TOWNS. M. p. 27.). *Hym cheveth* the worse (P. PLOUGHM. p. 287.). *Gaynyd hem* no mercy to crye (RICH. C. DE L. 4643.). No mercy thou mese, it *mendes the* not (TOWNS. M. p. 147.) and the like; in Anglos *me fremap*: *Eōv fremað* pāt ic fare (JOH. 16, 7.) c. accus., for which Old-Engl.: It *spedið to ȝow* (WICLIFFE, 1. 1. Comp. JOH. 11, 50.) from Anglos. *spēdan*, succedere.

it needs me, is hardly more to be met with: Hath that poor monarch taught thee to insult? It *needs* not, nor it *boots thee* not (SHAKSP., III Henry VI. 1, 4.).

Old-Engl.: *Leas hem whan hem nedeth* (P. PLOUGHM. p. 185.). What *nedys the* to bralle? (TOWNS. M. p. 150.). The verb is unknown to olden times in this meaning; we find instead the form (*me*) *is need* also recurring afterwards. Halfsax.: *Mikell ned wass himm patt Godd pā belless herrde ringenn* (ORM. 906.). *Læden* here

ferde wher *hit need weore* (LAȜAM. I. 225.); as well as Anglos.: *Neuys* pāt svidōmas cūmon (MATH. 18, 7.) *nedeth* is manifestly intransitive in the sense of *need is*, the personal case originally dative. See above p. 172.

me thar often occurs in Old-Engl. in the meaning of *me nede* and *me behoveth*: *The thar* never rewe (CHAUC., C. T. p. 151. II. Have thou ynough, *the thar* not pleyne the (5918.). *The thar* more as in this cas travayle (6947). The verb also occurs personally. *He thar* nat weene wel that evyl doth (CHAUC., C. T. 4318. *Thar thou* nowther flyte ne chyde (TOWN. M. p. 14.) or without personal case: Myn asse shalle withe us, if *it thar*, To bere ou harnes (p. 37.). That the Anglos.: *pearfan*, Old-Sax. *purfan*, Old Norse *purfa*, Goth. *paufan*, *paufan* *þyrfan*, indigere, opus habere is at the root, is not doubtful. It is therefore related exactly like *it needs me* to *I need*. As to the elision of the form, we find, least in Hallsax. forms as in: Ne *dert* þu nauere adrede (LAȜAM. II. 540.) (in the modern text Ne *pert* þu). Ne *perh* he noht dre (II. 335. modern text). Ne *praet* þu nauere habben kare (II. 181. Ne *peorte* þe cnihtes . . bote witte (II. 358. modern text) where has been cast out or away, as in the Danish: *jeg tør*, *vi tør*.

Whether we must also assume an Old-Engl. *me must* is doubtful; we often find *must* with *us*: Here *must us* abide grace (TOWN. M. p. 28.). Fyrst *must us* crepe and sythen go (p. 86.). This would certainly be analogous to the forms just cited; yet the assumption of the confusion of case in *us* and *we*, as it frequently occurs, seems in this case preferable.

it concerns me, *it imports me*, which were received pretty early, are readily to be explained from Old-French, and need no further examination.

- ee) Verbs containing the notion of an idea, like *think*, see: *methinks*, *methought*. These united elements of a sentence appear almost like particles in the modern tongue, and are still in frequent use, but the verb now enters into combination with *me* only. *Methinks* thou would'st be only more dear (BULW., Lady of Lyons 2, 1.). Has Bouillon turned traitor? — So, *methought* (Richel. 2, 2.).

The older language uses the verb, which coincides in form with *think*, but is originally different, personally as well as impersonal also with a predicative determination. The personal case is originally the dative; Old-Engl.: Thus than *me thynketh* (DEPOS. or RAC. II. p. 10.). Thanne *thinketh hem* theih muwen the bet (WALTON Polit. S. p. 344.). Now shal Lucifer leve it, Though *hym* loo *thynke* (P. PLOUGH. p. 384.). Such thing is gladsom, and it *the kith me* (CHAUC., C. T. 16264.). Gret pite was it, as it *thoung hem alle* (1753). The frequent incorrect form of the Modern-Engl. *methink* is in use even in Old-Engl.: So *thynk* not us (TOWN. M. p. 4.). How *thynk the* this? (p. 6.). *Me thynke* thou arte both fole (HALLIW., Nugae Poet. p. 17.). The assimilation of *methought* in the form *methoughts* with *methinks* is a modern mistake. Hallsax.: Wifnen hit *punchet* fuliwis (LAȜAM. I. 56). For sellic *punchet* whet Vortiger *pencheð* (II. 123.). Seolcuð *him puhte* (I. 21.). Brutten *putte* sellic (II. 28.). The modern text of LAȜAM. often puts the form *pincheð* into that of *poncheð*, *punchet*, and mingles generally the forms of this verb with those of *penchen*. Even in Anglosaxon we often find *pincan* written for *pyncan*, *pyncean*; Anglos.: Svā *me pyncet* (BOETH. 33, 1.). Svā *me* pāt riht an

þíncoð (CARDM. 289.). *þúhte him sylfum*, þát he mágyn and cráft máran háfde (268.); also *Hvát ys eov nu gebúht?* (MATH. 26, 65.) Comp. Goth.: *þagþjan* and *þugþjan*, whence *þugkeip mis*, *δορεῖ μοι*.

The compounds *forthink* and the older *ofthunken* (Highdutch, as it were *verdünken*, *displicere*), approaching the meaning of repent. They were construed like the simple verb. Old-Engl.: That I makede man, It *me for-thynketh* (P. PLOUGHM. p. 167.). *Me forthinkith* that thou com here, Thy deth now is dight (TORRENT 1660.). That *me forthinketh* (CHAUC., C. T. 9780.). Remarkable is: *I forthynk* sore of hir dede (TOWN. M. p. 78.). *I forthynkes* (sic!) thou has done so (p. 76.); with which we are reminded of the Anglos.: *forþencan* that is, *diffidere* (s. GRASIN, Gloss. p. 332.). The Halfsaxon does not know the form: *forþunchen*, formed after *forþencan*; *ofþunchen*, *ofþinchen* still prevail, which is also Old-Engl.: Sore *ofpinket* yt me (R. OF GL. I. 54.). Soore it *me a-thynketh* (P. PLOUGHM. p. 374.). Halfsax.: *Sare us of-punches* (LAJAM. II. 143.). Oft hit him *of-pinched* (I. 143.). after Anglos.: *ofþyncan*. Anglos.: *Me misþincd* is I err. *þe misþincð* (APOLLON. p. 14.).

meeseems and *meeseemed* (see WEBST. v.) are formed after *methinks*, *methought*. Moreover the personal object *seem* is combined also with an impersonal subject and a personal object of all grammatical persons. The memory of the original dative of the personal object (see above, *it beseems*) occasions the frequent periphrasis of the case by *to*: As it *seems to me* (SHAKSP., Oth. 4, 2.). *Seem'd to the boy*, some comrade gay Led him forth (SCOTT, L. Minstr. 1, 21.).

Seem, in the meaning of *appear*, may perhaps be pursued into Halfsaxon: *It semethe wel* that etc. (MAUNDEV. p. 17.). *Hem semed* have geten hem protecciouns (CHAUC., C. T. 10370.). *Him seemeth* it is to him most swete (p. 186. II.). *Me semyth* best þe thus acorde (Cov. MYST. p. 109.). *It semys* for me þe stand none aw (TOWN. M. p. 8.); remarkably for *look*: *I semed* opon that hous (P. PLOUGHM. p. 460.). Halfsax.: *Annd te bitæche* icc off þiss boc, *Heh wikkenn alls itt semepþ* (ORM., Ded. 65.), where *itt semepþ* admits unforcedly the interpretation *deceit*.

To doubt is likewise sometimes used impersonally; Anglos.: *Ne tveoð me þas nāht* (BOETH. 36, 3.). *Him tveode* be hvam he hit sæde (JOH. 13, 22.). *Nānne mon ne tveoð* (BOETH. 16, 3.). ETTM. Lex. p. 551.). It seems that the personal case in the dative and in the accusative belongs to both verbs. The verbs are in themselves personal: *Hine hēt þāt he ne tveode* (S. GUTHLAC 4.). A sure instance of a corresponding verb in the impersonal form is not known to me in Old-English.

The older language uses other verbs belonging here in the impersonal form with a personal object. The modern language has given them up.

Old-Engl.: *me mette*. Sodeynly *me mette* That Piers . . was peynted al bloody (P. PLOUGHM. p. 396. cf. 424.). *Me mette* I was in such meschief (CHAUC., C. T. 1618. cf. 16380. 16384.). *Me mette* I was Within a temple (HOUSE OF F. 119.). Halfsax.: He seide hit his leoden hu *him smette* (LAJAM. I. 54.). But the dreamer as well as the dream becomes the subject of the verb. Old-Engl.: *He met* that a lampe . . Hongede an heyze (CHRON. VILOB. p. 26.). *Joseph mette* merveillously (P. PLOUGHM. p. 148.). *This oon met* in his bed . . How that his felaw gan upon him calle (CHAUC. C. T.

16488.). I met of him (6159.). His dreames that he mette (16519.). Halſax.: *pe king imætte . . . pat etc.* (LAJAM. III. 289.) and *The marveillouseste metels Mette* me thanne (P. PLOUGHM. p. 155.). Halſax.: *A sweuen him imette* (LAJAM. III. 13. cf. 16. 118.). The fundamental Anglos. *mætan*, *gemætan*, which is not to be distinguished from *mætan*, occurere, occurs with a personal object: Ic svefna cyst secgan vylle hvæt *me gemætte* tō midre nihte (GRÆIN, Ags. Poes. II. 143. cf. CAEDM. 3640.). Svefn *pe me mætte* (GEN. 37, 6.). There-with the verb *svefnjan* occurs impersonally: Hū *pe svefnede* (CAEDM. 3649.). With *mætan* the accusative seems to stand only as a personal object: with *svefnjan* the case is perhaps the dative Why the present of these verbs does not readily occur, is clear from the nature of the notion of the activity.

Old-Engl.: *me dremed* is used correspondingly to *me mette*: OI gerlis and of gloria laus Gretly *me dremed* (P. PLOUGHM. p. 369.). *Me dremed . . .* An elf queen schal my lemman be (CHAUC., C. T. 15198.). *dremen* is commonly personal: What *I hadde y-dremed* (P. PLOUGHM. p. 396. cf. 155.). *Dreame* he barefoot, or *dreame* he shood (CHAUC., House of E. 98.). Like as *I dreamed* whan I slept (Dream 2204.). I *dremed* of him (C. T. 6164.). In Halſax.: *dremen*, *dreomen* is still to clamour, rejoice, like the Anglosaxon *drēman*; it agrees in meaning with the Old-norse *Dreymir mik* (ATLAM. 10. 14. 20.) and the Old-Highdutch: *troumjan*, Middle-Highdutch: *trouman*: So *mir nu troumte* (LWEIN 135.). The case of the object is perhaps originally the accusative, not the dative peculiar to the Highdutch.

Old-Engl.: *me mynns*, I remember. *Me mynns* my master.. told etc. (TOWN. M. p. 225.). Cryst saide his self *mynns me* (p. 287.). Mary, *me mynns*, thi moder hight (p. 249.) beside: *Ye mynnen wel* how Mathew seith (P. PLOUGHM. p. 322.). *I myn*, I hight hym grace (TOWN. M. p. 72.). The impersonal form belongs to Halſax.: *Me minepp* þatt icc seþþe zuw (ORM. 1817. cf. 9343.). *Me minepp* off hemm baþe (19492.), as well as the personal: Wel *ze hit mazen imunen* (LAJAM. II. 259.). Anglos.: *mynjan*, *gemynjan*, reminisci, gives no support to the impersonal usage; it seems to appertain to the North of England and to refer to Old-norse. *Minnir pik eiða*, thou thinkest of the oaths (Sigurðarkviða I. 45.). The personal object is accordingly the accusative.

Old-Engl.: *it remembreth me* answers to the *me mynns*: Whan that *it remembreth me* Upon my youthe . . . It tikelith me (CHAUC. C. T. 6051.). The expression is Old-French: Bien *moi ramembret* he je droites choses ai fait (LES QUATRE LIVRE. D. R. p. 482.). The verb is also reflective. Old-Engl.: A man schal *remembre him* of his synnes (CHAUC., C. T. p. 186. II.), as also later: I do *remember me* (SHAKSP., Rich. III. 4, 2. cf. Tim. of Ath. 1, 2. Rom. a. Jul. 1, 3.). I do *remember me* of such a youth (COOPER, Spy 7.) and Old-French: Ne *soi ramemberrat* mie de mez pechiez (l. c. p. 506.).

Old-Engl.: *me wondreth*. *Me wondreth* that men neo beoþ agast (ALIS. 240.); else regularly personal: On þis *mone men wondred* (LANGT. II. 239.). *pe Jewis wondriden* (WICLYFFE, JOH. 7, 15.). Alle *zee wondren* (7, 21.). *Nyl zee wondre* þis þing (5, 28.). Halſax.: *Wundredenn* baþe off all (ORM. 7633.). *Wundreden* Brutus (LAJAM. II. 499.). Anglos.: Þa *vundrode* he (MATH. 8, 10.). Þa *men vundredon* (8, 27.). Þa *mānio vundredon* (9, 33.). *Se dema vundrode* (27, 14. cf. MARC. 5, 20. 6, 6. 12, 17. 15, 5. 44. Luc. 1, 63.). It is therefore not probable that in places like *Vundrode* þāt folc his lāre (MATH. 7, 28.) the verb is used impersonally.

The middle form *undrask* is Old-norse; the impersonal form agrees with the Middle-Highdutch: Des *wundert mich* (IWEIN 137).

Old-Engl.: *me merveleth* = *me wondreth*. Moche now *me mervelith*, and well may I in sothe, Of youre large leverey (DEPOS. OF RICH. II. p. 8.). As yet *me mervelled* more (P. PLOUGHM. p. 223.). *Me mervelyth* what þow movyth (COV. MYST. p. 108.). Comp.: Youre sorow . . It mekille *mervels me* (TOWN. M. p. 136.). This is the former use of the verb; the formerly frequent, at present obsolete *I marrel* is likewise old: That *they ne mervelid* moche (DEPOS. OF RICH. II. p. 22.). In Old-French the reflective form has been in use from ancient times: Nos *merveillions nos* (LES QUATRE LIVR. D. R. p. 478.), whence the impersonal usage might easily proceed, since *merveiller* is to be regarded as a transitive verb with the accusative. The question may also be started whether *me merveleth* has proceeded from *me wondreth*, or the contrary is rather the case.

The inclination of the older tongue to use verbs impersonally with a personal case, has, as we see, been preserved in a limited measure in Modern-English, apart from the transitive verbs. It is hard to state reasons, unless we may assume that the forms most familiar to the popular language gradually appeared ignoble, especially to the literary language.

γ) Intransitive verbs, passing into the transitive meaning, take the accusative. See Vol. I. p. 321.

Α A double accusative has its place with one and the same verb where a predicative determination, to which the activity is referred in such wise that the former only makes its appearance through the activity or is produced by it, is given to the object to which the activity is directed. In the latter case the verb may be regarded in this connection as factitive. Among verbs reflective verbs are of course also considered. The predicative determination is expressed by a substantive notion or by an adjective. English approaches Latin, as well as the Romance tongues in the treatment of these two parts of speech, in Anglo-saxon, on the other hand, as in the Old-Germanic dialects generally, the predicative substantive is restricted to a narrower circle. The participles, which on the whole are equivalent to adjectives, will be particularly mentioned hereafter, although a few instances are cited.

The notions of an activity, particularly considered here, are the following:

to name, or to denote with a name.

My father *named me Autolycus* (SHAKSP., Wint. T. 4, 2.). I may *entitle thee — my loving father* (Taming 4, 5.). *Call his name Jezreel* (HOSEA 1, 4.). Thou *stylest thyself the Emperor's officer* (COLLER., Picc. 5, 2.). To those *whom we term the Ancients* (IRVING, Columb. 1, 1.). The town had *nicknamed him Beau Seymour* (MACAUL., H. of E. X. 8.),

Call her divine (SHAKSP., Two Gentlem. 2, 4.). Do not *name Silvia thine* (5, 4.). Are they even *what they call happier?* (CARL., Past a. Pres. 1, 1.).

The congruence of the predicative notion with the object is in use, chiefly with verbs of this meaning, from the most ancient times. Old-Engl.: *Me clepede hit Seuerne* (R. of GL. I. 27.). The holy lond, *that men callen the lond of promyscioun* (MAUNDEV. p. 1.). Of Bulgare, *that men clepen the lond of Bougiers* (p. 6.). Hallsax.: *Forþri mahht tu nommaenn mann Aftre Grikkishe spæche Mycrocosmos* (ORM. 17593). Anglos.: *pone ydelstan Noe nemde* (CAEDM. 1229.). *pā he nemde apostolas* (LCC. 6, 13.). *God hēt pā fāstnisse heofonan* (GEN. 1, 8.). *Mēn hātaþ pysne dāg geāres dāg* (A.-S. HOMIL. I. 98.). *pone rôdor God gehēt heofon* (BASIL., Hexam. 4.). *Æfre ælcne Denisce cyning ūtlah of Engla-lande gecvædon* (SAX. CHR. 1014.).

To imagine and represent as something. The so called *verba cogitandi et declarandi*, to which belong *hold, take, think, deem, reckon, believe, judge, account, consider, fancy, suppose, imagine, suspect, acknowledge, know, conceive, remember, hope, wish; own, avow, confess, show, declare, manifest, pronounce, grant, proclaim, profess, prove, betray, swear, warrant, boast &c.* and negative verbs, like *deny* and others, have, in modern times especially, taken the predicative substantive in an extensive measure.

I hold him but a fool (SHAKSP., Two Gentlem. 5, 4.). The *empress' sons I take them* (Tit. Andr. 5, 2.). *Sham-heroes, what are called quacks, thinking them heroes* (CARL., Past a. Pres. 2, 7.). *In that I deem you an ill husband* (SHAKSP., Henry VIII. 3, 2.). *You reckon yourself a privileged person* (SCOTT, R. Roy 32.). The dark and sullen humour of the time *Judg'd ev'ry effort of the muse a crime* (COWP. p. 17.). *This I my glory account* (MILT., P. L. 6, 726.). *I have always considered it a great point in my uncle's character . . that he was the intimate friend and companion of Tom Smart* (DICKENS, Pickw. 2, 20.). The troop *Whom the poor Cardinal fancies his protectors* (BULW., Richel. 3, 4.). *Let me suppose you the first lord of the treasury* (GOLDSM., G. Nat. M. 3.). *Imagine him a Frenchman and thy foe* (SHAKSP., I Henry VI. 4, 7.). *We dream each wind and star our friend* (YOUNG, N. Th. 8, 183.). *I knew them flatterers of the festal hour* (BYR., Ch. Har. 1, 9.). That all who view "the idiot in his glory," *Conceive the bard the hero of the story* (ID. p. 315.). *I remember him a very fine gentleman himself* (BICKERST., Lion. a. Clar. 1, 1.). *Dare I hope profound Philosophers the converts of a song?* (YOUNG, N. Th. 7, 1388.). *Treason makes me wish myself a beggar* (SHAKSP., Rich. II. 5, 5.). *She was forc'd to own herself my wife* (SOUTHERN, Oroon. 2, 1.). *If you would . . write yourself soldier* (SCOTT, Qu. Durw. 5.). *You have confessed yourself a spy* (SCOTT, R. Roy 30.). The dragoon sat in the saddle with a firmness and ease that *showed him master of himself and horse* (COOP., Spy 6.). That tribunal *pronounced Charles a tyrant* (MACAUL., H. of E. I. 125.). *My brain I'll prove the female to my soul* (SHAKSP., Rich. II. 5, 5.). *I've an interest in proving him a man of fair and most erect integrity* (SHERID. KNOWLES, Virgin. 1, 1.). *I'll swear myself thy subject* (SHAKSP., Temp. 2, 2.). *I warrant him a warrior tried* (SCOTT, Marm. 6, 15.). The violet . . *May boast itself the fairest flower* (ID., The Violet). *Hast thou denied thyself a Faulconbridge?* (SHAKSP., John 1, 1.) and so on.

Sentences with predicative adjectives are numerous.

But *light* I held this prophecy (SCOTT, Lady of the L. 1, 23.). You *think him humble* . . . God *accounts him proud* (COWP. p. 41.). Haply they *think me old* (SCOTT, *Ivanhoe* 3.). I would not bear again my father's name Till I could *deem it spotless* (BULW., *Lady of Lyons* 5, 2.). Three *whom they reckon fittest* (CARL., *Past a. Pres.* 2, 8.). I do *believe thee lawful to thy king* (ADDIS., *Cato* 2, 5.). Herein I *judge mine own wit good* (SHAKSP., *II Henry VI.* 3, 1.). Plantagenet never *fancied himself competent to exact etc.* (MACAUL., *H. of E. I.* 30.). The Dame *her charm successful knew* (SCOTT, *L. Minstr.* 5, 15.). I did *wish him dead* (SHAKSP., *Rich. II.* 5, 6.). No soul shall dare *Avow himself Imperial* (COLER., *Wallenst.* 3, 7.). Every one now *concluded him guilty* (FIELD., *J. Andr.* 1, 14.). Towards the latter she *declared herself inexorable* (ROBERTS., *H. of Scotl.* II. 15.). The doom that *spoke me dead* (SCOTT, *Lord of the Isl.* 4, 22. cf. YOUNG, *N. Th.* 7, 601.). Behold this fruit, whose gleaming rind *ingrav'n* „For the most fair.“ would seem *award it thine* (TENNYS. p. 101.). I *grant him liberal* (SCOTT, *Lady of the L.* 2, 14. cf. YOUNG, *N. Th.* 4, 805.). Ev'n silent night *proclaims my soul immortal* (YOUNG, *N. Th.* 1, 103.). You have some enemies, that *represent you dangerous* (SOUTHERN, *Oroon.* 3, 1.). Which marr'd his borrow'd visage and *betray'd Him counterfeit* (MILT., *P. L.* 4, 116.). My penitential stripes . . . Have purchas'd Heav'n, and *prove my title good* (COWP. p. 41.). Can we *boast ourselves republican* — when a stranger and a barbarian is thus thrust upon our necks? (BULW., *Rienzi* 4, 2.) and so on.

The number of verbs combined with predicative substantives in the accusative lessens the further we recede into ancient times. Old-Engl.: And *heeld holynesse a jape* (P. PLOUGHM. p. 433.). He *held himself a foul coward*, That he did homage to kyng Richard (RICH. C. DE L. 2383.). *Jhesus, thyngst this good game?* (COV. MYST. p. 306.). I *warrant him a wicche* (P. PLOUGHM. p. 372.). A *mayd undefyled* I hope he *xal me prove* (p. 141.). To *deme thy lady ever more thy friend* (CHAUC., *Court of L.* 410.). Jewes, *that we jugge Judas felawes* (P. PLOUGHM. p. 164.). Half-sax.: Al *Sikelines guiden sotscipe heo heolden* (LAȜAM. II. 551.). Anglos.: þā *tungel-vitegan tōcneoven Crist sōðne mann* (A.-S. HOMIL. I. 26.). Hī *hine vurbodon sōðne God* (I. 108.).

We meet much more frequently with predicative adjectives. Old-Engl.: Alle *helden hem un-hardy*, And *hir counseil fehle* (P. PLOUGHM. p. 11.). I *hold him riche* (CHAUC., C. T. 6768.). Alle *here yates they thought too narve* (RICH. C. DE L. 6752.). Al this lond, *that thou tellest thyn* (ALIS. 886.). Let *hym deme hym whyk or dede* (TOWN. M. p. 189.). For he *woot hire riche* (P. PLOUGHM. p. 32.). For *ay I counte us shent* (TOWN. M. p. 264.). He *thar not wish his feytt clene* (TOWN. M. p. 181.). Halfsax.: þeos *hæðene hundes talled us al ihunden* (LAȜAM. II. 348.). *pene þe king demde forlore* (II. 506.). Heo *wusten heom ifizied* (II. 467.). Anglos.: þā *ping þe ge betstan gelīfað* (BYRD 1, 25.). Gif se sacerd *hine hreofigne tealde* (A.-S. HOMIL. I. 124.). Ic *þe gōðne vāt, fāsthydigne* (CAEDM. 1341.).

see. feel. Among notions of activity of the sensations the former is chiefly connected also with a predicative substantive or adjective, while others commonly take the participle. See the Participle.

Eteocles . . . shortly shall *see me his lorde* (GASCOYNE, *Jocasta* 2, 1.). Till with their eyes they *see us emperors* (MARL., *I Tamburl.* 1, 2.). I must not *see thee Osman's bride* (BYR., *Bride* 2, 10.).

This respect was converted into admiration, on *beholding the Athenia prince a voluntary captive* (GILLIES, Hist. of Greece).

Give ground, if you *see him furious* (SHAKSP., Twelfth N. 3, 4. Till I *behold him dead* (Rom. a. Jul. 3, 5.), I am rejoiced to *se an honest cause so strong* (COLER., Picc. 5, 4.). The children ye unborn Shall *feel this day as sharp* to them as thorn (SHAKSP. Rich. II. 2, 1.).

In the older tongue the substantive does not yet seem a favourite as predicative determination with these notions of activities. Old-Engl.: H that *saughe his fadres prevy membres naked* (MAUNDEV. p. 222). *Whe might we see the seke* (TOWN. M. p. 318.). I *se us nakyd* (Cov. MYST. p. 27.). He *felt his herte colde* (CHAUC., C. T. 11335.). Anglos.: þā *geseah he þon brōðor sārīg* (S. GUTHLAG 9.). Þā se Hælend *hine unrōtne geseah* (Luc. 18 14.). *Bare hie gesāvon heora lichaman* (CAEDM. 780.)

find, in the proper and in a figurative meaning.

Mine eye hath well examined his parts, And *finds them perfect* Richard (John 1, 1.). They *found it a barbarous jargon*; they fixed it in writing (MACAUL., H. of E. I. 11.).

To *find thy brother Bassianus dead* (SHAKSP., Tit. Andron. 2, 4.). If they *find me worthless*, they will dismiss me (CARL., Fr. Rev. 3, 2, 2.). We had tried him and *found him honest* (SHERID. KNOWLES Virgin. 1, 1.).

Old-Engl.: He shal *fynde me his frend* (P. PLOUGHM. p. 203.). *Stoou thou schalt if fynde* (CHAUC., C. T. 12431.); often with an adjective determination: I *have founde that sterre more highe* (MAUNDEV. p. 181.). *Whan they fynde the fessche fatte* (p. 202.). Halfsax.: Heo *hit funden soð* (LAŶAM. 388.). Al ic wulle aquellen *pat ic quike winde* (III. 211.). Anglosaxon instances, apart from participles, seem wanting.

have, hold, take (in the proper, not in the figurative sense leave and the like. I'll *have him a cavalier* (BEN JONS., New Inn 3, 1.). *Cæsar, that hath more kings his servants*, Than thyself domestic officers (SHAKSP., Cymb. 3, 1.). Wouldst thou *have me traitor* also? (BULW., Rienzi 5, 4.). That power that made you king, Hath power to *keep you king* (SHAKSP., Rich. II. 3, 2.). He would *take desire prisoner* (ID., Love's L. L. 1, 2.). He would *continue me a prisoner* till we arrived at Lisbon (SWIFT). Noble Warwick, Cobham, and the rest, Whom we *have left protectors* of the king (SHAKSP., III Henry VI. 1, 2.). I *leave you the heir* of my whole estate (FIELD., T. Jon. 5, 6.). Her father thought *E to leave me her guardian* (BULW., Money 1, 1.).

Predicative adjectives attach themselves to more verbs, as *le bear away* &c.

Answer me, some of you; you who have pow'r, And *have your senses free* (SOUTHERN, Oroon. 2, 3.). Th' old And crazy Earth *has had her shaking fits more frequent*, and forgone her usual rest (COWP. p. 186.). Let them *keep their limbs whole* (SHAKSP., Merry Wiv. 3, 1.). With close fidelity and love unfeign'd To *keep the matrimonial bed unstain'd* (COWP. p. 3.). Attention *held them mute* (MILT., P. L. 1, 618.). It is an ancient saying, that the ruby *Brings gladness to the wearer, and preserves The heart pure* (LONGF.).

141.). The shower *has left the myrtles and the violet-bank so fresh* (BULW., Alice 1, 1.). *Let me alone with him* (SHAKSP., Twelfth N. 2, 3.). *Let these threats alone* (Troil. a. Cr. 4, 5.). *Let me leave it alone then* (DICKENS, Christm. Car. 1.). *Hope not to bear away thy crimes unpunished* (ROWE, Fair Penit. 4, 1.). *You leave me dumb with gratitude* (BULW., Richel. 2, 2.).

The ancient language with, verbs of this sort, limits the predicative determination to the adjective, but gives a place by far preferential to the participle of the perfect. See the Participle. Old-Engl.: The Holy Gost shall in hyr lyght And *kepe hir madynhede fulle clene* (TOWNS. M. p. 159.). *See . . leue me al one* (WICLIFFE Joh. 16, 32.). *Lat the loseles alone* (P. PLOUGHM. p. 499.). Halſax.: *þe oðer wolde him habben dæd* (LAȜAM. I. 348.). *Deor heom quic heolde* (L. 26.). *þa beste quike he at-heold* (L. 33.). Bruttes heom slogen, and *monie quic nomen* (III. 67.) and others. Anglo-saxon offers few instances: *Ge forlêton me ænne* and *ic ne eom æna* (JON. 16, 32.). *Ofermôde iðele forlêt* (LUC. 1, 53.). *God hine lêt frigne* (A.-S. HOMIL. I. 18.). *ic þe bidde and halsige þæt þu me næfre behyðigne and sorhfulne . . ne læte* (S. GUTHLAG 20.) The construction of *have* is to be more particularly discussed with the participle; yet we may remember the agreement with the Old-French, where a predicative adjective appears with *avoir*: *La chair of blanche* (GERB. v. VIANE 145. Bekk.).

to make, that is, in fact or by an act of the will to put a qualitative determination to an object. With predicative substantives is considered, besides the notions to make, beget, institute, a series of verbs denoting determine, elect, nominate, invest, crown, dub, adopt, and the like, among which occur verbs which of themselves have the meaning of denominate.

I will *make him a great nation* (GEN. 17, 20.). Bring the crown to *make you emperor* (MARL., I. Tamburl. 1, 1.). She *made him a martyr*, and now he *makes her a saint* (BULW., Money 1, 1.). I am the only man who could . . *Make you a Bishop* (Richel. 2, 2.). A Marion Delorme would *make a better heroine* than Clelia (KAVANAGH, Fr. Wom. of Lett. 3.). His free and jovial temper . . *rendered him a favourite* among the nobility (SCOTT, Ivanhoe 2.). I should . . *have bound myself apprentice* to a tailor (MARRYAT, P. Simple 1, 1.). Shall the dear babe . . *Whom I begot a prince*, be born a slave? (SOUTHERN, Oroon. 3, 1.). Look, if the fat villain *have not transformed him ape* (SHAKSP., II Henry IV. 2, 2.). The Lord shall *establish thee an holy people* unto himself (DEUTER. 28, 9.). Who makes himself *What nature destin'd him* (COLER., Picc. 1, 4.). He *creates Lucius pro-consul* (SHAKSP., Cymb. 3, 6.). would the college of the cardinals *Would choose him pope* (II Henry VI. 1, 3.). Why not *re-elect him decemvir*? (SHERID. KNOWLESY Virgin. 1, 1.). We *named Ourselves decemvir* (ib.). We will *invest, your highness emperor* (MARL., I Tamburl. 1, 1.). To *crown himself king*, and suppress the prince (SHAKSP., I Henry VI. 1, 3.). I *dub thee knight* (SCOTT, Marm. 6, 12.). Richard, who with willing soul *Adopts thee heir* (SHAKSP., Rich. II. 4, 1.) and others.

The predicative adjective unites with a far greater number of verbal notions, since many influences may qualify a determination clinging to the object. As therefore the notions of electing, nominating, and the like, are disregarded, so, together with the

variously denoted make, a number of others occurs which, like put, lay, push, strike, drive, shoot, cut, bare, paint, roast, drink, snore, and many more, denote a manifoldness of activities, whose effect is adapted to produce any quality of the object. A limit is not to be put to the modern language in this field. Many combinations of verbs with adjectives are even used as substitutes for simple transitive verbs.

It will *make you mad* (SHAKSP., *Jul. Cæs.* 3, 2.). Not happiness itself *makes good her name* (YOUNG, *N. Th.* 1, 274.). Doubt not that we shall be strong enough to *make good our quarters* (SCOTT, *Ivanhoe* 2.). The power which brought you here *Hath made you mine* (BYR., *Manfr.* 1, 1.). Their valor and ferocity *had made them conspicuous* (MACAUL., *H. of E.* I. 10.). Fulfil your word, And *make me noble!* (BULW., *Richel.* 3, 4.). An art which practice *had already rendered regular* (SCOTT, *Minstr.* I. 8.). All that can render *cowardice bold* (*Ivanhoe* 3.). Heav'n's blest beam *turns vinegar more sow'r* (POPE, *Essay on M.* 2, 148.). What if thy rental I reform? and draw An inventory new to *set thee right?* (YOUNG, *N. Th.* 6, 411.). The bitter cup they mingled, strengthened thee For the great work to *set thy country free* (BRYANT p. 119.). I *laid their daggers ready* (SHAKSP., *Macb.* 2, 2.). We shall therefore very minutely *lay open those previous matters* (FIELD., *T. Jon.* 2, 2.). The wound that *laid thee low* (BYR., p. 327.). I'll *strike thee dead* (SHAKSP., *John* 4, 3.). His eloquence *had struck them dumb* (MACAUL., *H. of E.* IV. 17.). A single traitor could *Strike impotent the faith* of thousands (BULW., *Richel.* 2, 2.). You must keep the lattice-blinds close shut, or the sun would *drive you mad* (DICKENS, *Pict. fr. It., Genoa*). Whoever finds him *shoot him dead* (SCOTT, *Rokeby* 2, 26.). He drew a pistol and *shot Dare dead* (MACAUL., *H. of E.* II. 145.). War shall *cut them short* (SHAKSP., *II Henry VI.* 4, 4.). We'll tame the terrors of their bow And *cut the bow-string loose* (SCOTT, *Lord of the Isl.* 6, 22.). *Strip your sword stark naked* (SHAKSP., *Twelfth N.* 3, 4.). He hides . . His own offences, and *strips others bare* (COWP. p. 109.). As if his constitution were analogous to that of a muffin, and it was essential to *toast him brown* while he was very new (DICKENS, *Dombey a. S.* 1, 1.). Sooner shall they *drink the ocean dry*, Than conquer Malta (MARL., *Jew of M.* 5, 4. cf. SHAKSP., *Rich.* II. 2, 2.). But neither sleep Of lazy nurse, who *snores the sick man dead* etc. (COWP. p. 165.) and many more.

The construction of verbs of this sort with a predicative substantive has, perhaps not without the influence of the Old-French, become gradually further diffused. In ancient times it is limited. Old-Engl.: And *made hym kyng* of Engelond (R. or Gl. II 420.). *pou . . makist þiself god* (WICLIFFE *Joh.* 10, 33.). I *make Piers the Plowman My procuratour* (P. *Plowman* p. 411.). Sche *maketh Absolon hir ape* (CHAUC., *C. T.* 3389.). When shalle dede *make me his thralle?* (TOWN. *M.* p. 32.). *Shopen hem heremyte* (P. *Plowman* p. 4.). *De bisshop . . dame Helianore coronned quene & lady* (LANGT. II. 235.). The preposition *to* with the noun instead of the predicative determination is still by far the most prevalent. See below. With *maken* we often find the predicative accusative in Hallsax.: *Ich wulle þe makien riche mon* (LAJAM. II. 82.). He *heom forð rihtes wolden makien*

cnihtes (III. 157.). He sholde *makenn hemm Arrfname* (Orm. 19225.). In Anglosaxon verbs of the attribution of names belonging here occur, so that sentences like: God him *sette naman Adam* (A.-S. HOMIL. I. 12.). *Geseceþ him naman Adam* (S. BASIL., Hexam 11.), contain only the periphrasis of the verb to name.

Predicative adjectives on the other hand are found from the earliest times with similar verbs. Old-Engl.: *Seknesse haveth maked me ful tame* (WRIGHT, Anecd. p. 7.). *Make the glad* (p. 10.). Crystene men *restyd and made hem merrye* (RICH. C. DE L. 4558) Love . . *Maketh him light of speche* (P. PLOUGHM. p. 308.). I schal *restore* you *youre doughter hool and sound* (CHAUC., C. T. p. 154 l.). This Absolon gan *wipe his mouth ful drye* (3728.). Who *peynted hym so rede?* (P. PLOUGHM. p. 396.). *Edifie* it eft *newe* (p. 371.). He wole *mi bugging bringe ful bare* (WRIGHT, Polit. S. p. 151.). Anglosaxon even offers similar: *pāt þu gedōn vylle pone sunu lāssan* *ponne his leōfa fāder is ōðre heora begra lufu . . unmihtigran gemaegan vylle* (S. BASIL., Hexam 3.). *Hāine me gedō* (MATH 14, 30.), *Dōð his siðas rihte* (3, 3.). God *hine gevorhte vundorlicne and fāgerne* (S. BASIL., Hexam. 10.). God *hī geseceþ ealle gōde* (ib.) *De hine svā mārne geseceþ* (ib.). *Us þis se æðeling gōre gefremede* (CYNEV., Crist 627. Grein). God . . *gesette mīne vegas unvāme* (Ps. 17, 31.).

With the above named verbal notions, with the exception of name, a prepositional determination is often substituted for the predicative substantive. Here belongs *for* with the substantive.

They . . *call'd me Sin, and for a sign Portentous held me* (MILT., P. L. 2, 759). I *know thee, too, for one* who stains these honours (ROWE, J. Shore 2, 1.) *Know thou me for thy liege l-rd and head* (SCOTT, L. Minstr. 4, 11.). If I *had suspected him for a man*, I would have seized him (FIELD., J. Andr. 4, 14.). — *Marcus, whom late you have named for consul* (SHAKSP., Coriol 3, 1.). It is better to *choose a log for king*, than a serpent (CARL., Past a. Pres. 2, 7.). We will . . *crown thee for a finder of madmen* (SHAKSP., Twelfth N. 3, 4.). I *design'd thee For Richelieu's murderer* (BULW., Richel 1, 1.). It especially occurs before participles.

The preposition *for* partly agrees in this application with the Anglosaxon *for*, as well as with the Old-French *por*. It is particularly verbs of imagining which from the earliest times take *for*. Old-Engl.: *For foly hit heold al the queene* (ALIS. 323.). The Jues *holden you for thare fo* (TOWN. M. p. 322.). And yit *kneue thei Crist . . For a parfit prophete* (P. PLOUGHM. p. 328.). *Knowlyche thiself ffor a cockewold* (COV. MYST. p. 138.). Halfsax.: *Heo hold me for hæne* (LAȜAM. I. 134.). Anglos.: *Eall peodscipe hine fulllice underfeng, and heold þa for fulne cyning* (SAX. CHR. 1013.). *Tellað min vedd for nāht* (DEUTER. 31, 20.). *Se þe pone ævyrðgan for nāvukht hāfð* (Ps. 14, 5.). See the Prepos. *for*.

The preposition *to* has been restricted to a narrow province; here belongs the construction of *have*: I *have a king here to my flatterer* (SHAKSP., Rich. II. 4, 1.). We *have Abraham to our father* (LUKE 3, 8.). Love may *transform me to an oyster* (SHAKSP., Much Ado 2, 3.). As to other verbs with *to*, not considered here, see on the Prepos. *to*.

Old-English frequently employs *to* with the verbs nominate, *chuse*, *crown* &c.; it was formerly used a still larger extent with *make* and others: Ich wole *bringe* *pāt folc in wille, to crowne þe to kyng* (R. OF GL. I. 105.). Alas, for my son dere that *me to moder chese* (TOWN. M. p. 212.). He *dubbed bothe the bernas bold To knightes* in that tide (ALIS A. AMIL.

164.). Halfsax.: *Makeden hine to duke* (LAȜAM. I. 18.). *He makede heo quene* (II. 177.). *Heouen hine to kinge* (II. 253.). *Ʒu hine scalt iædeli to cnihte hine dubben* (II. 521.). His moder . . . *Ʒe hine bar to monnen* (230.). *Ʒat hine to manne strende* (I. 4. modern text). Thus after the glosaxon precedent: *And gevorhte Ʒat riƷb . . . tō ānum viſmen* (GEN. 2, 2) *Ʒu . . . vyrceſt Ʒe tō Gode* (JOH. 10, 33). *Ge dydon Ʒat tō ſceaƷena ſcr* (MARC. 11, 14.). *Ʒu me geſetteſt him tō heafde* (PS. 17, 41.). *Hine geſynderlice him tō hlāforde and tō mund-boran* (SAX. CHR. 921.). *Ʒo man hine tō cyninge gehālgæð* (A.-S. HOMIL. II. 14.). *He . . . dubbade sunu Henric tō riddere* (SAX. CHR. 1085.). *Giſ he hine gebinde, and Ʒo tō preðste beſcyre* (LEGG. ÆLFR. B. 31.). The mere dative is also used: *hine dō mycelre mǣgðe* (GEN. 17, 20.). Verbs of imagining may take *Ne telle ic eov tō Ʒeðvan* (JOH. 15, 15). See further under *to*. The *v* have takes *to* at all ages: *Ve habbað ūs tō fāder Abraham* (LUC. 3,

Like *for* referring to the notion of representation and comparison the abridged comparative sentence with *as*, especially with verbs of imagining and representation, is used instead of the predicative determination and is also readily applied to adjectives.

I hold you as a thing ensky'd and sainted by your renoucement (SHAKSP., Meas. f. Meas. 1, 5.). *Declare to your lord . . . that Ro holds him and his as rebels and traitors* (BULW., Rienzi 2, 8.). *When he considered as the chief end of my residence in that city, I have postponed for every other* (SCOTT, R. Roy 1.). — *An event which her historians have generally represented as disastrous* (MACAULY, H. of E. I. 15.).

This, as comparable in great part with the French *comme*, is, like Highdutch *als*, of modern origin with the predicative accusative and minative. Instances occur, however, in Old-Engl.: *Richard al this tyde In herte held but as leſyng* (RICH. C. DE L. 6293.). *Thei holden Crist men and Jeres as dogges* (MAUNDEV. p. 66.). *I xal prune that paddock as prevyn hym as a pad* (COV. MIST. p. 164.). See the Modal Sentences.

7. A double case of the object also stands with the same verb where the predicated activity is referred at the same time to the object of the thing and an object of the person.

But here comes out the distinction, retained more or less in the consciousness of the language down to the present time, of the dative relation from the reference to the accusative. In spite of the blending of the two cases of the object we still have right to speak of an undenoted dative beside the accusative. The theoretical distinction will be justified in the English language, as long as it remains indispensable to keep clear the immediate and the mediate effect of the activity in the doubtful case, mostly qualified by the collocation of the words, by means of a preposition giving to the original dative, especially by means of *to*, without a notable difference of the dative from the prepositional members being expressed thereby.

Two cases are, however, to be distinguished.

- a) A double accusative may in fact lie at the root of the construction of two cases of the object.
 - a) This is the case if an accusative of the person concurs with an accusative which contains a determination of space, measure, or, in general, such as one as stands in a loose connection only with the verb.

This walk *which you have ta'en me* through the camp Strikes my hope prostrate (COLER., Picc. 1, 3.). His sainted Maria, who *led him the life of a dog* (BULW., Money 1, 2.). See above p. 160.

Old-Engl.: His lif and his soule worthe i-shend, That *the to me this hernde haveth send* (WRIGHT, Anecd. p. 7.). A sterre *led hem the way* (Cov. MYST. p. 8.). Hallsax.: To *ledenn hemm þe weȝe* (ORM., 3465) Middle-Highdutch: Der *in einen wec leite* (IWKIN 236).

- β) Some verbs assume, in accordance with the Anglosaxon construction, the accusative of the person and of the thing. Here belong the notions, ask, demand, beg.

I *ask you pardon* (SHAKSP., Oth. 5, 2.). *Ask him his purposes* (Lear 5, 3.). That you may *ask the mathematician* (COLER., Picc. 1, 6.). How do I know *what she may ask him* (OXENF., Twice Killed 1, 2.). *Demand me nothing: what you know you know* (SHAKSP., Oth. 5, 2.). Let me *request thee this* (MARL., Jew of M. 3, 4.). She *pray'd me oft forbearance* (SHAKSP., Cymb. 2, 5.). With these verbs the case of the person or of the thing is attached by *of*. In the connection *pray to, pray* is intransitive.

Old-Engl.: *þo oper doȝter he aschede þo þat same askyng* (R. or GL. I. 30.). He *askith ous bote lite tence* (ALIS. 3025.). *þat bid me forȝefnesse* (R. or GL. I. 58.). *Mercy they biddith the* (ALIS. 3177.). And *badden hem entree* (5822.). *þat pray we þe* (LANGR. II 307.). *O thyng . . . I wold you pray* (IPOM. 765.). The nexte thing *that I require the* (CHAUC., C. T. 6592. cf. 6612.). *On thyng I beseke that Lord of his myth* (Cov. MYST. p. 387.). Hallsaxon still leaves the double accusative partly perceptible in the forms: He *dude al þat me hine bad* (LAȜAM. I. 272.). *þis* (sc. ich) *inc biseche* (I. 240.) *Iþenched what Ardur . . . us bisehte* (II. 481.). Old-Germanic dialects mostly have the accusative of the person and the genitive of the thing, as the Anglosaxon *biddan* (the English *bid*, answering to *beōdan*, does not belong here). The Anglosaxon *ācsjan*, *āscjan* has, however, the double accusative: Nān ne dorste of þam dāge *hine nān þing māre ācsjan* (MATH. 12, 46) as the Gothic, *bidjan* exceptionally: Vileima, ei *pater þuk biȝjos*, taujais uggkis (MARC. 10, 35.). Romance verbs are assimilated. Comp. Lat.: rogare, interrogare, orare, poscere &c. aliquem aliquid. In Old-English we may also refer *leran* hither: *Lereth it these lewed men* (P. PLOUGHM. p. 23.). In Anglosaxon *leran*, but not *tæcan* has the accusative of the person: Ne meahton ve *ge-læran leofne þeoden . . . ræd ænigne* (BEOW. 3079 Grein).

- γ) A series of other verbs, which also require the accusative of the person seem assimilated to those above named; yet they are not always to be cited with certainty, many English verbs readily admitting a modification of meaning and of relation, whereby the idea of the equally immediate effect of an activity upon person and thing is dimmed.

We can with certainty refer hither the notions of banishing, excluding, and the like: We *banish you our territories* (SHAKSP., Rich. II. 1, 3. cf. I Henry IV. 2, 4.). The angry king *hath banish'd me the court* (MARL., Edw. II. 1, 4.). An apt pretext to *banish them my house* (BEN JONS., Ev. M. in his Hum. 2,

1.). He should *extrude me his house* (Poetast. 3, 1.). He *bars me the place* of a brother (SHAKSP., *As You Like It*. 1, 1. Comp.: *Debarred the Actual*, we but breathe a life To the chi Marble of the Ideal (BRLW., *Richel.* 2, 2.). Other verbs attach themselves to no more general notion: I beseech you *hear me one single word* (SHAKSP., *All's Well* 5, 2.). She was sitting up in bed, *hearing three little girls . . . their catechisms* (WARREN, *Diary* 2, 2) The queen is spotless . . . In *th which you accuse her* (SHAKSP., *Wint. T* 2, 1). *Admit hi entrance*, Griffith (ID., *Henry VIII.* 4, 2.). Nor would we *deig him burial* of his men (*Macb.* 1, 2.) and other Romance verb whose meaning might moreover easily deviate from the origins.

Old-English offers little certain of this sort, as: *Ferly gretung the me gretys* (TOWN. M. p. 74.). Instances of *bireven*, as of *binimen*: *woll it hym bi-reve* (P. *Ploughm* p. 132.), to which Romance *wit deprive* and the like, are attached, do not belong here, although *b eaffjan*, *beniman*, commonly take the accus. of the person and the genitive or dative of the thing. Moreover neuter accusatives of pronouns associate themselves most readily with notions of activity with the accusative of the person, which in Old-English readily attach themselves to other predicates also. Comp.: *That be thou bolde* (WRIGHT, *Anecd.* p. 3). *That be thou bolde* (TOWN. M. p. 209.). *Tha were I lothe* (p. 228.). *That be ye trast* (p. 266.).

- b) In general we may assume that Modern-English distinguishes the case of the person from the case of the thing in such wise that in a doubtful case it finds the periphrasis with *to* may be substituted for the former. The not denoting the relation by a preposition as its exponent is mostly limited to the case in which the case of the person attaches itself in immediate sequence to the verb, when the pronouns are appended enclitically to the latter. The employment of the exponent *to* is commanded by the law of perspicuity, especially in the inversion of the objects, or is occasioned by rendering prominent the case of the person. The ancient custom of the language frequently decides. The way is paved in a few cases in Anglosaxon for the interchange of the simple dative with that accompanied by *to*.

The province of an original dative, as a case of the person with transitive verbs with an object of the thing, is not to be defined by the sort and number of verbs considered, although in general those tongues which distinguish a dative and an accusative agree in the use of the case of the person. Conformably with the notion, the dative always stands where the immediate effect upon an object cannot be thought without a receptive or opposed person, or where any collateral reference to a person may be given to the effect to be thought as concluded in itself. A double accusative of the person and of the thing, on the other hand, represents both objects as equally immediately touched, or, what is the same thing, as equally essential for the consummation of the activity, a conception which has always had a proportionately narrow domain in the inflective tongues.

- a) We first give a series of instances, in which an original dative appears, when we also quote such verbs as may take a simple

personal object, according to our conception, as a proper accusative object.

'Tis a good dulness, And give it way (SHAKSP., Temp. 1, 2.). He gives his parents no tremulous anxiety as to „what will become of him?“ (LEWES, G. I. 42.) My slave who never yields us kind answer (SHAKSP., Temp. 1, 2.). Reach me that handkerchief! — My brain is hurt (SHELLEY, Cenci 3, 1.). „What is the offence of poor Birch?“ asked Miss Peyton, handing the dragoon a fourth dish of coffee (COOP., Spy 5.). Bear her this jewel (SHAKSP., I Henry VI. 5, 1.). Witness Heav'n What love sincere and reverence in my heart I bore thee (MILT., P. L. 10, 914.). Thorns and thistles it shall bring thee (10, 203.). I have brought you some physic (TAYLOR A. READE, Masks 2, 2.). Heaven send the prince a better companion — Heaven send the companion a better prince (SHAKSP., II Henry IV. 1, 2.). I wish my sweetheart would . send me something (OXENF., Twice Killed 1, 1.). I threw him my purse (ROGERS, It., For Trav.). Down he flung him the purse of gold (SCOTT, L. Minstr. 4, 11.).

I'll leave my son my virtuous deeds behind (SHAKSP., III Henry VI. 2, 2.). His father left him a very pretty fortune (BULW., Lady of L. 1, 1.). — Nobody will keep him company twice (FARQUHAR, Recruit. Offic. 3, 1.).

I cannot render you the service you seem to desiderate (SCOTT, R. Roy 4.). I'll procure this fat rogue a charge of foot (SHAKSP., I Henry IV. 2, 4.). To get their wives and children meat (BUTL., Hnd. 1, 3, 1183.). We must get this mad captain his complement of men (FARQUHAR, Recruit. Offic. 3, 1.). Did you get me the Opera-box? (BULW., Money 1, 2.). Their master, who took an immediate resolution to go himself, and endeavour to restore his Pamela her brother, before she knew she had lost him (FIELD., J. Andr. 4, 5.). This destruction of the paper . . occasioned Mrs. Lupin not a little consternation (DICKENS, M. Chuzzlew. 1, 3.). Make yourself some comfort (SHAKSP., Cymb. 1, 2.). To work them farther woe or shame (MILT., P. L. 10, 555.). He wrought the castle much annoy (SCOTT, L. Minstr. 3, 21.). It is the soul that builds itself a body (COLER., Wallenst. 2, 1.). Remember I have done thee worthy service (SHAKSP., Temp. 1, 2.). I have done men good (BYR., Manfr. 1, 1.). Much good may it do you! (DICKENS, Christm. Car. 1.). — Nature played us an unfair trick (BULW., Rienzi 1, 1.). Your lance lost me my stirrups — mine left you unshaken (ib.).

This will I show the general (SHAKSP., II Henry IV. 4, 1.). Father shows Woffington the door (TAYLOR A. READE, Masks 2, 2.). So much thought bodes me no good (SHERID., Riv. 4, 2.). Cousin, will you tell me one thing (SHERID., KNOWLES, Hunchb. 4, 1.). Shall any teach God knowledge? (JOB 21, 22.). Liberty taught him her Athenian strain (COWP. p. 10.). What shall I answer them? (ADDIS., Cato 4, 4.). Answer me one question (PLANCHÉ, Fortunio 4.).

Then lend the eye a terrible aspect (SHAKSP., Henry V. 3, 1.).

"Will you thus break your faith?" — "I pawn'd thee none Henry IV. 4, 2.). He's gone into Smithfield to buy your u ship a horse (1, 2.). Did you buy my little Charley his p top? (BULW., Money 1, 2.). We . . will raise your high such a mighty sum (SHAKSP., Henry V. 1, 2.). Christ as s would abdicate his own, As stoop from Heav'n to sell the pr a throne (COWP. p. 41.). Thou owest God a death (SHAK I Henry IV. 5, 1.). That duty which we all owe our coun and our sovereign (COLER., Picc. 1, 3.). A sister I beque you (SHAKSP., Ant. a. Cleop. 2, 2.). I pay them a thous thanks (Henry VIII. 1, 4.). "If it costs me my life," said Duke, "I will fetch a priest (MACAUL., H. of E. II. 9.).

Pray God grant them a fair departure (SHAKSP., Merch. V. 1, 2.). Their quality could not but secure them the n honourable reception (SCOTT, Ivanhoe 2.). Father Uberto p mised me a rare manuscript (BULW., Rienzi 1, 1.). He c stantly allowed his father and mother half his income (FIEL J. Andr. 4, 1.). You allow him strange liberties (BULW., Moi 1, 2.). You will permit me a word with your charming daugh (Lady of L. 1, 1.). Vouchsafe me yet your picture for my lo (SHAKSP., Two Gentlem. 4, 2.). I wish you peace (Temp. 1.). I wish you pleasant dreams (LONGF. I. 131.). I mean g no harm (SHERID., Patr. Day 2, 2.). Comp.: The emper means no good to us (SHAKSP., Tit. Andr. 5, 3.). Let Char forgive me a mistake (COWP. p. 113.). If he dares to ref me a separation I'll have one in law (DICKENS, Nickleby 13.). Lash'd by the humbling tide whose wave Denied bones a holier grave (BYR., Bride 2, 28.). I never eny the young fellows their rides and scampers (SCOTT, R. Roy 8.).

Thou didst promise to bate me a full year (SHAKSP., Tem 1, 2.). To save his kindred half the smart (TH. CAMPBEL Theodr.). The Duke does spare us The troublesome task choosing (COLER., Picc. 1, 2.).

Write her a song, beginning with an Ave (LONGF. I. 146.). Paint me next . . All the happy heaven of love (TH. MOOR p. 2.). Grave me a cup with brilliant grace (p. 3.). I'll pluc thee berries (SHAKSP., Temp. 2, 2.). Now call me the chief of the Haram guard (BYR., Bride 1, 3.).

To be sure he believes her a fortune (GAY, Begg. Op. 1, 1.).

Here also we refer verbs to which, together with a case of the object, another adverbial determination is given, which is rather to be apprehended as a case of the object than as a pure adverb, as in: You play me false (SHAKSP., Temp. 5, 1.). Heaven shield, my mother play'd my father fair (MEAS. f. MEAS. 3, 1.). He speaks you very fair (SOUTHERN, Oroon. 3, 1.). He means me fair (ib.) wherewith compare: The emperor means no good to us (SHAKSP., Tit. Andr. 5, 3.) and: I mean you harm (SHERID., S. Patr. Day 2, 2.).

The above groups, which with a little trouble might be considerably augmented, present the personal object immediately after the verb, whereas the object of the thing has in part a freer position.

The way was early paved for that position of the personal object, and soon frequently; Old-Engl.: *Hys erytage he zef hys eldoste sone* (R. or GL. II. 381.). And *gaf eche lordyng gret honour*, And *parted heom his fadir tresour* (ALIS. 1391.). *Sendep my lord word* (R. or GL. I. 36.). With that thou *feche me Willekin* (WRIGHT, Anecd. p. 11.). Houre Loverd *sende the help* (p. 8.). To *vinde hem mete* (R. or GL. II. 378.). He het *dele ek pouveremen muche of hys tresorye* (II. 381.). Hii *zokde pe kyng vp pe castel* (II. 387.). At *lete pe kyng pe maystrye* (II. 372.). Of this knyghtis, That nou *brought the kyng tidyng* (ALIS. 3768.). *Gret wrong pou woldest don us* (R. or GL. I. 58.). Salle pou neuer bi lyue *do Inglis man more wo* (LANGT. II. 242.). That mon . . . Shal *do me scham* (WRIGHT, Anecd. p. 5.). And thought to *do Philotas harme* (ALIS. 2298.). He com, & *mad pe kyng homage* (LANGT. I. 15.). On pe fiftte day changed per wynde, *Rest pain the right way* (L. 148.). We salle . . . *telle zow oper tales* (II. 235.). The porter . . . *told hys lord these wordes all* (RICH. C. DE L. 691.). Heo *schedwed folk heore treson* (ALIS. 4717.). And thou *saie me ani same* (WRIGHT, Anecd. p. 3.). He schal *teche zow al pingis* (WICLYFFE, Joh. 14, 26.). *Assoilith me this questioun* (CHART. C. T. 9528.). Whan he wolde pay his wyf hir dette (9922.). And *wilneth no man ille* (P. PLOUGHM. p. 20.). I *forgyf you youre mys* (TOWNS. M. p. 252.). Though it hadde costned me catel (P. PLOUGHM. p. 13.) and many more. Even in Halfsaxon, besides the forms of pronouns and nouns already indistinguishable in Anglosaxon with the progressive abandonment of inflection in form, we find imperceptible personal objects immediately after the verb: Heo *funden pat child nome swife hende* (LAJAM. II. 36.). Anglosaxon, of course, is not considered.

In: I *cry you mercy*, frequent in Shakspeare (Much Ado 2, 1. Two Gentlem. 5, 4. &c) along with: I cry your worship's mercy (Mids. N. Dr. 3, 1.) the verb has no accusative of the person although in Old-English there also occurs: And *cried hire of grace* (P. PLOUGHM. p. 19.). That form is itself old: He wep on God vaste ynou, & *cryde hym mylce & ore* (R. or GL. II. 381.). Thanne fil the knyght upon knees, And *cryde hym mercy* (P. PLOUGHM. p. 374.). Old-French: Un huisier Qui li *escrie*: Vassal, estes arier! (OGIER DE DANEM. 6029.). In the more recent text of Lažamon the French subst. *cri*, *cry* is often to be met with; *crier mercit*, *merchi*, *merci* has been received subsequently from the Old-French.

The position of the personal case is not absolutely unchangeable. The placing it first in such manner that the object of the thing follows the verb is in recent times chiefly limited to the relative pronoun, yet other nouns sometimes precede the verb.

Adoption as a son By him *whom Heaven accorded none* (BYR., Bride 2, 15.). — My soul shall *thine keep company* to heaven (SHAKSP., Henry V. 4, 6). *The law I bear no malice* (Henry VIII. 2, 1.). *The meek will he teach his way* (PS. 25, 9.) putting both cases first: We will live to see their day, and *them our fortune give* (SHAKSP., II Henry VI. 5, 2.).

The placing first of the personal object in Old-English is not doubtful, even accompanied by the object of the thing; with the relative pronoun this is clear: My childeren *pat ich zef my god* (R. or GL. I. 35.). *Knyztes* of byjonde see, & *oper men* also, He *zef londes* (II. 368.). With peys, stones and gavelok *Heore fro* they gave *knokk* (ALIS. 1620.). Bute pou . . . *vs dinyme oure franchise* (R. or GL. I. 47.). *The kyng I have a present broughtt* (SIR CLEGGES 268.). *Money*

a mon he schal do wo (ALIS. 647.). *Heury hys zongoste po He quep hys tresour* (R. OF GL. II. 381.). - *ȝyf God me wole gr sende* (II. 379.). *Unnepe al pat lond sustynance hem vond* (II. 37). *His schaffi a spyer he betook* (RICH. C. DE L. 529.). *Abstynence Myn a b. c. me taughte* (P. PLOUGHM. p. 146.). *Lord is the for-yel* (p. 133.). The undenoted dative often takes the same place in French: *La poure gent faisoit bien* (ROM. D. SEPT. SAG. 262.). *S recommenchie son conte, Car le varlet velt faire honte* (978.). *M estoit granz ses patreinoies, Diez le dona* (FABL. ET CONTES. I. 29).

The inversion of the case of the person and that of the thing after the verb has also been preserved, if both objects are personal pronouns; rarely where this is not the case.

I'll *yield him thee* (SHAKSP., Temp. 3, 2.). Thank me that *gave them thee* (Cymb. 4, 2.). If my lord get a boy you, you'll *give him me* (Troil. a. Cr. 3, 2.). I *give him th* — here, use him as thou wilt (MARL., Edw. II. 1, 1.). I is Lavinia's life; *bring him me* safe, And I shall be at ease (ROWE, Fair Penit. 4, 1.). The reference is less unclear, where it is the object of the thing: I *give it you* (SHAKSP., II Henr IV. 4, 2.). *Give it me* (MARL., Edw. II. 1, 4.). Thou *gave it him* (Ps. 21, 4.). Go, *fetch it me* (BEN JONS, Ev. M. in h. Hum. 4, 6.). We . . can *show it you* (SHAKSP., I Henry IV. 2, 4.). I may live to do you kindness, if you *do it her* (Henry VI. 2, 4.). Slander those who *tell it ye* (DICKENS, Christm. Car. 3.). She bade me *give it you* (LEIGH HUNT, Legend of Flor. 1, 2.). *Read it me* (ib.). Two substantive hardly follow each other thus, but we find sometimes after pronoun, especially after *it*, a personal substantive: And di *give 't my husband* (SHAKSP., Oth. 5, 2.). Ye shall *teach the* (sc. these my words) *your children* (DEUTER. 11, 19 cf. 4, 9.).

In Old-English this inversion is to be met with in the same case although more frequently: *Y zeue here þe to þi wyf* (R. OF GL. I. 12). That thou *graunt him me* (GAMELYN 738.). To *tellen hit the* ne wil ich wonde (WRIGHT, Anecd. p. 6.). *Lene it me* (CHAUC., C. T. 3775). Y pray ye maister *tel hit me* (ALIS. 424.). God *yeld it you* (CHAUC. C. T. 7354.). Halfsax.: *Lauredi sæie þu hit me* (LAJAM. II. 233.). The substantive personal object hardly comes together with an object of the thing of the same kind: *Confirme it hym and hys ofspring* (RICH. C. DE L. 3664.). Ande the *tolden hit Darie* (ALIS. 4082.). If the *telle it man*, thou art forlore (CHAUC., C. T. 3505.). In Halfsaxon instances, as in: *þe king Latin ȝef Lauine his douter Eneam to a brude* (LAJAM. I. 8) an inflective case for the dative is still indicated which certainly coincides with the accusative. The sequence of pronouns in the manner denoted leans upon the Anglosaxon: And *hi him to biscop-suna genam* (SAX. CHR. 853.). He *hie him eft age* (894.). *Gecuron hine heom to eorle* (1068) *Ic hit þe gehæle* (BEO 2788.). *Secgað hit me* (DEUTER. 1, 17.).

It would be erroneous to assume that *teach* along with a case the thing originally tolerated a personal case in the accusative. Comp. *Svā him frēa tæhte vegas* (CAEDM. 2867.). He *him getæcð callum villan* (Ps. 24, 12.). Comp. Modern-Engl.: *Some of his skill he tau to me* (SCOTT, L. Minstr. 2, 13.).

The interchange of the undenoted personal case with

noun accompanied by *to* will become more clear in detail from the discussion of the preposition *to* (see the Preposition). A few instances, however, of the employment of *to* with various positions of cases of the person, according to the general points of view specified above may illustrate the matter.

His pride gives armour to his own breast (BULW., Money 1, 4.). You have confided all your secrets to me (OXENF., Twice Killed 1, 1.). Thy secret I have whisper'd to the king (BULW., Richel. 2, 1.). Give him back to me (TAYLOR A. READE, Masks 2, 2.). I think I will give it to him (BULW., Money 1, 2.). And ye . . . Whose valour to the shores of Hela gave Names (K. Arth. 9, 17.). We leave to you our answer (Richel. 5, 2.).

See instances of the ancient usage on the Prepos. *to*. How in Anglo-saxon the interchange of the dative with the same prepositional periphrasis appears here and there and is justified is shewn by cases like the following: þonne ástande ic þá gevríta minre dóhtor . . . Nim nu . . . and bryng þinum læring-mædene (APOLLON. OF TYR. p. 20.) compared with: lle sôna þá bliðe fêng tō þære cartan, and he vundrjende tō þam Godes vere brohte (S. GUTHLAC 9.). God sylfa þone encgel [minre frôfre tō me sende (20.), where the object immediately touched by an effect is, on the other hand, apprehended as that towards which the effect moves the object of the thing.

- β) The personal case, which passes for an undenoted dative, has also a place where the object of the thing is represented by the infinitive, a dependent sentence or any other adverbial determination, or, if not in general expressed, must be regarded as a supposititious completion of the activity.

We have promised him to bring her (SOUTHERN, Oroon. 5, 3.). You will therefore permit me to repeat, emphatically, that Marley was as dead as a door-nail (DICKENS, Christm. Car. 1.). Your benevolence is so delicate that you never allow any one to detect it! (BULW., Money 1, 2.). That thou art naked, who hath told thee? (MILT., P. L. 10, 121.). And told them how a truce was made (SCOTT, L. Minstr. 5, 4.). "My whole strength," he tells the Convention once, "is, day and night, at the service of my fellow-citizens." (CARL., Fr. Revol. 3, 2, 2.). She gave me of the tree (MILT., P. L. 10, 143.). He has sent me for a shirt to lend a poor naked man (FIELD., J. Andr. 1, 12.). The love wherewith I love you is not such As you would offer me (LONGF. I. 171.). In respect of the love I bear your house (SHAKSP., I Henry IV. 2, 3.). I will . . . with my tears wash out the wrong I've done her (LONGF. I. 198.).

This is self-intelligible as to Old-English: A frend him radde for to fare (WRIGHT, Anecd. p. 6.). He saide me . . . That thou me couthest helpe (p. 7.). Me tolde me that he was gon (p. 4.). And bisoughte the knyghtes Telle the comune that ther cam A compaignie of hisse Apostles (P. PLOUGHM. p. 405.). I wile fonde If ich mai hire tellen (WRIGHT, Anecd. p. 8.). Reason me sheweth To bugge a belle (P. PLOUGHM. p. 11.). Gif us of youre braune (CHACC., C. T. 7331.).

- γ) If the object of the thing has become the subject through the transformation of the active into the passive, the personal pronouns in the undenoted dative case may follow the pas-

sive verb: Matter of scorn, not to *be given the Foe* (MILT., P. L. 9, 951.). Let me remember thee what thou hast promised, Which is not yet *perform'd me* (SHAKSP., Temp. 1, 2.). As is *appointed us* (I Henry IV. 3, 1.). All joy *was bereft me* that day that you left me (SCOTT, Wander. Willie). Heaven forbid we should enter Rome as foes, if to enter it as friends *be yet allowed us* (BULW., Rienzi 2, 8.). An inauspicious office *is enjoind thee* (3, 1.). It *is permitted us* to use the lights of science in arresting dangers as they occur (COOR., Spy 11.). For this reason the participle of the perfect which has become attributive may also retain the case of the person: Against a *foe* by doom express *assign'd us* (MILT., P. L. 10, 926.). If you have a mind to have *justice done you* (SHERID., Critic 1, 1.). Don't imagine . . . that I want a due sense of the *honour and happiness intended me* (GOLDSM., G. Nat. M. 2.). Give me yon paper. Not that, girl — but *the verses sent me* yesterday (BULW., Rienzi 1, 11.). His eager acceptance of *the honour proposed him* (2, 8.).

That this may also be the case in Old-English, is clear: Lord, *y-graced be the* (P. PLOTGM. p. 124.). His boast . . . *Worth by-nomen hym* after (p. 62.) along with: My mercy shall *be shewed To manye* (p. 393.). *De vnryt ydo to poueremen* (R or GL. II. 3:5). The annexing of the pronoun to the attributive participle is, however, not familiar to the older tongue.

8. In addition to what has been said about the case of the person, appearing as an original dative, it may be observed that the dative was in general chiefly a case of the person, although an extension of it to things also belonged to it. Where the case of the object, not in general determined prepositionally in English, still hovers before the feeling of the language as a dative, it will have to be taken as a personal case in the stricter sense, and even then will enter the consciousness essentially only in opposition to an object of the thing.

It is thus explained that, where this opposition is not present, the discrimination of a dative and of an accusative in the same form recedes more and more, and that the idea of an object as an accusative, where only a simple object is given to the verb, has been becoming more and more predominant, that is to say, the intransitive verb is in the way of making its appearance as a transitive one.

We have mentioned intransitive verbs with a simple object, many whereof are also cited among impersonal verbal forms. We may lay down as a rule for the use of an undenoted dative with intransitives that, where in general a transformation of it into the prepositional periphrasis is no longer thinkable, the verb has become transitive.

We have also already mentioned reflective verbs with which an original dative has been preserved. It has there so far preserved the ancient character as it has mostly resisted the transition into the fuller pronominal form *myself* &c.

But in this last connection it borders very hard on the so-called

ethical dative, if we do not in principle identify it therewith. This ethical dative, in the narrower sense, appears as a personal pronoun of the first or second person, by which intimate, agreeable, or lively speech makes prominent the subjective interest of the speaker or of the person spoken to in the mention of a fact which, in its objective appearance, is thought as accomplished independently of that interest. Enclitic forms of the pronoun are also preserved here.

I am not yet of Percy's mind, the Hotspur of the north, he that kills *me* six or seven dozen of Scots at a breakfast (SHAKSP., I Henry IV. 2, 4.). He presently . . . Steps *me* a little higher than his vow Made to my father . . . Proceeded further; cut *me* off the heads Of all the favourites (4, 3.). One Colonna cuts *me* the throat of Orsini's baker — it is for our good (BULW., Rienzi 1, 3.). Afraid I might be late . . . Took *me* an hour and a half to beat it into the head of a stupid old widow etc. (Money 1, 5.). We could raise you . . . five hundred colliers, that would run *you* underground like moles (FARQUHAR, Recruit. Offic. 5, 3.). A terrible dragon of a woman . . . claps *you* an iron cap on her head, and takes the field when need is (CARL., Fred. the Gr. 2, 11.).

In the language of common life this dative has perhaps been in use from the earliest times, as it has been diffused among many tongues. Latin: Quid *mihi* Celsus agit? (HORAT., Ep. 1, 3, 15.). *Tibi* repente . . . venit ad me Caninius (CIC., Fam. 9, 2.). The old dramatic literature often furnishes instances. Thus the beater says: Take *the* that, take *the* that! (TOWN. M. p. 17.), whence: Take *you* that! (p. 206.) may be explained. Halfsaxon moreover has instances: Nimeð *me* pene ilke mon þa þis feht ærst bigon & doð widdæ an his sweore (LAȜAM. II. 536.), with which compare: Whær icc *me* muþe finndenn himm To lakenn himm annd lutenn (ORM. 4616.). How near this dative borders on other references of the action to a person is shewn by such instances as: Liȝ *me* nout, Wilekin (WRIGHT, Anecd. p. 8.). Comp.: Lüge mir nicht. Middle-Highdutch: Ichn lüge *dir* niht umbe ein hār (WIGAL. 4806.). Anglos.: Gif *me* se vitega ne leāg (Cod. Exon. 318, 12.).

An original dative in an obscured form has been but rarely preserved together with other parts of speech than the verb. This is the case with some adjectives and adverbs, as: *like, unlike, nigh, near, nearer, next*.

Thy other daughter will use thee kindly; for though she is as *like this*, as a crab is *like an apple*, yet I can tell what I can tell (SHAKSP., Lear 1, 5.). Man, *like the gen'rous vine*, supported lives (POPE, Essay on M. 3, 311.). *Like one in prayer* I stood (LONGF. I. 3.). This accident is not *unlike my dream* (SHAKSP., Oth. 1, 1.). In substance this story is not so *unlike one* of our own day (KAVAN., Fr. Wom. of Lett. 3.). To do worse to you were fell cruelty, Which is *too nigh your person* (SHAKSP., Macb. 4, 2.). Was not this *nigh shore*? (Temp. 1, 2.). Stars, that shone Stars distant, but *nigh hand* seem'd other worlds (MILT., P. L. 3, 566.). They . . . wish and struggle, as they pass, to reach The tempting stream . . . and so *near the brink* (2, 606.). In the town *near which* his posterity dwelt (SCOTT, Antiquary 2.). That's well done: go *nearer her* (SOUTHERN, Oroon. 2, 1.). Chaos umpire sits . . . *next him* high

arbiter Chance governs all (MILT., P. L. 2, 907.). Alongside thereof stands the periphrasis of the case by *to*: To be created *like to us* (MILT., P. L. 2, 348.). So *near* grows death *to life* (4, 425.). This glory *next to thee* (3, 239.).

Old-Engl.: *Y-lik a lusard . . thow me robbedest* (P. PLOUGHM. p. 389.). Richard was never *his deth so nigh* (RICH. C. DE L. 2540.). The mone is *next the grounde* (WRIGHT, Pop. Treat. p. 132.). The periphrasis with *to* appears later: My mayster is *lyke to many folke* (HALLIW., Nugae Poet. p. 15.). In Anglosax.: *gelic, ungelic, neah, near, nehst* had the dative. In Hallsaxon moreover the form *lic* appears, whereas in Anglosaxon *lic* occurs only in composition: Hire sune was *him lic* (ORM. 3572.). it is commonly combined with *wipp* (5888. 7931. 19011.). With an imperceptible case stands *ner*, for instance: Summ del *ner þe wazhe* (ORM. 15235.). Þatt sinn-denn *Drihtin allre nest* (1054.).

We may assume that even here a transition of the dative into the accusative paves the way, especially with the forms used adverbially. Thus too *opposite*, which may be regarded as a preposition, is combined with the accusative. See Preposition.

A remnant of the ancient dative is still sometimes met with the interjection *woe*, used as a substantive and accompanied also by the verb of existence.

Woe me! for what? (SHAKSP., Meas. f Meas. 1, 5.) *Woe the day!* (Temp. 1, 2.). *Woe the while!* (Wint. Tale 3, 2.). The old dative is sometimes periphrased by *to*, *unto*: *Woe to the hand!* (SHAKSP., Jul. Cæs. 3, 1.). *Woe unto the world . . woe to that man!* (MATTH. 18, 7.). *Woe is me!* (SHAKSP., Haml. 3, 1, 2. TENNYs. p. 104.). *Woe worth the chase, woe worth the day!* (SCOTT, Lady of the L. 1, 9.). And *woe worth him* (Qu. Durw. 6.). But *woe* is also remarkably treated as a predicative adjective: *I am woe* for't (SHAKSP., Temp. 5, 1.). *Woe are we, sir* (Ant. a. Cleop. 4, 12.) which is formally founded neither in the essence of the interjection nor of the substantive.

The construction of *woe* with the dative goes back to the most ancient times. Old-Engl.: *Wo is holde wives* (WRIGHT, Anecd. p. 10.). *O! wo were us on lyve!* (CHAUC., C. T. 8015.). *Wher me was wo*, it is no question (10892.). Middle-Highdutch: *Wê mir vil armen unde owê* (ARM. HEINZ. 1290.). *In was wê* (IWEIN 228.). Hallsax.: *Wa worthe þan monne* (LAJAM. I. 142.). *Wa wes him on liue* (I. 15.). Anglos.: *Vâ me forvorhtum!* (COD. EXON. 280, 20.). *Vâ þam men* (MATTH., 18, 7.). Even Gothic: *Vai þu Bepsaidan* (MATTH. 11, 21.). — *Vâ bið þam þe seal of langoðe leoðes ðiðdan* (COD. EXON. 444, 25.). *Woe* stands however as a predicative element even in ancient times: *We sely wodmen are mekyll wo* (TOWN. M. p. 99.). *I am ful wo* (COV. MYST. p. 396.). Might we thus regard: *Wao wes Brutus þer fore* (LAJAM. I. 14.) in Hallsaxon? Even in the obsolete *walaway, way-lawey* &c. we must accordingly suppose the dative: *Weylaway the while!* (CHAUC., C. T. 4790.). Comp. Hallsax.: *Welawo was þam ibore* (LAJAM. III. 65. modern text). The *vâ lâ vâ*, together with *vâ lâ* in Anglosaxon appears in Hallsaxon in the forms *walawa, walawo, wolawo, welawo, wai-lawoi* and others, without being attached to a case. We may in some measure regard the Anglosaxon *vel lâ vel* as a counterpart: *Vel lâ vel is urn modum* (PS. 34, 23.). *Vel þure heorde þe gefolgað þam hyrde* (LUGG. CNUT. I. B. 81.); at least *vâ* has been treated analogously to *vel*.

9. The object of the thing may also come over to the passive. This accusative with the passive arises consistently, if an active

verb with the double accusative of the person and of the thing is transformed into the passive, with which the accusative of the person becomes a nominative, while the thing remains in the accusative. In the modern English tongue, which makes the case of the person the subject of the passive, without regard to its original syntactical relation, the object of the thing is frequently met with in the accusative with passives of all kinds.

Foul subornation *is* predominant, And equity *exiled your highness' land* (SHAKSP., II Henry VI. 3, 1.). These subtle animals . . . *Are banish'd their well-order'd state* (BUTL., Hud. 3, 2, 1591.). He *was debarr'd all intercourse* with his fellow-citizens (HUME, Hist. of E. 1.). Could my will have determined it, they *had Been* long-ago *expell'd the empire* (COLER., Wallenst. 3, 3.). I have read the letter. I *was forbid it* (SHAKSP., Lear 5, 1.). The Archbishop, who *had been long forbidden the court*, did not accompany them (MACAUL., H. of E. III. 168.). He *was forbidden access* to the sacrifices . . . he *was refused the protection of law* (HUME, H. of E. 1.). The Incorruptible . . . *could not be refused a week of delay* (CARL., Fr. Rev. III. 2, 5.). I *am deny'd access* To all my earthly happiness (BUTL., Ep. of Hud. 7.). *Is wretchedness depriv'd that benefit?* (SHAKSP., Lear 4, 6.). So Death shall *be deceived his glut* (MILT., P. L. 10, 989.).

You would *be taught your duty* (SHAKSP., Rich. III. 1, 3.). *Have you been taught geography?* (CHATHAM, Lett. 6.). When we *were shewn a room* etc. (GOLDSM., Vic. 3.). If I *had be told this*, I would not have believed it (FIELD., Amel. 6, 5.). It is the same with: You would not *be said nay* (SOUTHERN, Oroon. 4, 1.) where the particle *nay* is equivalent to an object of the thing. Do we *what we are commanded* (SHAKSP., Tit. Andr. 5, 2.).

Glamis thou art, and Cawdor; and shalt be *What thou art promised* (SHAKSP., Macb. 1, 5.). We *are promised an early march* to that rustic retreat (DOUGL. JERROLD, Prison. of War 2, 3.). She *should be allow'd her passions* (BEN JONS., Poetast. 2, 1.). If I *may be allowed the word* (FIELD., Essay on Nothing 3.). If those . . . *Be thus upbraided* . . . And the offender *grunted scope* of speech (SHAKSP., II Henry VI. 3, 1.). Such favor I unworthily *am vouchsaf'd* (MILT., P. L. 12, 622.). They *were offered their lives* if they would consent to abjure the cause of the insurgent Covenanters (MACAUL., H. of E. II. 72.). He *was offered*, and refused, *the title* (BULW. Rienzi 3, 2.).

How shall I plead *to be forgiven this last unworthy effect* of my restless, unsatisfied disposition? (SHERID., Riv. 5, 1.) Martin may you *be pardoned that thought* (DOUGL. JERROLD, Rent. Day 2, 4.). I *am excused this trial* (Prison. of War 2, 4.).

The captain *was made large amends* (FIELD., T. Jon. 2, 8.). I have lost many a debt in my life-time, but was promised *to be paid them all* in a very short time (J. Andr. 4, 14.). How am I *to be paid my twenty napoleons!* (DOUGL. JERROLD, Prison. of War. 2, 3.). You *are indebted to me a welcome* (FARQUHAR, Recruit. Offic. 2, 1.).

Till this day I *have been spared the trouble* To find out my own

road (COLER., *Picc.* 1, 2.). Both of us will *be spared the pain* of receiving promotion purchased by the death of a comrade and friend (COOP., *Spy* 9.).

Nor will I *be delayed the enjoyment* of thee one moment longer (FIELD., *J. Andr.* 4, 14.). His ancient knot of dangerous adversaries To-morrow *are let blood* (SHAKSP., *Rich.* III. 3, 2.).

The accusative with the passive does not always, where it is to be met with, as in Greek and Latin, demand that close reference to the verbal notion which takes place with the active. It becomes generally the term for the object to which the predicative verb is to be referred; the verb has not its immediate complement in it. It cannot therefore surprise us if, among the instances cited, there are also such as cannot be transformed into sentences with the active in such a manner that in the latter an object of the person and an object of the thing could both appear at once, but only one or the other. It is as little surprising that passive forms like *I am indebted*, which have no collateral active form, are construed with the accusative.

That, even with the mere participle of the perfect an accusative of this sort appears, is readily to be explained: It breaks loose when it is confin'd, And like the soul, its harbourer, *Debarr'd the freedom* of the air, Disdains against its will to stay (BUTL., *Hud.* 3, 1, 556.). I should be rather like the wild hawk, who, *barred the free exercise* of his soar through heaven, will dash himself to pieces against the bar of his cage (SCOTT, *R. Roy* 5.).

The inversion of the relation is rare with the passive, so that the object of the thing becomes the subject, and the object of the person becomes the accusative: The same question might *be asked yourself* (COOP., *Spy* 10.). Here with the active there certainly lies a double accusative at the root; where this is not the case, the above mentioned personal case enters upon its right. See p. 210.

The agreement of the cases cited with the classical usage is in great part readily to be demonstrated. Might not the classical influence have been operative? The older language presents little of this sort: *Alle my shepe ar gone I am not left one* (TOWN. M. p. 84.). *Al ty, fy on talys that I have ben tolde* (COV. MYST. p. 168.). *With swappynge sworde now is he shorn The heed ryght fro the nekke* (p. 182.). *The marchand was payd XXXti pounde fyne* (SIR AMADAS 257.). This may not *be said nay* (COV. MYST. p. 239.). *Farwelle, blissid bothe blood and bone* (TOWN. M. p. 171.). Remarkable instances are: *He seighe Sir Amis bi sight, His brother that was trewe the plight* (Amis a. Amil. 1012.). *The sothe we beon by-knowe*, *So we wolde that thou ware* (ALIS. 2964.) with which Halfsaxon agrees. *3if he nalde aȝein cumen & his gult beon icnawen*, *þe king him wolde after* (LAȜAM. II. 355.), where instead of the form of the verb with *beon* that with *habben* were justified. Analogously to the above cited: *His adversaries are let blood* (SH.), to which the active runs *Let it blood* (LOVE'S L. L. 2, 1.), there stands even in Halfsax.: *þa cnihtes sullen suggest . . . þat þu ært ðile blod and ræsteð* (LAȜAM. II. 372.), whence it is at least clear, that an accusative had early a place with the passive. In Anglosaxon nothing similar seems to exist. Where the translation of the Bible, following the Greek, would have been obliged to use the accusative after the passive, as Modern-English for instance, does: He that was dead came forth, *bound hand and foot* with grave-clothes (JOH. 11. 44.) like Old-Engl.: *Bounden þe handia*

and *þe feet wip bondis* (WICLYFFE) Anglosaxon has the dative or a prepositional case: *Sōna stop forð se þe deað vās, gebunden handum and fōtum* (l. c.).

10. The accusative absolute borders on the one hand on the adverbial, on the other on the elliptic accusative. But inasmuch, as will result more particularly from the discussion of the absolute participial construction, as the case of the object, mostly of the same sound as the nominative, has also passed into it, a case, as it were falling out of the construction of the sentence, is not to be always absolutely laid down to be an accusative.

- a) Occasionally, substantives combined copulatively are joined loosely on to the sentence, which have the character of absolute cases: You have made shift to run into't, *boots and spurs and all* (SHAKSP., All's Well 2, 5.). The bishop is in the Tower, And *goods and body* given to Gaveston (MARL., Edw. II. 1. 2.). Such cases certainly attach themselves closely to the notion of the activity as objects and subjects: The goujeers shall devour them, *flesh and fell* (SHAKSP., Lear 5, 3.). "Beware the bear's hug," cried the Orsini, as down went his antagonist, *rider and steed*, before his lance (BULW., Rienzi 1, 1.).

Old-Engl.: To helle the deville shalle draw you, *Body, back and bone* (TOWN. M. p. 216.). I am hevy *heed and footte* (Cov. MYST. p. 170.). Comp. Halhsax.: And for-bat him þa breste, *ban and þa senuwen* (LAJAM. I. 277.).

- b) If two like substantives, referred to objects numerically distinct, are united by a preposition, and stand outside of the construction of the sentence, we are entitled to assume the accusative in the former.

Hand in hand with fairy grace Will we sing (SHAKSP., Mids. N. Dr. 5, 2. cf. MILT., P. L. 4, 321.). When, *arm in arm*, we went along (TENNYS. p. 92.). *Face to face*, And *frowning brow to brow*, ourselves will hear Th' accuser, and th' accused, freely speak (SHAKSP., Rich. II. 1, 1.). To meet death *face to face* (BULW., Richel. 1, 2.). As when two black clouds . . . stand *front to front* (MILT., P. L. 2, 714.). With him will I speak *mouth to mouth* (NUM. 12, 8.). She . . . press'd you *heart to heart* (TENNYS. p. 91.). How often he had met you *sword to sword* (SHAKSP., Coriol. 3, 1.), [similarly: Many a dry bottle have we cracked *hand to fist* (FARQUHAR, Recruit. Offic. 3, 1.)]. *Side by side*, Within they lie, a mournful company (ROGERS, It., Gr. S. Bern.). He speaks three or four languages *word for word* without book (SHAKSP., Twelfth N. 1, 3.). Its noble gardens, *terrace above terrace*, And rich in fountains, statues, cypresses, Will long detain thee (ROGERS, It., Ginevra). — I have watch'd the night, Ay, *night by night* (SHAKSP., II Henry VI. 3, 1.). As she spake to Joseph *day by day* (GEN. 39, 10.).

These modes of expression, containing the idea of mutual contact and direction, or of immediate succession, are in fact incomplete members of a sentence, with which in part a notion of an activity may still darkly hover. They remind one frequently of Romance expressions stiffened into adverbial forms, like the Old-French: *lez a lez*, Modern-French: *face à*

face, tête-à-tête, vis-à-vis, mot à mot, mot pour mot and the like, but also of old Germanic ones, as the Hallsax.: *Side bi side* beiene heo per liggeþ (LAJAM. II. 408.). *Hond wið honde* fuhten þa heȝe men (I. 8.). Sæiles gliden *bord wið borden* (II. 455.). The Anglosaxon even presents a few, where, however, the first substantive stands, not in the accusative, but in another case, even accompanied by a preposition: *Ic sprece tō him mūðe tō mūðe* (Ncm. 12, 8.). *Of ansyne tō ansyne* [face to face] (DEUTER. 34, 10.). To express succession, an accusative with a second substantive annexed early serves. Old-Engl.: *Now gos Turbeuile, & serchis day bi day* (LANGT. II. 268.). Anglosax.: *Breathem āfter breahme* beofode þāt ealond [moment after moment] (Cod. Exon. 181, 26.). We may compare the Modern-Highdutch *Hand in Hand, Arm in Arm, Wort für Wort*, and the like. In Anglosaxon we find *hand on hand sellan* (LEGG. Edw. 9.), but hardly the absolute form. Expressions like the Modern-Engl.: *An eye for an eye*, and *a tooth for a tooth* (MATTH. 5, 38.) are perceptible ellipses. Anglosax.: *Eage for eage, tōð for tōð* (ib.).

- c) We can with less certainty decide upon the case of absolute determinations of the sentence, which are assimilated to the absolute participial construction, or would be completed by a proximate notion of an activity.

Here belong substantives with adjective or adverbial determinations, in the wider sense, which represent the predicate of a developed sentence: *All loose her negligent attire, All loose her golden hair*, Hung Margaret o'er her slaughter'd sire (SCOTT, L. Minstr. 1, 10.). And lustily along the bay she strode (sc. the vessel), *Her tackling rich*, and of apparel high (WORDSWORTH, W. ed. 1836, 3, 34.) (an imitation of Skelton I. 31.). *Yon cottager . . . Just earns a scanty pittance*, and at night *Lies down secure, her heart and pocket light* (COWP. p. 47.). — Thence *more at ease their minds*, and somewhat rais'd By false presumptuous hope, the ranged powers Disband (MILT., P. L. 2, 521.). At length Adrian, *his visor down*, rode slowly into the green space (BULW., Rienzi 3, 2.). — The ruffian, who with ghostly glide, *Dagger in hand*, steals close to your bedside (COWP. p. 101.). — Abbreviations of sentences, to which the verb of existence is wanting, seem completely absolute cases in: The purest treasure mortal times afford, *Is spotless reputation; that away*, men are but gilded loam (SHAKSP., Rich. II 1, 1.). And death or restitution is the word; *The last impossible*, he fears the first (COWP. p. 46.). While accompanying circumstances or conditions of the subject of the activity are expressed by the above instances, the absolute case serves here to express that the main act is conditional.

Those absolute cases are frequently found in Old-Engl.: *Hii . . . To him come . . . Vnhosed & bare vot, & vngurt al so, Hor armes to the elbowe naked, hor heued bar ther to* (R. of GL. II. 526.). *Thei ben aboute the Souldan with swerdes drawn and gysarmez and axes, here armes lift up in highe with the wepenes* (MAUNDEV. p. 40.). *Al nakid the heued, in a croune, She rod* (ALIS. 205.). *Men myghte se tho after ryde With drawe sword and slak the bridal* (2481.). — *Alle y-armed swithe well, Bruny, and launce, and sweord of stel* (ALIS. 1868.). — *Neptanabus in the way stood, with pollid hep, and of his hod* [his hat off] (215.).

Daric now lith on ground, *In his body two dethes wounde* (4610.). This mode of expression agrees essentially with the Romance (see Diez, Rom. Gr. 3, 117.) and might be based upon it. The Old-Engl *bare vot* has only proceeded from the separation of the Anglosaxon *bārfōt*. Halfsaxon: He dude hine *bar-fot* (LAJAM. I. 377.). On the other hand: Heo eode ou hire *bare foten* (I. 213.).

.. In a few cases an accusative is combined with nouns, with which originally a genitive found place.

- c) The happens with a few substantives which are treated as particles, that is, like prepositions. Here belong, for instance, *inside*, *outside*, *despite* and the like, which are found cited among the prepositions. But some substantives also take the accusative, when they apparently preserve their character (even in combination with the article or a pronoun) thus *board* and *side*, formerly also *half*.

With *board*, used of shipboard, this occurs in its connection with *on*, for which a may also be substituted: They hurried us *aboard a bark* (SHAKSP., Temp. 1, 2.). 'I could do no less, upon my coming away, than invite him *on board me* (SOUTHERN, Oroon. 1, 2.). His uncle received him *on board the Triumph* (SOUTHEY, Life of Nels.). The substantive *side* admits various attributive determinations: *Upon this side the sea* (SHAKSP., John 2, 2.). His steel was in debt, it went o' the *backside the town* (Cymb. 1, 3.). Coasting the wall of Heav'n *on this side Night* (MILT., P. L. 3, 71.). The band halted at nightfall *on this side the Pontine Marshes* (BULW., Rienzi 3, 1.). 'Tis highly prudent to make one sure friend; And that thou canst not do, *this side the skies* (YOUNG, N. Th. 8, 1383.). *To that side Heav'n* (MILT., P. L. 2, 1006.). *On the one side the river* . . soured Mount Janiculum (BULW., Rienzi 1, 1.). Are they not on the *other side Jordan*? (DEUTER. 11, 30.). *On either side her march'd* an ill look'd priest (ROWE, J. Shore 5, 1.). *On either side the river* lie Long fields of barley and of rye (TENNYS. p. 65.). — The preposition *of* is still often employed as the periphrasis of the genitive: While he was *on this side of the Border* (SCOTT, R. Roy 10.). There were no great ruins . . they all lie *on the other side of the city* (DICKENS, Pict. from It., Rome).

Marine language has treated *on board*, *aboard* as a particle. *board* was formerly construed with the genitive. Old-Engl.: That we ben entred *into shippes boord* (CHAUC., C. T. 3585.). Comp. Halfsax.: Viduten *scipes bord* (LAJAM. 65.). Old-norse: At *skipis bordsi* (VÖLUNDARKV. 31.). *On board* is Anglosax.: Drūgað his ár *on borde* (COD. EXON. 345, 15.). Instead of *side* the Old-English tongue mostly presents *half*, commonly even with an obliterated genitive: And hym sulf a *pesalf þe mounes*, & to France come (R. or GL. II. 392.), where an other reading has *side*: Into Fraunce a *thesside the mountes* com (ib.). A *this half see* (MAUNDEV. p. 20.). He is a *pis half flum Jordan* (ALIS 4302.). Halfsax.: No in nauere none londe þe a *peos halfe Mungiu stondeð* (LAJAM. II. 543.). In Anglosaxon the genitive naturally stands: Tō þæm londum *on þā healfes munes* (SAX. CHR. 887.) See the prepositions.

- b) If a case appears with the adjective *worthy*, *unworthy*, which we can only regard as an accusative, the immediate affinity with the stem and the meaning of *worth* (see p. 164.) has cooperated.

I will bestow some precepts of this virgin *Worthy the note* (SHAKSP., *All's Well* 3, 5.). How poor a thing is he, *how worthy scorn* (ROWE, *J. Shore* 4, 1.). Were not the sinful Mary's tears An offering *worthy Heaven?* (TH. MOORE p. 274.) I could wish he would . . . see how much he is *unworthy so good a lady* (SHAKSP., *Much Ado* 2, 3.). A connexion with one so *unworthy her merits*, as I am (GOLDSM., *G. Nat. M.* 1.). Therewith with *worthy, unworthy* the prepositional periphrasis of the genitive with *of* is in use. See *of*.

In Old-Engl. *worthi* occurs often enough without a perceptible case: Thou art *worthi grete blame* (TOWN. M. p. 50.). In Hallsaxon *wurðe* still undertakes in Lajamon the meanings of *worth* and *worthy* as well as Anglos.: *veorð, wurð, veorðe, vyrðe*; in Ormulum we find together with *wurp* the forms *wurpiz, wurpi*, but without a case. Compare the Old-Saxon: That ik *thes wirthig* ni biun (HELIAND 1873.). Middle-Highdutch: *werdec, unwerdec* along with *wert*.

12. With interjections a case often appears whose determination is not without doubt: *Ah me!* where's that? (SHAKSP., *Cymb.* 4, 2.) *Ah me!* alas, pain, pain, ever, for ever! (SHELLEY, *Prometh.* 1, 1.) *O me!* my uncle's spirit is in these stones! (SHAKSP., *John* 4, 3.) *Ay me?* (BUTL., *Hud.* 1, 3, 1.) *Ay me unhappy!* (MILT.) Ah, poor me! (BULW.) Thus too seems to be: *Gods me!* my horse (*I Henry* IV. 2, 3.) and no otherwise the popular *dear me!* *Dear me!* I wish this journey were over (GOLDSM., *G. Nat. M.* 4.). *Oh dear me!* (DICKENS, *Chuzzlew.* 1, 3.), wherein *dear* represents the exclamation or invocation (of God).

If we can think of the Romance forms, Old-French *haimi*, it. *ahimè, oimè*, Span. *ayme* as well as of the Old-Dutch interjections *ah, ach* with the accusative (see I. 425.), here, as well as in the Anglos. *Eöv me* (Ps. 119, 5.) we shall find the accus. Middle-Highdutch certainly uses also the dative, as well as the genitive. Exclamations without an interjection like: *Me miserable* (MILT., *P. L.* 4, 73.) remind us of the Latin *Me miserum!*, although they are also analogous to the instances cited.

With other interjections, as: *Alas the day!* (SHAKSP., *Twelfth N.* 2, 1.) *woe the day!* (see p. 212.) and the like, may lie at the root. Where a substantive is attached to the interjection, the vocative may frequently be assumed, as in: *Alas, poor Milan!* (SHAKSP., *Temp.* 1, 2.) *O most unhappy day?* (*Com. of Err.* 4, 4.), which serves to represent a sentence. But where the interjection stands isolated, the isolated collateral case also occurring must be judged from points of view lying within the context of the speech, many instances of which are to be found Part I. p. 409.

B. Prepositions.

The syntactical function of prepositions is of the greatest extent within the simple sentence, from which they in great part pass into the construction as conjunctions, and undertake the connection of its members, as, on the other hand they may appear in the sentence as independent adverbs, — which they are originally in part.

As the case leans essentially upon the verb, but also upon other parts of speech which preserve in a certain degree the verbal power, the preposition combined with a case also stands in similar relations, although it is annexed more freely to the substantive also. We reserve this last named construction to the discussion of the attributive determinations.

How far the notion of the preposition is to be extended, is not to be settled decidedly, in as much as in the course of time various parts of speech stiffen into particles and undertake the functions of more ancient prepositions.

They are certainly to be distinguished from the periphrases of prepositions which still bear their original notional determination in themselves, are however in part in the way of passing into particles.

The abandonment of case inflection has deprived English, as well as the Romance tongues, of the advantage of rendering the manner of the relation of the activity to an object perceptible at the same time by the preposition and the case, especially where the preposition might originally, in connection with various cases, make various shades of the relation clear. English must, to this end, make use in part of other means, and render the relations of the prepositional member certain by the context.

But the abandonment of inflection has materially augmented the use of the prepositions in English, although even Anglosaxon allowed a wide scope to the preposition with the case.

Determinations of space, of time, of the cause and of the mood are expressed by the preposition with its case. The same notion may be variously combined with various prepositions, whence arise, partly completely different determinations of the same notion, partly a determination of it, apprehended from various points of view, although in the result identical, grows up.

A division of prepositions in a syntactical relation is rendered difficult by the versatility of many of these particles, as well as by the deviation of others from their original application. We must confine ourselves to laying down various series of prepositions from the more general points of view.

- a) With a multitude of prepositions the idea of whence? from where? from when? or from a starting point in space or time lies at the root. Here belong: *of, off, out of, from, since*.
- b) Another series supposes the idea of a movement or direction, or a whither? in the widest sense of the word. Here are to be reckoned: *to, unto, toward, towards, into, till, until, up, adown, down, along, (forth), through, throughout, across, cross, athwart, thwart, overthwart, traverse, aslant, about, round, around, against, (anent), opposite*.
- c) A third class inclines originally more to the relation of perseverance in space or in time, although not excluding the idea of movement, as: *in, on, upon, at, by, with, (withal), beside, besides, between, betwixt, amid, amidst, among, amongst and for* of many meanings.
- d) We reserve for a fourth class the particles, originally of space and of time, which betray in a more decisive manner than others

the reference to an opposition, as: *afore, before, tofore, ere* — *behind, after; over, above* — *under, underneath, beneath, below; within* — *without, (but); inside* — *outside; (on this side)* — *beyond* and others. where periphrastic forms interchange in part with genuine prepositions.

Other periphrases, or substituted forms, will have to be mentioned with a few genuine prepositions, others finally at the conclusion.

Prepositions, with which originally a Starting Point is considered.

of, sometimes elided *o'*, Anglos. *of*, *uf*, Goth. Old-norse Old-French Swed. Dan. Holl. *af*, Old-Highd. *ab*, *aba*, answers to the Gr. *ἀπό*, Lat. *ab*, is combined with the dative in Gothic and Old-norse, as well as commonly in Anglosaxon, although the genitive sometimes occurs. The fundamental meaning of the preposition is that of local removal or separation. It touches in meaning, even in Anglosaxon, with *from*, and has often yielded to *from*, in the course of time, especially in relation to space. In Old-English it also assumes the form *off*, separated from it in Modern-English and retaining in part the old local meaning. The modern language substitutes *out of* for the meaning of the Greek *ἐκ*, *ἐξ*, often belonging to the Gothic, Old-Engl., Anglosax. *af* (*of*).

1. The local meaning has been preserved in the sense of removal, of away, especially in connection with other adverbial determinations of space.

In the world's volume Our Britain seems as *of it* but not in it (SHAKSP., Cymb. 3, 4.). The English lie within fifteen hundred paces *of your tent* (Henry V. 3. 7.). The hare was caught within a yard or two *of Adams* (FIELD., J. Andr. 3, 6.). Westward *of the Goths* (GIBBON, Decl. 6.). From regions north *of the Tropic of Cancer* to regions south *of the Tropic of Capricorn* (MACAUL., H. of E. III. 21.). In compounds like *atop of*, *ahead of*, *alongside of*, and the like, we may regard *of* as a periphrasis of the genitive, in dependence upon the nouns *top*, *head*, conjoined to the preposition, when the reference to local distance is not considered. The *Whence?* of space besides receives, especially with *be*, the reference to extraction: She was *of Carthage*, not *of Tunis* (SHAKSP., Temp. 2, 1.). Are you *of England?* (ROWE, J. Shore 1, 2.) For thou wert *of the mountains* (BRYANT p. 119.) see further below.

The ancient language still often expresses the notion of distance, from, away, out of anything, by *of* (*off*) Old-Engl.: Alisaundre . . Hath me dryven *of my lond* (ALIS 3311.). Ded he is *of sadel y-falle* (4394.). He lyghte *of his hors* (4616.). The fyr *of hys heven sprong* (RICH. C. OF L. 769.). How myȝte . . suche stones, so grete & so fale, Be ybroȝt *of so fer lond* (R. OF GL. I. 146.). Com now down *of that tre* (COV. MYST. p. 320.). Halfsax: & bræd hine *of his stede* (LAȜAM. III. 65.). Idrüen *of heore londe* (II. 33.). And droh *of hire uingre* an of hire ringe (III. 237.). Fur fleh *of þe stelen* (III. 108.). Þe comen *of Saxelonde* (II. 162.). Anglosax.: Sȝ hit innan lande, sȝ hit *of lande* (LEGG. CANT. I. B. 75.). He þæt andveore *of Adames lice* æleoðode and him listum æteah rib *of sidan* (CÆDM. 176.).

An vyll ásvang of þære eorðan (GEN. 2. 6.). Siððan he of *Eást-Englun* com (SAX. CHR. 658.). — That *of* is also combined with the place of extraction, is readily intelligible. Old-Engl.: He was nought of *that contray* (ALIS. 222.). Hælsax.: þæ an wes of *Chartres* (LAŶAM. III. 42.). Anglos.: þæt he sý of *heofone* (LUC. 20, 5.).

2. With determinations of time *of* should denote the time from the point of time named. Yet in the modern language, where *of* seldom appears with a notion of time, the regard to the starting point is obscured, and, as often with the French *de*, the activity is transported to a tract of time, so that the question when? is rather answered.

Various valuable collections of ancient ballad-poetry have appeared of *late years* (SCOTT, Minstr. I. 83.). Even my uncle reads Gwilym sometimes of *a winter night* (R. Roy 10.). Adverbial determinations like *of late* (in late days), *of old* (commonly like formerly) rest upon the same principle: Such of *late* Columbus found th' American (MILT., P. L. 9, 1115.). They have been ever of *old* (Ps. 25, 6.) (here Anglosaxon fram fruman worlde).

Of answers completely to the original usage, although with the transformation of the abstract determination of time into a concrete noun in: How long is it ago since this came unto him? And he said, *Of a child* (MARK. 9, 21.).

Old-Engl.: Thei ben taughte therto in hire owne contree of *southe* (MAUNDV. p. 253.). *From* and *since* have early supplanted the Old-English *of*, where the starting point of the time is sharply retained. Anglosaxon frequently uses *of* together with *fram*: Ricsadon Vest Seaxna cynebearn of *pam dāge* (SAX. CHR. 519.). *Of pam dāge* ðō pisne andværdan (andveardan) dāg (GEN. 47, 26.). Heó lyfede mid hyre vere seofen gear of *hire samnhāde* (LUC. 2, 36.). Ða crāð he: *Of cildhāde* (MARC. 9, 21.). Old-norse: Vara langt af þvi (Oddrúnargrátr 19.). Goth.: Af *anastodeinai* gaskaftais gumein jah qinein gatavida guþ (MARC. 10, 6.).

With the determination of space and time the determination of quantity stands in immediate connection, with which *of* indicates the starting from a quantity beyond which progress has to be made, which is usually the case after *upward*, *upwards*.

I have been your wife, in this obedience, *Upward of twenty years* (SHAKSP., Henry VIII. 2, 4.). I . . departed, with upwards of *fifty pounds* in my pocket (FIELD., J. Andr. 3, 3.). Sophia had been absent upwards of *three years* (T. Jon. 4, 5.). *Upwards of a hundred years* had passed away (SCOTT, Bride 1.).

This mode of expression is of modern origin, yet formed analogously to the cases mentioned under 1, as it goes back in fact to intuition of space.

3. In close relationship with the idea of distance in space stand the substantive notions, connected with *of*, with verbs of privative meaning, with which a few adjectives are connected.

- a) English limits the use of *of* (as opposed to the more frequent *from*) particularly to transitive verbs, which in Old-German take a genitive along with an accusative, for which even the most ancient language substituted *af* with its case. Therewith are associated Romance verbs, with which the Old-French mostly rendered an original ablative by a substantive accompanied by *de*.

Here belongs the notion deprive, which appears variously modified in verbs like: *bereave* (*reave*), *rob*, *spoil*, *deprive*, *dispossess*, *strip*, *divest*, *disarm*, *shear*, *cut*, *quench*, *drain* and others.

Thee of thy son, Alonso, They have bereft (SHAKSP., Temp. 3. 3.). Had you that craft to *reave* her Of what should stead be most (All's Well 5, 3.). He, that perforce *robs* lions of *thei* hearts (John 1, 1.). Thy news, friend, *robs* me of *breath* (BULW Rienzi 3, 2.). My vanquisher, *spoil'd* of his *vaunted* *spoil* (MILT P. L. 3, 251.). It is no vicious blot . . . That *hath* *depriv'd* m of your *grace* (SHAKSP., Lear 1, 1.). What is it but the telescop of truth? Which *strips* the distance of *its phantasies* (BYR Dream.). *Strip* them of *their adjuncts* (BULW., Money 1, 4.). Death . . . of *his mortal* *sting* *disarm'd* (MILT., P. L. 3, 253.). The kingly house *Shorn* of *its beams* (BULW., Richel. 2, 1.). When poor and blind, He saw the blessed light of heaven no more *Shorn* of *his noble strength* (LONGF. I. 126.). Semiramis . . . who first of all *cut* men o' *th' stone*, To mar their beards (BUTL., Hud 2, 1, 715.). *Being* thus *quench'd* of *hope* (SHAKSP., Cymb. 5, 5.).

The Romance verbs belonging here are mostly still construed with *de* which was interchanged with *of*. Old-English: And *dispoyle*d him of *his armes* (ALIS. 4028.). Anglosaxon verbs of this class take the genitive of the object of the thing: Ne meahte he hi *pās landes benēnan* (OROS. 1, 10.). Ge eac hvilum pā sunnan heore *leohates bereafas* (BOETH. 4.). He *hāfō* is *peāh pās leohates bescyrede* (CAEDM. 391.); although the dative (instrumental) also occurs. The transformation of the genitive into the substantive accompanied by *of* is met with even in Hallsax.: He wolde . . . *refe* me of *pan lifue* (LAJAM. I. 375. modern text). He lette . . . *bi* *refe* him of *lifue* (I. 392. ib.); along with the genitive: A *weoren* *Bruttes godes* *bidaled* (II. 137.). In Old-English however these verbs are frequently combined with the accusative of the thing and the dative of the person: *pis* *twei kynges* . . . *binome* *pis oide man ys lond* (R. OF GL. I. 32.). It *reveth* him eek *the quiete* of his hert (CHAUC., C. T. p. 197. I.). Hath wyn *byretyd* me *myn eye sight*? (ib. 7653.). Hence also: It *hym* *meth fro* *man his witte* (p. 197. I.); passively: His boost . . . *Worth bi* *nomen* *hym* after (P. PLOTCHM. p. 62.) and even Hallsaxon, where the dative of the person comes out clearly: *Binimen* *pe pine rihte* (LAJAM. I. 157.). His brother *heo* (heom) *him* wolde *binimen* (I. 18.); so too in the passive: Forr *whatt* *himm* *wass* *hiss spæche* *anan purrh Drihhtin al biræfedd* (ORM. 2831. cf. 47909. 8321.).

The notion cheat of anything, with various modifications, borders very hard on the last. Here belong: *baulk* (*balk*), *cheat*, *defraud*, *frustate*, *disappoint*, with which may be reckoned figurative expressions like *wipe*, *fool*.

What of my vengeance am I *balked* again? (PLANCHÉ, Fortun 2, 5.). Thus we're *balk'd* Of our own proper *sway* (BULW Richel. 1, 2.). A sorcerer that by his cunning art *hath* *cheat* me of the *island* (SHAKSP., Temp. 3, 2.). He *cheats* him of *laced* *coat*, and his banker of a *bag* of *money*, a jew of a *diamond* *ring* (MONTAGUE, Lett.). The Revolution, which *has* *d* *frauded* me of my *titles* (BULW., Lady of Lyons 1, 1.). Nor *he* *been* *frustrated* of his *hope*, or *disappointed* of his *end* (MIDDLETON, Life of Cicero). Such expressions as: he *has* *wiped* me

my money, he was fooled of his money or out of his money and the like, are popular.

The verbs referred hither are in great part of modern use, mostly of Romance origin, and remind us of the French construction, as: *Il m'a frustré de mes droits* (ACAD.). *Baulk, balk* makes us think of the stem of the Anglosax. *bālc*, superbia, inflatus animus, compare Lowdutch *bōlken*, Holland. *balken*, to cry, roar; yet the corresponding forms are absent in the Old-English tongue. The Anglosaxon *ceāt*, circumventio, is at the root of the verb *cheat*. Cognate verbs occur even in Halfsaxon with *of*: Hu heo mihten *biswiken* Karic of his richen (LAJAM. III. 160). In Anglosaxon: *bedragan, bedydrjan, beswican* take the accus. of the person, the latter also the genitive of thing: *Ôð hie langung beswíc eorðan dreāmas eācan rædes* (CAEDM. 3547.).

to liberate, relieve, disburden, wean, and cognate verbs are found construed with *of*, although *from* also in part belongs to them. See *from*. We cite: *rid, deliver, lighten, disburden, discharge, acquit, ease, break* and the like.

Is there no plot To *rid* the realm of this pernicious plot? (SHAKSP., Rich. II. 4, 1.) His peers will *rid* him of his Priest (BULW., Richel. 2, 1.). The king . . groans to be *deliver'd Of that too great a subject* (1, 1.). Homeward creeps The loaded wain; while *lightened of its charge*, The wain that meets it passes swiftly by (COWP. p. 170.). I *discharge* thee of thy prisoner (SHAKSP., Much Ado 5, 1.). Pray God he may *acquit* him of suspicion (II Henry VI. 3, 2.). To *ease* ourselves of divers slanderous loads (Jul. Cæs. 4, 1.). Cecilia comes . . To *ease* the world of care (CONGREVE, Poems). I had a wish to *break* this Mr. Birch of his unsocial habits (COOP., Spy 5.).

With *deliver, of* is preserved, especially when it is of the same meaning with *disburden* a woman of a child (WEBST.): Lady Hester was safely *delivered* this morning of a son (CHATHAM, Lett. 21.); and the euphemistic *bring to bed* with *of* seems formed after this expression: I was but twenty when I was *brought to bed of Tony* (GOLDSM., She Stoops 1.), with which however we may compare the Middle-Highdutch *Eines Kindes ligen, geligen*.

Old-English uses *of* in a far wider extent: *pe lond þei wild voidē of þat herise* (LANGT. II. 247.). A man of god in-wit of *alle thulke* him mai *skere* (keep free) (WRIGHT, Pop. Treat. p. 133.). That muche peple *sauede of selcouthe sores* (P. PLOUGHM. p. 328.). Tho *delivered* that folk of care (ALIS. 5453.). And *asoykyl* hem of her synne (RICH. C. DE L. 1317.). And *bringen* me of wo (WRIGHT, Anecd. p. 7.). To *lowse* man-kynde of bandys (TOWNS. M. p. 227.). Halfsax: To clennsenn hire annd *leuenn* Off þatt missdede (ORM. 4101.). Þat scolde . . *alesen* his leofue wines of læve heore bendes (LAJAM. I. 390.). Here again encounter the Old-French *de* and the Anglosaxon *of*, which, with its case, answers to a genitive, as it occurs in Old-Saxon with: *lōsian, bilōsian, tōmean, atōmean*, solvere, liberare. Yet in Gothic *af* commonly stands after *lausjan*, as *of* with similar verbs in Anglos.: *Ātys ūs of yste* (MATH. 6, 13.). *Of callum his earfoðum hine ātysde* (Ps. 33, 6.). He me gehyrde and of *callum minum earfoðum me gefriðode* (Ps. 33, 4.). *Ātynnan of lār-scipe* (CAEDM. 2042.). *Fram* is also considered along with *of* (see below), as well as the dative, for instance with, *ātysan, ôðlædan*.

cleanse, wash, clear, purge, scour, comp. also above *wipe*, similarly to which other allied verbs are also figuratively used. With these verbs *from* runs parallel to *of* from olden times.

Cleanse the stuff'd bosom of that perilous grief (SHAKSP., Macb. 5, 3.). *Would I could wash myself of the buck* (Merry Wiv. 3, 3.). *A little water clears us of the deed* (Macb. 2, 2.). Thus *have I cleared the field of my worst foe* (LONGF. I. 179.). *To purge him of that humour* (SHAKSP., Wint. T. 2, 3.). Along with: *Wash me from mine iniquity, and cleanse me from my sin* (Ps. 51, 2.). *And wash'd it from the clotted gore* (SCOTT, L. Minstr. 3, 23.). *Thy father's charge shall clear thee from that stain* (SHAKSP., I Henry VI. 4, 5.). *And, pure . . shall they (our ashes), Purged from the dross of earth, and earthly passion, Mix pale with thine* (BYR., Sardanap. 5, 1.).

Old-Engl.: *Thei shal be clesed clerliche And waschen of hir sinnes* (P. PLOUGHM. p. 392.). *Clanse the of thine misdeds* (WRIGHT, Anecd. p. 91.). *That bothe of coloure, and of malencolye ye purge yow* (CHAUC., C. T. 16432.). Halssax.: *To clemseenn þeýre bodi; swa Off all þe bodi; sinne* (ORM. 15124. cf. 1126. 4052 7835. 9518. &c.). *Þa wes þas þeode iclansed of Reom-leode* (LAȜAM. II. 27.). Old-French naturally connected *purger, escurer* (comp Dan. *skure*, Swed. *skura*) with the cognate *de*. Instead of *of* we meet with *from*. Old-Engl.: *He has . . washen us alle fro syn* (TOWN. M. p. 289.). *Cleus us from the feynd* (p. 10.). Gothic construes *gahrainjan* (cleanse) with the genitive (Luc. 7, 21. 2 Tim. 2, 21.); yet also with *af* (2 Cor. 7, 1.), as the Old-norse *hreinsa* (E. *rinse*, Fr. *rinser*) is combined with *af*. Anglosaxon with similar verbs offers *of* and more frequently *fram*: *Apweah me clænran fram minum unriht-rißsenum þonne ic ær þysse scylde vās, and of þysse scamledsan scylde gecleansa me* (Ps. 50, 3.). *Ve sceolon . . us . . fram synnum aþwean* (A.-S. HOMIL. II. 99.). *From þæm þe me beholen synt gecleansa me* (Ps. 18, 11.).

heal, cure.

She felt in her body that she was healed of that plague (MARK, 5, 29.). *Cure her of that* (SHAKSP., Macb. 5, 3.).

Old-Engl.: *He was helyd of his maledye* (CHAUC., C. T. 3755.). *Of byndnes hele thou me this day* (TOWN. M. p. 207.). *Ther was he helyd of alle his wo* (ib.). Halssax.: *He sholde himm self mannkinn Halenn off sinnes wunde* (ORM. 2217.). *He com her to lechen us Off all þatt dæþas wunde* (4274.). Thus *of* stands in Anglosaxon with the object of the thing: *He gehælde manega ge of ādlum ge of vitum, and of yfelum gāstum* (Luc. 7, 21. cf. 6, 17. MARC. 5, 29.), yet also *fram*: *Vurdon gehælede fram heora untrumnessum* (Luc. 5, 15.). *Gehæled fram þære wunde* (Beda, Sm. 512.). In Gothic: *hailjan sik* (Luc. 6, 18.), *leikinson* (Anglos.: *lācnjan, læcnjan*, Old-Engl.: *lechen* (Luc. 5, 15.)) are combined with the genitive of the object of the thing; but even here *af* stands with this object after *gahailjan* (Luc. 7, 21.), intrans. *gahailnan* (MARC. 5, 29.). For *recover* see below.

- b) Intransitive verbs which, on account of their privative meaning, belong here, are:

fail of, decidedly intransitive, since the case joined with *of* does not accommodate itself to a partitive conception, has been assimilated to verbs of cognate meaning with the genitive.

If he fail of that, He will have other means to cut you off

(SHAKSP., As You Like It 2, 3.). I have fail'd of half my purpose (ADDIS., Cato 3, 7.). They fail'd of the old respect (COLER., Picc. 1, 7.).

Old-Engl.: *Of his hope* he schal now faile! (AMIS. A. AMIL. 1111.) The Old-French *faillir*, *failir*, from the Latin *fallere*, (manquer, ne pas réussir) is never accompanied by *de*. In Anglosax. *poljan*, carere, mulctari, as in Old-Saxon *tholôn*, had the genitive of the thing; and so in the Old-Highdutch *gimangalôn*, *inperan*, Middle-Highdutch *missen*, *ânen*. The employment of *of* after *fail* in the sense of *be disappointed* is also natural. Combined with the simple case of the object: I will not fail him (SHAKSP., Much Ado 1, 1. cf. Two Gentlem. 4, 3.). Fail not our feast (Macb. 3, 1.), it seems to follow the construction of the Old-French undenoted dative: *Se vous vostre home fales* (Old-French Songs p. 2.) along with: *J'ai a vous faili* (p. 2.). On the other hand *fail* occurs in Old-English in the meaning of *want*, *lose*, likewise with the undenoted case of the object: I waxe olde and wante my myght, and begynne to fayle my syght (Cov. MYST. p. 172.). So on a day he fayled a boor And began to morne (MS. in HALLIW. v. fayled). Comp: above *miss*.

blin, *stint*, *cease*, *rest* occur in Old-English with *of*: Wold they to me be trew, and blyn *Of thare pride* and *of thare syn* (TOWN. M. p. 38.). *Of shynyng blan* bothe son and moyne (p. 255.). *Stynt* a while *of grete* (p. 225.). *Of thair noyse* wald thai neuer sese (SEVEN SAGES 3618.). *Cease of thi sorow* (TOWN. M. p. 227.). *Of werkynge* the vij day *se sees* (Cov. MYST. p. 23.). *Of werkynge* I wole the vijte day *rest* (p. 23.). Similar verbs have the genitive in Anglosax.: *pær pu . . vuldres blunne* (ANDR. 1381.). God on pone dæg *gesvác his veorces* (GEN. 2, 3.). The Anglosaxon verb answering to *rest* has *fram*, as now: He *gereste* hine on pone seofeoðan dæg *fram eallon þam veorce* (GEN. 2, 2.). The Anglosaxon *stytan*, obtundere, occurs even in Anglosaxon in the meaning of *cessare*: Forþi þatt tatt þewwdom þa sholde newenn *stintenn* (ORM. 12852.).

to awake from sleep is analogously treated in Old-Engl.: *Olympias of slepe awoc* (ALIS. 356.). Comp. also: *Oup aris Of slewthe* (WRIGHT, Anecd. p. 91.). Halfsax.: þa he *awoc of slepe* (LAJAM. III. 14.); like wake the transitive verb: *Weccheð heom of slepa* (I. 34.). Anglosax.: þa *awoc* Pharoa *of slepe* (GEN. 41, 7.). See *from*.

tire, *weary*.

"Thou hast not tired yet of thy poor Adeline?" — "As well might the saints *weary of paradise*." (BULW., Rienzi 3, 2.) See above, c.

to beware of, for which the form *beware* is in use, especially in the imperative and in the infinitive. *be ware* frequent in Old-English, comp. Anglosax. *ben wār* (GEN. 24, 6.) and the defective nature of this verbal form supports the view that a combination of words is here present, similar to the combination *be-gone*. We frequently find *beware* with an object accompanied by *of*.

Beware of Brutus (SHAKSP., Jul. Cæs. 2, 3.). *Beware of entrance* to a quarrel (Hamlet. 1, 3.). *Beware of him*, and obey his voice. provoke him not (EXOD. 24, 1.). *Beware of crude attempts* (BULW., Rienzi 1. 5.). Therewith certainly often stands the simple case: *Beware the ides of March* (SHAKSP., Jul. Cæs. 1, 2.). *Beware that man* (LONGF. I. 152.). You have shunn'd the sword — *beware the axe* (BULW., Richel. 1, 1.); also in the

meaning of heed, take care: Priest, *beware your beard*, I mean to tug it (SHAKSP., I Henry VI. 1, 3.).

In the old language to be aware and to take care are commonly expressed by *be war* (ywar): *Per of nas not be king war* (R. of Gl. I. 55.). *De kyng was of hem ywar* (I. 88.). Why nolden he *be war* Of the bataile of Donbar? (WRIGHT, Pop. Songs p. 213.). Halfsax.: *Da Grickes neoren noht warre of heore wenside* (LAJAM. I. 23.). The form *beware* is found later: *Bewhare of othis* for *dowte of peyn* (Cov. MYST. p. 61.). Somtyme to fall another tyme to *beware* (SKELTON I. 304.). But in the meaning of take care the intransitive and reflective verb *ware* also occurs: Every manner secular . . . *ware hym fro synne* (P. PLOUGHM. p. 170.). *Ware of the lesard* (SKELTON I. 27.). *Ware of that wrenche* (I. 24.). *Ware yet, I rede you, of Fortunes double cast* (I. 26.), answering to the Anglosaxon *varjan*, arcere, cavere, alongside of which a *bevarjan* stands. The: He *bewares* to act, cited from Ben Jonson in Wagner, Gr. p. 165. might be regarded as the compound answering to the Anglosaxon, if the form could be proved from old authors. I am not able to judge of *be-warded* = *spended*, *expended*, cited out of Skinner. But in any case *beware* is treated in the modern tongue as a united verb which, although defective, is equivalent to the old *ware*.

recover, which is also used transitively and reflectively, formerly had of, as it still sometimes has, although more frequently from.

The man *recover'd of the bite*. The dog it was that died (GOLDSM., Vic. 17.) along with: But yet she lived — and all to soon *Recover'd from that death-like swoon* (BYR., Paris: 14.).

Old-Engl.: Tho he *recovered of his swoove* (RICH. C. DE L. 425.). Old-French uses *recouvrer*, *recouvrer* (Latin *recuperare*) intransitively as well as transitively. The construction with *of* attaches itself naturally to that of *heal* (see above). The Middle-Highdutch *genesen* has the genitive, whereas Anglosaxon *genesan* denotes by the accusative the evil from which the recovery or deliverance takes place.

doubt, despair.

I *doubt not . . of our victory* (SHAKSP., III Henry VI. 1, 2.) see above p. 178. *Despairing of his own arm's fortitude* (I Henry VI. 2, 1.). Spent, overpower'd, *despairing of success* (ADDIS., Cato 4, 4.). I don't *despair of succeeding* (GOLDSM., G. Nat. M. 1.).

Despair has been treated analogously to the Old-French *desperer*. Modern-French *désespérer*, which has *de*, as well as *doubt*, to the Old-French *duter*, *doter*, afterwards *doubter*.

- c) Adjectives of privative meaning answer to verbs of the kind above named.

empty, bare, barren, naked, void, devoid, destitute, bankrupt, scant and others.

Empty of all good (MILT., P. L. 11, 616.). *Destitute and bare Of all their virtue* (9, 1062.). A pageant sceptre . . . *Barren of power* (ROWE, J. Shore 3, 1.). These are *barren of that birth divine* (YOUNG, N. Th. 5, 561.). *Naked of friends* (DRYDEN). Faith not *void of works* (MILT., P. L. 12, 427.). Her life was . . . *devoid of pity* (SHAKSP., Tit. Andr. 5, 3.). Listening it can hardly be called in one so *devoid of hearing* (WHYTE MELVILLE, Digby Grand 1.). That it may show me what a face I have,

Since it is *bankrupt of his majesty* (SHAKSP., Rich. II. 4, 1.). Yet *scant of friends* The Bruce shall be (SCOTT, Lord of the Isl. 3, 31.). *From* rarely takes the place of *of*: *Void and empty From any dram of mercy* (SHAKSP., Merch. of V. 4, 1.). The idea of the defective, insufficient, abridged may also have given the construction with *of* to the notion *short*: The country is altogether *short of foxes* (TROLLOPE, Framl. Parson 1, 13.). That we come *short of our suppose* so far (SHAKSP., Troil. a. Cress. 1, 3.). We . . lay that night at an inn on the road, about ten miles *short of the town* where I was to remain (SMOLLET, Rod. Rand. 5.). In finding that his actual knowledge did not *fall very much short of that* which he asserted himself to possess (SCOTT, R. Roy 24.).

Old-Engl.: *Nakyd of hyde* (SKELTON l. 18.). Middle-Highdutch often uses *bar*, *blöz*, *nackel* with the genitive of the thing, whereas in Anglosaxon *emetig*, *ämetig*, *bär*, *bar*, *idel*, *nacod* commonly appear without any further determinations, like the Old-French *vuit*, *void*. — No support is afforded for *short* by the Anglosaxon *scort*. Even the French expressions *rester*, *demeurer court*, and the German *zu kurz kommen*, do not explain the construction with *of*. The combination of *court* with *de* in *être court d'argent*, *de mémoire* and the like, give another relation to *de*.

free, *rid*, (properly a participle) *quit*, *clean*, *clear*, *pure*, *secure* and the like. With these, as with the corresponding verbs, *from* has mostly crept in.

Heaven make thee *free of it* (SHAKSP., Haml. 5, 2. cf. Henry VIII. 2, 4.). We were *rid of a guest* from whom I had much to fear (GOLDSM., Vic. 13.). *Of this contradiction* you shall now be *quit* (SHAKSP., Cymb. 5, 4.). The besom that must sweep the court *clean of such filth* as thou art (II Henry VI. 4, 7.). Let me be *clear of thee* (Twelfth N. 4, 1.). When I had got *clear of the city* (FIELD., T. Jon. 8, 12.). *Pure of sinful thought* (MILT., P. L. 8, 506.). *Secure of harm* (4, 791.). On the other hand: *Free from wroth* or *misbegotten hate* (SHAKSP., Rich. II. 1, 1.). *Free from strife* (5, 6.). *Clean from the purpose* (Jul. Cæs. 1, 3.). *Clean from treason* (II Henry VI. 3, 1.). Mild Charity's glow, To us mortals below, Shows the soul *from barbarity clear* (BYR., The Tear). I rest *secure from force* and *fraud* (SHAKSP., II Henry VI. 4, 4.).

Adjectives of this sort are frequently combined with *of*: The king him thoȝt *quit of al is son* (R. OF GL. II 522.). Halſsax.: *Off sinne fre* (ORM. 16818.). *Off galnesse skir* and *fre* (8015.). *Clene off sinne* (3171. cf. 4233. 4706. 4707.). *Wisste þatt ȝho clene wass Off alle menn* (2932.). *Du scalt wurðe clene . . of alle þine misdede* (LAȜAM. III. 290.); yet also with *fra*: *Fre Fra weorelðpingess lusstess* (ORM. 2968.). *Fre Fra sinnfull grediġnesse* (2974.). *All skir fra þe deofell* (12194.). In Anglosaxon the genitive stands: *þæt hire mægðhād māna gehvylces . . clene geheólde* (JULIANA 30.). *Būendra leās* (CAEDM. 89.). *Fācnes clene, leahtra leāse* (JULIANA 565.). *Fréó*, *frī*, *frig*, *liber*, *ingenuus*, does not seem combined with a case. The Romance *quit*, *pure* attach themselves to the construction of *quitte*, *pure* with *de*.

Be whole of thy plague (MARK. 5, 34.).

✓ Anglos.: Beo of *pysum hál* (ib.). Goth.: *Sijais haila af þamma slaha þeinamma* (ib.).

weary, aweary.

I am *weary of this charge* (SHAKSP., Tim. of Ath. 3, 4.). *Weary of our daily toil* (COWP. p. 102.). Jones being *weary of soliloquy* (FIELD., T. Jon. 12, 3.). I am all *aweary of my life* (TENNYS. p. 99.).

Old-Engl.: I weex *wery of the world* (P. PLOUGHM. p. 369.). In Half-sax.: *Weri of sorren* and *seoc* (LAJAM. III. 121.) *of*, answering to the modern *with* or *from* with this adjective, seems to serve to denote the cause. In Anglosaxon *vérig* takes the genitive: *Vérig þás veorces* (COD. EXON. 436, 32.). Here also belongs the Old-Engl. *a-sad*, properly *satur*: Selde was he glad That never nes *a-sad of mythe ant of onde* (WRIGHT, Polit. Songs p. 212.). *Of me hue is a-sad* (WRIGHT A. HAL-LIW., Reliq. Ant. I. 122.). Half-sax.: Childric . . is *sad of mine londe* (LAJAM. II. 450.). Anglos.: *Vérig, viges sād* (ETTM. 204, 20.).

desperate.

I am *desperate of my fortunes* (SHAKSP., Oth. 2, 3.). Comp. *despair*.

A great number of negative adjectives are in English combined with *of*, whose opposite affirmative forms likewise have *of*: *mindless, mindful; incapable, capable* &c. The motive for using *of* does not lie in the negative constituent of the words. They are mentioned in their place below.

4. With another series of verbal notions, going back to the Whence? in space, with the construction with *of*, it is not so much the idea of departure and of distance as that of origin and procession that is prominent.

- a) They are, first, transitive verbs, taking the accusative of the thing, with which the person whence the thing proceeds is annexed by *of*. *Of* again mingles with *from*, to which the modern tongue generally inclines, especially if a thing takes the place of the person. *Of* is also frequently used concurrently with *at*, obsolete here.

The notions *have, hold, receive, get, gather, earn, win, obtain, buy, borrow* and the like.

My boon is that this gentleman may render, *Of whom he had this ring* (SHAKSP., Cymb. 5, 5.). Ingrate, he *had of me* All he could have (MILT., P. L. 3, 97.). Take again *From this my hand as holding of the pope*, Your sovereign greatness (SHAKSP., John 5, 1.). A loan of land or an estate, in trust to *be held of the prince or lord* (SMART v. fee). As when the total kind *Of birds* . . Came summon'd over Eden to *receive* Their names *of thee* (MILT., P. L. 6, 73.). Nothing could be more lively than the impression which I *received of this imaginary scene* (SCOTT, R. Roy 39.). What he *gets more of her* than sharp words, let it lie on my head (SHAKSP., Merry W. 2, 1.). *Of him* O *gather'd* honour, Which he to *seek of me* again, perforce, Behoves me keep at utterance (Cymb. 3, 1.). To *earn a dearer estimation of them* (Coriol. 2, 3.). What I have lost to-day at bowls, I'll

win to-night of him (Cymb. 2, 1.). *Of* me you shall not *win* renown (TENNYS. p. 126.). If answerable stile I can *obtain Of* my celestial patroness (MILT., P. L. 9, 20.). It is a precious powder that I *bought Of an Italian* (MARL., Jew of M. 3, 4.). Potiphar . . *bought him of the hands* of the Ishmeelites (GEN. 39, 1.). I could weep, would weeping do me good, And never *borrow* any tear *of thee* (SHAKSP., Rich. II. 3, 4.). Every woman shall *borrow of her neighbour* . . jewels of silver (EXOD. 3, 22.). *Borrowing of the latter* his morion (BULW., Rienzi 2, 8.). — With this compare the substitution of *from* for *of*: I *had it all from his own servant*; I can get anything *from that quarter* (GOLDSM., G. Nat. M. 2.). She *had that ring from me* (LONGF. l. 176.). Your commendations . . *get from her tears* (SHAKSP., All's Well 1, 1.). Forgetful what *from him* I still *receiv'd* (MILT., P. L. 4, 54.). They say . . that one may *gather sense from fools* (SCOTT, R. Roy 12.). Thou . . hast put thyself *Upon this island as a spy, to win it From me* (SHAKSP., Temp. 1, 2.). Very little was *obtained from London* (MACAUL., H. of E. II. 114.). Inferior eyes That *borrow* their behaviours *from the great* (SHAKSP., John 5, 1.).

- The older tongue prefers *of*, although *from* occurs in a few cases even in Anglosaxon. Old-Engl.: *Alli hi habbeth list of hire* (WRIGHT, Pop. Treat. p. 133.). And ich mai *have help of the* (Anecd. p. 6.). *Gete a mom of hire mouth* (P. PLOUGHM. p. 13.). To thy graving this myr *of me* *Resave the tyll* (TOWN. M. p. 132.). *Of them two gettes* thou no grace (p. 190.). Y *have* . . *Borrowed of the Latyn autour* (ALIS. 2201.). Yit *borowed* I never a farthyng *of hym* (TOWN. M. p. 10.). The Verb *hold* was also construed intransitively with *of*; the expression is borrowed from the feudal law: I *hold of none* but you (TOWN. M. p. 67.). Mediæval-Latin: *De rege tenens castellum* (DUCANGE v. tenere.). Hallsax.: We . . *habbeoð ure irihte of ure arche-biscope* [biscope] (LAJAM. III. 193.). Anglosaxon has *of* and *fram*: Svā svā he pāt yfel *of pam menniscum geornan underfeng*, *underfō* he eac svā pāt vite *fram pam upplican deman* (A.-S. HOMIL. II. 336.). Gif ve gōd *underfengon of godes handa* (Job. in Ettm. 5, 25). Gif þu ved nime *of þinum nehstan* (EXOD. 2, 26.). The distinction of *of* and *fram* often comes out clearly, for instance, in: *Nimað pāt pund fram him* (Lec 19, 24.), where it is a question not of receiving, but of taking away. Gothic also has *af* with borrow: *Af þus leiran* (MATTH. 5, 42.) — *At* is however of frequent use here: Old-Engl.: *At the lady* the ryng he *hase* (SEUVN SAGES 3103.). Ac mete no drink no *gat* he uon Noither *at man nō wiue* (AMIS. A. AMIL. 1742.). Hallsax.: Aund wolde *biggen* . . *Att Peter* . . God witt (ORM. 16054. cf. 18326.). Anglosax.: *At hvam nimað cyningas gafol oððe toll?* (MATTH. 17, 25. cf. GEN. 42, 36.). And *onfeng pallium at Johanne papan* (SAX. CHR. 1026.). Pāt he bohte *at Ethes sunum* (GEN. 25, 10.). Pām pe ylle *at pe borgjan* (MATTH. 5, 42.). Old-norse proceeds thus with receive: *þiggja* . . *at Guðrúnu* gnadda (ATLAKV. 33.). For the remains of this preposition in a similar relation in Modern-English see the prepos: *at*.

- In combination with substantives like *leave*, *advantage*, *vengeance*, *an oath* &c., *take* also still takes the preposition *of*.

I *take my leave of you* (SHAKSP., Meas. f. Meas. 1, 5.). My uncle . . *taking advantage of the confusion*, fell upon them both

(DICKENS, *Pickw.* 2, 20.). I *take an oath of him* etc. Expressions of this sort are distinguished from combinations like *to hold, notice, measure*, and the like, in which the substantive comes the motive of the *of*: The youth *took hold of my hat* (STERNE, *Tr. Shandy* 6, 6.). Neither of them *took any notice of him* than whispering to each other (DICKENS, *Pickw.* 2, 20.). My uncle . . . *took such an accurate measure of him* (il

Old-Engl.: I *toke my leve of the quene* (IPOMYD. 2125.). Then w^{as} God *vengeance take Of the and of alle thyn* (TOWN. M. p. 60.). With *vengeance* (*wrake*), *of* in modern times is also interchanged with *on, up* God . . . *on thi werkis take wrake* (TOWN. M. p. 61.). *At* was also substituted for *of*: He *took leve at hem ylkone* (RICH. C. DE L. 967. IPOMYD. 745.). In Hallsaxon we find *of* and *at* with *taken*: *Jiff þu bi takenn wiltt Off þise tvezzenn brepre* (ORM. 14470.). — *Anud te bi takenn bise att himn* (4834.). *Forr to takenn hæle att himm* (5378.), distinguished from *fra*: *Drihhtin takeþ itt fra me* (4820.). In Anglosax: *tacan*, *sumere*, is not frequent; on the other hand *taka* usual in meaning in Old-norse.

The ancient language also construes *have* of the man and *conceive* the woman, in the meaning of *have a child by any one, with of*. H. sax.: *Of Ignogen his quene he hefde þreo sunen scene* (LAJAM. I. 8 Old-Engl.: She *has conceived* a son in elde, *Of Zacary* (TOWN. M. p. 7 The modern tongue uses *by*: He *had* two sons *by her* (LEWES, G. I. My lady's womb If it *conceiv'd* a male child *by me* (SHAKSP., *Henry V* 2, 4.). In LAJAMON the modern text presents in the passage cited: *Ignogen . . . he hafde þreo sonas*; as the Anglosax.: *þu scealt suna æt be bryde þinne* (CÆDM. 2320.) *Þa heo was magotimbre be Abrahæ eacen vorden* (2230.).

The notions of the activities, demand, desire, enquire, and the like, as *beg, want, crave, desire, entreat, quire, request, expect, seek, ask, demand, enquire &c.* admit with the personal object.

Beg mercy of the duke (SHAKSP., *Merch. of V.* 4, 1.). *begged of her* to allow him to place a couple of planks across the stream (WHYTE MELVILLE, *Digby Grand* 1.). What do you *want of Padre Hypolito*? (LONGF. I. 145.). You *want* something of me? (BULW., *Money* 1, 2.). The lord mayor *craves* aid your honour (SHAKSP., II *Henry VI.* 4, 5.). I *desire of you* conduct over land (*Cymb.* 3, 5.). I must *entreat of you* so of that money (*Twelfth N.* 3, 4.). I am certain it is all that *required of me* (COOP., *Spy* 8.). The point we would *request you* (SHERID., *Riv.* 1, 2.). That is more than I *expected of* (SCOTT, *Bride* 7.). Who *seeks for* better of thee (SHAKSP., *T. of Ath.* 4, 3.). He *asked* life of thee (*Ps.* 21, 4.). I *demand you*, unhand me, sir (SHERID. KNOWLES, *Hunchb.* 1, 1.). *demand Gibraltar of you* (CARL., *Fred.* the Gr. 6, 1.). Accord to the time which he *had* diligently *enquired of the wise* (MATTH. 2, 16.). *Of* stands alongside of *from*: My son . . . *came to ask a blessing from me* (GOLDSM., *Vic.* 3.). I know the wretch who dares *demand From* *Giaffir* thy reluctant hand (*B. Bride* 12.).

Old-Engl.: *Bidde of me* what þou wilt (R. or GL. I. 115.). He *of heom* all that he wolde (ALIS. 1459.). God *asked of hym* Of w^{as}

spak the lettre (P. PLOUGH. p. 18.). Better it were that thy children axen of thy persone thinges that been needful to hem (CHAUC., C. T. p. 152 II.). I xulde rather of the have sought Holy bapty, than thou of me (COV. MIST. p. 201.). The taxes . . . Of them demanded and asked by the kyng (SKELTON l. 9.). Old-French has in part *de* after verbs of this sort. Anglosaxon, on the other hand, offers, along with other deviating constructions, with ask, enquire, the preposition *fram*: Ic bād fram drihtne (PS. 21, 4.). After þære tide þe he geācsoðe fram þām tungel-vitegum (MATH. 2, 18.). In Old-Engl. *at* often stands with ask: Heo aschede at Corineus (R. OF GL. I. 16.). He askyd at all the route, Gyff ony durste com and prove A cours (RICH. C. DE L. 470.). Owre lord the kyng send hus heder . . . The sothe at yow to frayn (SIR AMAD. 506.). *At* is explained by the instances of the last as well as of the following series of verbal notions

to hear and learn from any one (by any one) take of and the more decisive from.

All things that I had heard of my Father, I have made known unto you (JOHN 15, 15.) The truth which I have heard of God (8, 40). Your sonnes may learne to rule of you (FERREX A. PORR. I, 2.). To teach all nations what of him they learn'd (MILT., P. L. 12, 440.). — In expectation of hearing farther from you upon the subject of your stay at college (CHATHAM, Lett. 13.). I learn from Richard Lyttelton that we may have the pleasure of meeting soon (17.); without an object of the thing: Shall thy Polly hear from thee? (GAY, Begg. Op. 1, 1.).

In Old-English *at* runs alongside of *of*: Alle pingis what euer I herde of my fadir, I haue made known to þou (WICLYFFE, Joh. 15, 15.). Wher oure lawe demep a man, no but firste it haue herde of hym, and knowe what he doip (7, 51.). But thay of him it leere (CHAUC., C. T. 12535.). Halfsax.: Of pissere uncuðe talen þe heo iherden of þan cnauen (LAJAM. II. 229.). Ich wolde iwiten æt þe . . . to whan þis toene wulle ten (I. 389.). To leornenn lare æt Sannt Johan (ORN. 3309.). Lerrnepp at me þatt icc amm wiss (4970.). In the passage of Lajamon the modern text offers: Ich wolde witen of þe what tockne þis mai beo. Anglosaxon prefers *æt*: þā ping þe ic gehyrde æt minum Fæder (JOH. 15, 15.). Leorn-jad æt me (MATH. 11, 29.). Yet *of* is also used: þā þe ic gehyrde of Gode (JOH. 8, 40.). Gothic combines *hausjan* with *at*, but also with *fram* in the meaning of *παρα* (JOH. 7, 51. 8, 38. 40.).

- b) Intransitive verbs with *of*, which attach themselves closely to the idea of departure in space, yet border on the causal domain, are the notions of origin and extraction, whether it be of a person or a thing.

Hither are to be referred verbs like *be*, *come*, *descend*, *spring* and the like.

Whom thou fly'st, of him thou art (MILT., P. L. 4, 482). The word Bear-baiting is carnal and of man's creating (BUTL., Hud. 1, 1, 805.). The wine . . . was of her own making (FIELD., J. Andr. 3, 4.). If it be of God, his will be done (LONGF. II. 37.). Ay, this comes of her reading! (SHERID., Riv. 1, 2.). Of noble race the Ladye came, Her father was a clerk of fame, Of Bethune's line of Picardie (SCOTT, L. Minstr. 1, 11.). As heir general, being descended Of Blithild (SHAKSP., Henry V. 1, 2.).

What stock he springs of (Coriol. 2, 3.). *Of good still good proceeds* (MILT., P. L. 9, 973.).

Expressions like: There's no danger *of the white slaves*, they'll not stir (SOUTHERN, Oroon. 2, 3.) may be referred hither, whereas in: A madness, *of which* his life's in danger (SHAKSP., Cymb. 4, 3) causality is decidedly stated. The distinction lies in the greater or less retention of the figurative conception.

With the verbs cited the language inclines to the preposition *from*, which belongs to it, where it is a question of purely local relations: Her father *was descended from the Teutonic knights* (KAVANAGH, Fr. Wom. of Lett 18.). Accept the title thou usurp'st, *Of benefit proceeding from our king* (SHAKSP., I Henry VI. 5, 4.). Seven fair branches *springing from one root* (Rich. II. 1, 2.). Her influence, and much of her celebrity, *sprang from two sources* (KAVANAGH, Fr. Wom. of Lett. 2.).

Old-Engl.: He schal knowe of þe techyng wher he be of god (WILCLIFFE, Joh. 7, 17.). *þat þe folk was of þe kynde of Troie, & of þe Brut ycome* (R. or GL. I. 45.). *Ðer schul kynges come & springe of þi blod* (I. 15.). No schaltow wreththe thy lord gent; *Of hym is thyn avauncement* (ALIS. 3369.). *Of eovel lif comuth eovel eyndyng* (753.). Half-sax.: His kun þe he of icumen wes (LAJAM. I. 14. cf 20.). Mln eldre of wan we heop i-spronge (II. 632. modern text). Anglosax.: *Of Geata fruman syndon* Cantvare and Vihtsætā (BEDA 483, 21.). Söðfastnys ys of heofenum (EV. NICOD. 9.). Urum lichoman cymð eall his mægen of þam mete þe ve picgað (BORTH. 34, 11.). *Of þām brād blædo bealva gehvilces sprytan* ougunnon (CÆDM. 991.).

The older language also construed *depend* with *of*: Your worship *depended of his excellence* (SKELTON I. 8.), the modern with *on*, *upon*, the adjective *independent*, on the contrary, still has *of*. Comp. French *dépendre de* . .

5. In the causal domain, in the narrower sense, the author on the one hand, and the cause on the other are considered. Where *of* makes the person or thing appear in the causal relation, it mingles with *by*, *through* and *from*.
- a) The author, that is, the person, (or the personified being, rarely a thing) from which the activity proceeds, is in modern English still frequently joined with *of* to passives, whereas in the modern language *by* in general takes this place. Yet *of* has lost ground in its ancient domain, and has been chiefly preserved where the notion of activity contained in the sentence does not presuppose a sensuous external influence upon the object into which it passes. For this reason a certain analogy with the Fr. *de* and *par* is found in the application of *of* and *by* in combination with passives. But a fixed limitation of the use of *of* by definite categories of words is not to be perceived in Modern-English.

Thus *of* is found with verbs of sensuous and mental perception and knowledge: This dreaded sight twice *seen of us* (SHAKSP., Haml, 1, 1.). *Of God observ'd* The one man just alive (MILT., P. L. 11. 817.). I am *known of many* (SHAKSP., Cymb. 4, 4.). Well *understood of Eve* (MILT., P. L. 9. 1035.); particularly frequently with verbs denoting an expression of feeling

and of emotion, of love, of hate, of respect or disrespect, of regret, of scorn and the like: He's *loved of the distracted multitude* (SHAKSP., Hamlet 4, 3.). Art thou not . . . the protector's wife, *beloved of him*? (II Henry VI. 1, 2. cf. MILT., P. L. 12, 307.). This is my son . . . *Well loved of me* (TENNYNS. p. 266.). *Admir'd I am of those that hate me most* (MARL., Jew of M. Prol.). Being *glorified of all* (LUKE 4, 15.). *Favor'd . . . Of him who rules above* (MILT., P. L. 2, 349.). Myself not least, but *honour'd of them all* (TENNYNS. p. 265.). Lest thou *be hated both of God and man* (SHAKSP., III Henry VI. 1, 3.), First must he suffer many things, and *be rejected of this generation* (LUKE 17, 25.). Duncan *was pitied of Macbeth* (SHAKSP., Macb. 3, 6.). Not *Hilas was more mourn'd of Hercules* (MARL., Edw. II. 1, 1.). A reproach of men, and *despised of the people* (Ps. 22, 6.). *Of them derided* (MILT., P. L. 11, 817.). He was *mocked of the wise men* (MATTH. 2, 16.). Comfort! comfort *scorn'd of devils!* (TENNYNS. p. 274.). He . . . *Was but lightly held of his gay ladye* (SCOTT, L. Minstr. 4, 7.). Verbs of expressions of intelligence, as talk, name, ask, teach, settled, direct, are likewise not wanting: That it might be fulfilled which was *spoken of the Lord* (MATTH. 2, 15.). *We have been called so of many* (SHAKSP., Coriol. 2, 3.). He never can meet more mischance, than come to *be but named of thee* (Cymb. 2, 3.). And one peculiar nation to select from all the rest, *of whom to be invoc'd* (MILT., P. L. 12, 111.). When he *was demanded of the Pharisees* (LUKE 17, 20.). That false worm, *of whomsoever taught* To counterfeit man's voice (MILT., P. L. 9, 1035.). Earth's hallow'd mould, *Of God inspir'd*, small store will serve (5, 321.). The powers that be are *ordained of God* (ROM. 13, 1.). He *is convinced of all*, he *is judged of all* (1 COR. 14, 24.). *Wisdom is justified of her children* (MATTH. 11, 19. LUKE 7, 35.). Other verbs with *of* do not fall within either of the aforesaid categories: All things are *delivered to me of my Father* (LUKE 9, 22.). We *were all baptised of him* (MARK 1, 5.). Shall I *be tempted of the devil* thus? (SHAKSP., Rich. III. 4, 4.). And *was driven of the devil* into the wilderness (LUKE 8, 29.). The son of Duncan . . . *is receiv'd Of the most pious Edward* with such grace (SHAKSP., Macb. 3, 6.). He left not faction, but *of that was left* (DRYDEN). Mournful *Ænone, wandering forlorn Of Paris*, once her playmate on the hills (TENNYNS. p. 98.) and others. Here also belongs *be done*, along with which the author of the activity is introduced by *of*: You do very well; 'tis kindly *done of you* (SOUTHERN, Oroon. 5, 3.). The verb *be*, with a predicative determination, suffices instead: Well! that 's *very good of you* (DICKENS, Battle of Life 2.). Well it *was ill-natured of Rashleigh* to tell this tale on me (SCOTT, R. Roy 13.). We must finally mention the notions to be engendered, born, in which the idea of origin is proximate: Let me tell you whom you have condemn'd; Not me *begotten of a shepherd swain* (SHAKSP., I Henry VI. 5, 4.). The children . . . *Begot of nothing* but vain fantasy (Rom. a. Jul. 1, 4.). You, too, *were of mother born* (LONGF. II. 137.). *Of English*

parents, and of a good English family of clergymen, Swift was born in Dublin (TACKERAY, Engl. Humourists 1.).

The participle of the perfect compounded with *un* may also retain *of*: Here can I sit alone, *unseen of any* (SHAKSP., Two Gentlem. 5, 4.). Gone in the dead of night — *unseen of any* (ROGERS. It., Foscari). Not *unperceiv'd of Adam* (MILT., P. L. 11, 224.). The teats . . . *Unsuck'd of lamb or kid* (9, 581.).

Old-English combines passives of every kind with *of* in names of persons: Mercurius . . . That selde is *of ous i-seze* (WRIGHT, Pop. Treat. p. 132.). He was *aspyyd off a spy*e (RICH. C. DE L. 2596.). *Off al Cristendom belovyd he was* (6466.). *Of feole hynges y-hated he was* (ALIS. 1544.). His name *of ȝow Jhesu clepyd xal be* (Cov. MYST. p. 113.). Muche wo and gret weilyng *Was y-mad . . . Of Oziatus and Darie* also (ALIS. 2365.). Sēppe pāt Engeland ybe ywerred ylome *Of þe folc of Denemak* (R. or GL. I. 3.). Thus is the cockadrill y-schent, And y-slave *of theo delfyn* (ALIS. 6623.). His sowle . . . *Of develis is al to-torn* (Cov. MYST. p. 187.). Til it be cristned . . . And *confermed of the bischope* (P. PLOUGHM. p. 322.). When he was *asoyled of the pape Sergie* (LANGT. I. 1.). He was *cursed of God* (MAUNDER. p. 222.). That thei ne be hurt ne harmed *of the gret multitude of hors* (p. 245.). How he was *bygiled of Candace* (ALIS. 4769.). Adam was *byawike of Eve* (7709.). He was *warnyd off a spy*e (RICH. C. DE L. 2596.). His robe is alle to ryffen. That *of me was hym gyffen* (TOWN. M. p. 225.). We rarely find *of* with the passive in Hallsaxon: Selehte him *was ȝiueð ure drihten* (LAȜAM. III. 289.). But this *of*, answering to the Greek *ἐκ*, and which in the most modern period of the tongue has again become gradually restricted to narrower limits, is, as little as *by*, the oldest particle belonging here. As in Gothic *fram* with the passive is regularly rendered by *fram*, so too *fram*, *from* is familiar to Anglosaxon: Hēr svealt Herode *fram him sylfum ofsticod* (SAX. CHR. 3.). Edvine (Eadv) cining *vās gef-fulvad fram Pauline* (627.). Adelrēd, . . . *vās ofslegen fram his āgen-þeðde* (794.). Vyt sceolon on Hierusalem *fram hym beon ofslagene* (Ev. NICOD. 31.). Viðdóm ys *gerihtviðod fram heora bearnum* (MATH. 11, 19.). *pāt hȳ sȳn geārovrōðde fram mannum* (6, 2.). *Væron fram gefulode* (MARC. 1, 5.) &c. *Of* appears more isolated alongside of it: *pā sȳððan varðen* (vurdon) *gemartrode of þunore* (SAX. CHR. 640.). *Āðestān* (Ādelstān) *vās of Myrcum gecoren tō cinge* (925.). He *vearð pær ofslagen . . . of his āgenum folce* (1030.). *pā þe væron of unclānum gāstum gedrēhte* (LCC. 6, 18.). How far that *from* has been preserved, and how it early mingles with *through* and *by* in Old-English, is to be seen below upon these prepositions. With the passives to be begotten, born *of* has been current from the earliest times. Old-Engl.: Bitwene man and womman *of wham we beoð be-ȝite* (WRIGHT, Pop. Treat. p. 138.). *Of o fader biȝeten thai were, Of o moder born y-fere* (LAY LE FRaine 325.). Compare the active: She shalle *of her body bere* God and man (TOWN. M. p. 73. 129.). *Of his sone Chuse was engendred Nembrothe* (MAUNDER. p. 223.). Hallsax.: *pus ȳs Marlin biȝeten & iboren of his moder* (LAȜAM. II. 237.). All mannkinn *iss borenn her Off faderr and off moderr* (ORM 19185. cf. 10380.). Anglosax.: *pāt þe of Gāste is ācenned, pāt is gās* (JOH. 3, 6. cf. LCC. 1, 35.). Gothic treats these verbal notions like those of descent, and gives them, as to the latter, the preposition *us* (ex for instance JOH. 3, 5).

- b) The idea of the cause, as well as of the motive apprehended more generally is their origin of a series of adverbial determinations with *of*. A multitude of verbs, adjectives (and adverbs) have *of*, in part answering to the Anglosaxon *of*, or to the *ge*

nitive, partly to the Old-French *de*. In this case other prepositions, as *from*, *on* and the like, sometimes encounter *of*.

- a) In a closer or more remote combination with verbal notions we meet *of* in the following cases.

Transitive verbs take, along with an accusative of the person, an object of the thing, which contains the motive of the act. We separate, however, those with which the object does not so much express the motive as the substance and goal of the activity (see below). We may however refer here notions of activity, such as accuse, blame, suspect, arrest, mostly Romance verbs, many of which in this class take *for*. They may of course be accompanied by *of* even in the passive.

Thou didst *accuse* him *of incontinency* (SHAKSP., Cymb. 3, 4.). Perhaps you will *accuse* me *of laziness* (MONTAGUE, Lett.). To *appeal* each other *of high treason* (SHAKSP., Rich. II. 1, 1.). If there be amongst us we *suspect* *of baseness* (SOUTHERN, Oroon. 3, 2.). Alice *was suspected of the basest and the blackest guilt* (BULW., Maltrav. 1, 11.). I *arrest* you *of high treason* (ROWE, J. Shore 4, 1.).

We are here reminded of the French *de*, which from of old has been translated into English by *of*; Old-Engl.: Sir Hubert de Boru... *Accused was . . of mani luther prise* (R. or GL. II. 533.). Who of you schal *reprove* me *of synne*? (WICLYFFE, Joh. 8. 46.). We early find *bigripen* construed with *of*, whereas now we find verbs like *chide*, *rebuke*, *blame*, take *for*; Hallsax.: Sannt Johan *haffde* þe king *Bigripenn off his sinne* (ORM. 198.7. cf 199.85) In Anglosaxon *teón*, accusare, *refsan*, castigare, as in the Old-Highdutch *witnôn*, punire: have the accusative of the person and the genitive of the thing. In Old-Engl. *thank* also stands with *of*: And *thanked* him *of his socour* (ALIS. 7576.), in Anglosaxon with the dative of the person and the genitive of the thing.

Verbs denoting utterances of feeling and of emotion, mostly intransitives or reflectives (but some of which have also become transitive and are construed with the accusative) have in part preferred *at*, *for* and others; yet with same which denote complaining, regret, and boasting, the particle *of* stands.

Here was the footman just now to *complain of the butler* (GOLDSM., G. Nat. M. 1.). My friends will have a right to *complain of me* (BULW., Maltrav. 1, 6.). I do *repent me of my fury* (SHAKSP., Macb. 2, 3.). He hoped he *had repented of all sins* (FIELD., J. Andr. 1, 13.). To look into my follies and to *repent of them* (T. Jon. 8, 14.). Yet can I not *of such tame patience boast* (SHAKSP., Rich. II. 1, 1.). He *boasts of his success* (LONGF. 1. 165.). Those that *brag of faith* (MARL., Jew of M. 1, 1.). Hither also we may refer *reck*: We Moslem *reck* not much *of blood* (BYR., Bride 7.).

In Old-English more verbs of emotion occur with *of*: And *playnede of þe vnkynde dede* (R. or GL. I. 32.). Heo *wondred ynow of þe werk* (I. 148.). *Of Mary* my wife *mervels me* (TOWN. M. p. 75.). The pepyl *of here werkys* ful grettly *mervayllys* (COV. MYST. p. 240.). *Of my lyff* I ne *recke* (p. 182.). Even Hallsaxon not rarely uses the par-

tiele *of* with similar verbs, as *de* was in use in Old-French: *Him reouepp off hiss azhenn wolk* (ORM. 5566.). *Swiðe heo gunnen drede of Cadwalanes deden* (LAW. III. 252.). And *menden heom to Penda of Oswy* (III. 265.). *Ða fainede swiðe folc an hirede of Arður cume* (II. 493.). He *Rihht nohht off hemm ne rohhte* (ORM. 9023.). In Anglosaxon *gefeon*, *laetari*, and *vundrian*, *mirari*, had the genitive, the former also the dative, *recan* commonly the genitive whereas *murnan*, *lugere*, was usually construed with *for*. In Old Highdutch: *sih mendan*, *sih niotôn*, *sih plidan*, *sih frewan* (*gaudere mornen*, *suorgen* (*moerere*) occur with the genitive.

to die, be sick of any thing likewise have *of* to denot the cause.

Let her die . . of this folly (SHAKSP., Cymb. 1, 2.). *Hi cattle must of rot and murren die* (MILT., P. L. 12, 179.). *Hi died of an aque* (BULW., Maltrav. 4, 5.). *That heart . . burn' And died of love* that could not be return'd (CAMPBELL, Theodric). Therefore also: *She . . of that boy did die* (in the birt of the boy) (SHAKSP., Mids. N. Dr. 2, 1.). Some *perishing c pleasure* — some *of study* — Some worn with toil — some *of mere weariness* — Some *of disease* — and some *insanity* — And some *of wither'd*, or *of broken hearts* (BYR., Manfr. 3, 1.). He soon began to *sicken of all this* (WARREN). See below, *sic* Along therewith *die for* and *with. perish, starve with (by)*.

Old-Engl.: He *starf quykliche of that wounde* (ALIS. 3793.). *I pray God if it wer so I strangle of pis brede* (LANGT. I. 55.). *Halfsax Off hunngerr dezenn* (ORM. 8656.). Anglosax.: *Stearf of hungor* (SAX. CH. 1124.). *Forðferde . . of þam vundan* (1119.). Therewith stand on: *lc her on hungre forveorðe* (LUC. 15, 17.).

With the verbs *smell*, *stink*, *breathe*, *taste*, *smack*, *relish*, *scour* and the like, to which *show* is attached, the object joine by *of* is imagined as the occasioning one.

That will not *smell of sin* (BEN JONS., Ev. M. out of hi Hum. Proem.). The poetry *smells of the lamp* (SCOTT, Minst I. 47.). Thou *stink'st of lotium* (BEN JONS., Poetaster 3, 1.). I took the braid of wanton twine, It *breathed of him*, an blush'd with wine (TH. MOORE p. 1.). Yea, every idle, nic and wanton reason, Shall, to the king, *taste of this actie* (SHAKSP., II. Henry IV. 4, 1.). He is but a bastard of th time. That doth not *smack of observation* (John 1, 1.). To quill's rude thought and stubborn will *Smack of the wild Norwegian still* (SCOTT, Lord of the Isl. 2, 27.). You, good god Let what is here contain'd, *relish of love. Of my lord's healt of his content* (SHAKSP., Cymb. 3, 2.). Yet by the nauseous smell, and noisom, Their case-shot *savour strong of poison* (BUTL., Hud. 2, 2, 857.). — Something that *show'd of lif* though low and mean (SCOTT, Lady of the Isl. 4, 1.).

This employment of *of* is in fact analogous to its use with oth intransitives, as in Old-Engl.: *Of theo brightness of hire fall*, *A aboute shon* thes place (ALIS. 281.). *The eorthe quakyd of her r dnyg* (3853.). Instances of the kind just cited seem, however, n familiar to Old-English and not multiplied till modern times. Comp This chambre is fulle wel *smellynge because of the wode*, that it

made offe (MAUNDEV. p. 241.). In Anglosaxon the dative (Instrumental) would be warranted. Comp.: Brynegield onbreasð *récendne* veg vommes *blóde* (CAEDM. 2926.), if we may, refer *blóde* to *récendne* (the alter reeking with blood) Compare the Greek ὀρίζων ἵππος, and the Latin *olere sulfure*.

For the construction of the verbs name, denominate after any thing or any body, with *of* instead of *from* or *after*. See the prepos. *from* 6.

In less immediate connection with the verbal notion and not qualified thereby a noun accompanied by *of* often becomes the expression of the motive of the activity.

To do that office, *of thine own good will*, Which tired majesty did make thee offer (SHAKSP., Rich. II. 4, 1.). The rock is hollow, and *of purpose* digg'd (MARL., Jew of M. 5, 1.). Man shall not quite be lost, but sav'd who will, Yet not *of will* in him, but *grace* in me Freely vouchsaf'd (MILT., P. L. 3, 173.). Some I have chosen *of peculiar grace* (183.). The noble-minded Hastings, *of his goodness*, Has kindly underta'en to be my advocate (ROWE, J. Shore 1, 2.). Reverence belongs *of right* to the envoy of your sovereign (COLER., Picc. 1, 4.). Thou wouldst *of necessity* have shown him Such horror (3, 1.). Hither belong adverbial forms like *of course* (BULW., Ep. of Hud. 229.) and also the personal pronouns strengthened by *self* with *of*, whereby the motive or quality lying in the person or thing is made prominent: I do nothing *of myself* (JOHN 8, 28.). And *of itself* the water flies all taste of living wight (MILT., P. L. 2, 612.). O fruit divine, Sweet *of thyself*, but much more sweet thus cropt (5, 67.). Works without genius, which must shortly sink *of themselves* (GOLDSM., G. Nat. M. 3.). The city gates fly open *of themselves* (COLER., Picc. 1, 4.).

Subjective causes, which come outside of the construction of the sentence and assume the character of ellipses, rest no less upon a similar idea: And, *of a truth*, there is something more in matrimony than the wedding-ring (LONGF. I. 132.). *Of a certainty*, my kinsman has no belief in your power (BULW., Rienzi 1, 8.).

Old-English agrees herein: I . . preie him, *of grace*, To take the entent of my trouthe that thouȝte non ylle (DEPOS. OF RICH. II. p. 4.). *Of love* to his owyn lyknes he made the (COV. MYST. p. 85.). As he *of his myght* made all thyng of nowth (p. 87.). — So blac is al the mone *of him silve* i-wis (WRIGHT, Pop. Treat. p. 133.). *Of my self* I do no ping (WICLYFFE, Joh. 8, 28.). The *of*, with abstract nouns, reminds us immediately of the French expressions still in use, as *de grâce*, *de droit*, *de plein droit*, *de nécessité* and the like, but even Old-norse uses *of* with abstracts nouns: Hon ægði mer *af afþryðsi* (GUTHRUNARKV. 1, 10.). Svaraði Högni . . *af trega stórum* (2, 10.) (for jealousy, for great pain). In Anglosaxon the genitive also occurs: þonne hig veaxað *sylfwillas* (LEVIT. 25, 5.) = That which groweth *of its own accord* (ib.). With the pronominal forms strengthened by *sylf*, Anglosaxon frequently presents *of*: Ic ne dô nân ping *of me sylfum* (JOH. 8, 28.). Ne sprycð he *of him sylfum* (16, 13. cf. 14, 10. 18, 34.). Secgast þu þæt *of þe sylfum*? (EV. NICOD. 9.), as the Gothic *af*. Therewith stands also *fram* (JOH. 7, 28.) as in Gothic (JOH. 7, 17, 18.), but also *be* me sylfum, *be* him sylfum (II. cc.).

The idea of the cause or motive often takes the place that denoted by *on, upon*: I go *of message* from the queen France (SHAKSP., II Henry VI. 4, 1.). What devil . . . s you *of this unlucky errand*? (DE FOE, Robins. p. 261.). *that condition* I will drink it up (MARL., Jew of M. 4, To this is especially ascribed the now familiar combination *long of* (= by means of, owing to): We lose, they daily g All *long of this vile traitor* (SHAKSP., I Henry VI. 4, 3.). know 'tis *long of Gaveston* she weeps (MARL., Edw. II. 1, When I lay in dungeon dark . . . it was *long of thee* (SCC L. Minstr. 5, 29.). The mischief was *long of you* (SMART

Not mere negligence has led to the frequent interchange of *of on*, of which other instances are incidentally to be given in var places. In the cases cited *on* is certainly the original particle. *on*. With *long*, *of* formerly stood. Old-Engl.: Bot it is *long of you hede*, Alle siche wanton playes (TOWN. M. p. 78.). Yet *on* is c monly added to the forms *long, along*: Every man chit . . . Som s it was *long on the fire-making*; Som sayd nay, it was *long on blowing* . . . I can not tell *wheron* it was *along* (CHAUC., C. T. 1639; *On me* is not *along* thine evill fare (Troil. a. Cress. 2, 1001.); in H saxon o (*on*) or *uppo*: All Crisstene folkess hald Ias *lang o* Cris helpe (ORM. 13376. cf. Ded. 117.). *Wher on* hit weore *ilong* (JAM. II. 225). The Anglosaxon *gelang, gelong*, Old-Saxon Old-Hi dutch *gilang* is an adjective, often construed with *at*, but also v *on*: Gif þu þonne vēst þāt hit *on þe gelong sē* (sīe) þāt þā voi sēlða *on þe svā onvenda sint*, þonne eart þu *on gedvōlan* (Boi 7, 2.). Hi sōhton *on hvon þāt gelang være* (BEDA 3, 10.).

- β) The adjectives to which *of* is annexed mostly point to verbal notions already cited. Hither belong:
glad, joyful, sorry is, on the contrary, commonly accompan by *for*.

He *glad of her attention gain'd* (MILT., P. L. 9, 528.). I *glad of it* (LONGF. I. 133.). I am *joyful of your sights* (SHAK: Tim. of Ath. 1, 1.).

Old-English construes with *of* a greater number of adjectives belo ing here: Her frendes were *glad of her come* (RICH. C. DE L. 124 Tholomeus, and his felawe, *Of this socoure* weore ful *fawe* (A 3816). *Of his comyg* hy weren *blithe* (5541.). *Joyful* is heo *of come* (1146.). That *sory* is *of other mennes wele*, and *glad* is *of sorwe and unhele* (CHAUC., C. T. 13530.). Fful *hevry* here hertys w *of this dede* (COV. MYST. p. 91.). In Hallsaxon *of* is in use w adjectives of this class: *Off hiss dæp swiþe bliþe* (ORM. 8092.). Weo fæin *of his scome* (LAJAM. I. 327.). Þatt tu *dreoriz* nohht ne *Off nan eorþlike unseollþe* (ORM. 4838). *Serrhfull . . . off patt* (478; also for: Fæin for (LAJAM. II. 60.). *Serrhfull forr* (ORM. 7153.). Anglosaxon the genitive stands instead, which, by the analogy the Old-Highdutch, would have a place with *glād, blīde, fāgen, sagedōmor, dreōrig* although there do not exist instances of all these w the genitive: *Vīnes glād* (CON. EXON. 449, 28.). *Væron ealle fāgen* (CAEDM. II. 434.). *Fāgen* often has the dative.

afraid, fearful, fearless.

I will not be *afraid of death and bane* (SHAKSP., Macb. 3.). I'm actually *afraid of his lungs* (GOLDSM., She Stoops 1 She was mightily *afraid of my father* (WHYTE MELVILLE, Dig

Grand 1.). *Fearful of his life* (SHAKSP., III Henry VI. 5, 6.). *Fearless of wrong* (COWP. p. 163.).

Old-Engl.: He was sore *adred of death* (ALIS. 4266.). They were *adrad of him*, as *of the deoth* (CHAUC., C. T. 607.). *Of thundre* hi beoth so sore *agast* (WRIGHT, Pop. Treat. p. 136.). Hallsax.: Næs ich nauere of *Arðure afares sære* (LAJAM. III. 36.). In Anglosaxon adjectives like *acol*, *forht* readily stand with *for*. The cited *afared* is properly the participle of *afæran*.

proud, vain, conceited.

Proud of their numbers (SHAKSP., Henry V. 4.). Well may he be *proud of it* (WHYTE MELVILLE, Digby Grand 2.). He was still *vain of his foot* (1.). So *rain of dulness* and so pleased with wrong (TH. MOORE p. 180.). The Athenians were *conceited of their own wit, science and politeness* (BENTLEY).

We are here reminded of the French construction: *Vain de l'honneur qu'il a reçu* (ACAD.). Adjectives like *prût, hlanc, oferhydig, vlanc*, deal with the genitive or *of* hardly occur in Anglosaxon; we find *vlanc* and *deal* with the dative: *Duguðum vlance* (CARDM. 2413.). *Fugel feðrum deal* (COD. EXON. 216, 10.). Neither in Anglosaxon nor in Hallsaxon have I met with *prût* with a case.

ashamed, properly a participle.

If I be not *ashamed of my soldiers* (SHAKSP., I Henry IV. 4, 2.). My wife was particularly enraged that nothing could make him angry, or make him seem *ashamed of his villanies* (GOLDSM., Vic. 15.). I have done nothing of *which* I need be *ashamed* (MACAUL., H. of E. II. 71.). You are *ashamed of poor Alice* (BULW., Maltrav. 1, 6.).

The participle of the Anglos. *ascamjan* (comp. Hi *ascamode* [CYMRVULF, Crist 1299 Grein]) is often employed in Old-English in the meaning *touched with shame*: He departed fro hem alle *aschamed* (MAUNDEV. p. 225.). The substantive with *of* has been substituted for the old genitive. Anglos.: Him *päs ne sceamode* (GEN. 2, 25.).

The ancient tongue still construes many adjectives or participles used adjectively, which are referred to emotions, with *of*, as *indignant, angry, astonished*: Kyng Rychard wax al *aschamyd*, And *off hys wurdes* sore *agramyd* (RICH. C. DE L. 1719.). *Darie . . Is strongly anoiad of this tidying* (ALIS. 1918.). The abbess was *awonderd of this thing* (LAY LE FREINE 213.). In Anglosaxon, adjectives like *gram, vræð, holgenmôd, eorre (yrre)* are not combined with a case, which states the cause of the emotion.

dead, sick (often used figuratively).

We were *dead of sleep* (SHAKSP., Temp. 5, 1.). I am *sick of that grief* too (Tim. of Ath. 3, 6.). I am e'en *sick of shame* (ib.). I am *sick of living* (ROWE, Fair Penit. 4, 2.). Books I have but few here, and those I have read ten times over, till *sick of them* (BYR., Lett.). He . . *sick of home* went overseas for change (TENNYS. p. 226.). They are else combined with *with*.

This construction is analogous to that of the corresponding verbs; yet it seems to belong to modern times. Where in Anglosaxon the genitive is combined with *seoc* not the cause of the sickness, but the part in which one is ill, is stated: *Môdes seoce* (BEOV. 3205.). Similar

adjectives are otherwise construed with *on*: *Ealle þe untrume wæ on mislicum ædnum* (LCC. 4, 40.).

redolent.

The summer sky and the fresh blooming lilacs so *redolent of spring* (WHYTE MELVILLE, Digby Grand 6.).

See the corresponding verbs, above.

6. With the employment of *of* in the causal domain, is connected that use of it where the matter or substance in which activity is accomplished comes in question. The object which in question appears partly more as the mean, partly as the aim and goal of the activity.

a) The following may serve as instances of the verbs considered here.

- a) Intransitive and transitive verbs, denoting becoming, making out of anything.

be, become, come, consist.

The house *was of stone* (COOP., Spy 1.). His mantle and hood *were of the best Flanders cloth* (SCOTT, Ivanhoe 2). Henry . . . *is of a king become a banish'd man* (SHAKSP., 1 Henry VI. 3, 3.). We wot not what *is become of him* (EXO 32, 1.). He . . . never seemed to trouble himself as to *what became of Zoë* (WHYTE MELVILLE, Digby Grand 3.). *How can'st thou speakable of mute?* (MILT., P. L. 9, 563.). *The world of Heav'n and Earth consisting* (8, 15.). His escort *consisted of five thousand horsemen* (MACAUL., H. of E. II. 144). Here also belongs the ellipsis: *O miserable of happy!* (MILT. P. L. 10, 720.).

In the older tongue *worthen*, instead of *become*, associates itself with these words. Old-Engl.: *Ther he of bras were* (WRIGHT, P. Treat. p. 136.). *What shalle now worthe of this?* (TOWN. M. p. 264). *Why, what cam of Alexander the grete?* (SKELTON I. 4.). *Halfsaþat weorc is of stane* (LAȜAM. II. 296.). *Hiss girrdell wass off shep skin* (ORM. 9229.). *Þatt win þatt wass off waterr wurppenn* (1405). Anglosax.: *Is mæge weorðan of wære* (BORTH., Rawl. 193.). The *F* *mance consist of* is assimilated to the Germanic verbs; *consist* answers to the French *consister dans*, *en*; *consist with* is of the same meaning as *agree with*.

make, form, create, compose, frame, build &c.

Till he *have made* an oyster *of me* (SHAKSP., Much Ado 3.). He *made* a deity *of love* (BULW., Rienzi 1, 4.). *The Lord God formed man of the dust of the ground* (GEN. 2, 7). *Though I be form'd of clay* (BYR., Heaven & Earth 1.). *What great things of small, Useful of hurtful, prosperous of adverse*. We can *create* (MILT., P. L. 2, 258.). He *is composed of* framed *of treachery* (SHAKSP., Much Ado 5, 1.). *The army which was composed chiefly of mercenaris* (BULW., Rienzi 5, 3). *The houses are commonly built of that material* (SCOTT, Tal of a Grandf. 1.).

The verb *make* enters, in modern times, into many constructions, which are not to be separated from the concept

just touched upon; for example: 'Twas he *made* me a *present* of *this ring* (GAY, Begg. Op. 1, 1.). We must remark the connection of the verb with an object accompanied by the superlative or a superlative used substantively: To *make the best advantages* Of *other's quarrels* (BUTL., Hud. 3, 3, 457.). To *make the best of a bad thing* once past (COLER., Picc. 1, 2.). They *made the best of their way* to Rome (BULW., Rienzi 3, 1.). He, therefore *made the most of necessity*, and gave such orders as would facilitate the wishes of Captain L. (COOP., Spy 5.). To *make the best or most of anything*, that is, to use, complete anything as well as possible, hence also hasten, and the like.

Figurative expressions of another sort are: Will you *make an ass o' me?* (SHAKSP., Twelfth N. 3, 2.). We could not tell what to *make of these fine sentiments* (GOLDSM., Vic. 16.). 'Twere a shame, when flowers around us rise, To *make light of the rest*, if the rose is not there (TH. MOORE p. 223.). These already pass into terms for acts of the imagination and of the judgment, like the notions of an activity cited in the next series.

Old-Engl.: Thei *ben made of ston* (MAUNDEV. p. 62.). Of gold he *made a table* (ALIS. 133.). Thou const *make of knyghtis gode*, With thy prechyng, coward of blode (3051.). The four elementz of *whom we beoth i-wrozt* (WRIGHT, Pop. Treat. p. 134.). To *bugge a belle of bras Or of bright silver* (P. PLOUGHM. p. 11.). Halfsaxon: *Macc bræd off pise staness* (ORM. 11606.). Anglos.: Adam . . þe vās of eorðan geuorht (CAEDM. 364.). God *gesceōp* man of pære eorðan lāme (GEN. 2, 7.). Ðær he eft hēt *timbrjan mǣran cyrican of stāne* (SAX. CHR. 626.). With Romance verbs *of* is substituted for *de*.

A few modern applications of *make* remind us of the French, for instance, *faire présent de* qch.; *je n'ai que faire de vos discours* (ACAD.). The rest pertains to the freer usage of *make*.

With the series of verbal notions just cited a number of expressions may, it seems, be compared, in which *of* with various verbs, such as, be, have, find, make, introduces in a similar manner the object in which an activity, which adds to or demands from it a predicative determination, is put forth.

'Tis a strange thing of *that Jew*, he lives upon Pickled grasshoppers (MARL., Jew of M. 4, 5.). We *have enough of that* to make us happy (SOUTHERN, Oroon. 2, 3.). We shall *find of him* A shrewd contriver (SHAKSP., Jul. Cæs. 2, 1.). We should *have found* a bloody day of *this* (I Henry VI. 4, 7.).

And by this may ellipses be explained which are introduced by *what of*: Say Warwick was our anchor; *what of that?* And Montague our top-mast; *what of him?* Our slaughter'd friends the tackles; *what of these?* Why, is not Oxford here another anchor? (SHAKSP., III Henry VI. 5, 4.). "You knew Matthias and Don Lodowick?" — "Yes, *what of them?*" (MARL., Jew of M. 3, 5.). 'Tis true the king is young; but *what of that?* We feel no want of Edward's riper years (ROWE, J. Shore 3,

1.). "And *what of Eggenberg*, and Lichtenstein, And *of on other friends* there?" — "I saw none." (COLER., *Picc.* 1, 7. The public buildings are few . . But *what of all this?* The spirit of London is in her thoroughfares — her population (BULW., *Maltrav.* 5, 1.). However variously these forms may be coloured, they may all without trouble be explained by the verb *be*.

Here too belongs *of it*, often appearing pleonastically with verbs of the aforesaid kind: What a tedious uncomfortable day *have we had of it* (GOLDSM., *She Stoops* 1.). I' faith we'll *have a night of it* (SHERID., *Duenna* 3, 1.). I think to *make a long sleep of it* (COLER., *Wallenst.* 5, 4.). I always supposed that Mrs. Lupin and you would *make a match of it* (DICKENS, *M. Chuzzlew.* 1, 5.). So that with eating above stairs, and drinking below; with receiving your friends within, and amusing them without, you *lead a good pleasant bustling life of it* (GOLDSM., *She Stoops* 2.). — This *of* often interchanges with *on*: 'Faith, we 'll *make a night on't*, with wine and dance (SHERID., *Duenna* 3, 7.).

Closely connected are also: And there 's the humour *of it* (SHAKSP., *Henry V.* 2, 1.). That 's the certain *of it* (ib.). That *is* the rendezvous *of it* (ib.). — The interchange with *on* likewise occurs: She is an angelic creature, that *is* the truth *on 't* (FIELD., *T. Jon.* 18, 10. cf. *J. Andr.* 4, 8.). See *on*.

Old-English offers something belonging here: I wene it *worþ of manye*, As was in Noes tyme (P. *Ploughm.* p. 197.). I hope her after a frende *of you to have* (SKELTON I. 41.). We often meet with *of* similarly used with intransitives in Halfsaxon: þus hit *was of Uortimer* (LAȜAM. II. 207 modern text) (in the ancient text: þus liude Uortimer). *Of him bið iwurðen swa bið of þan vore* (II. 451.). Heo is iþen hu hit *ferde here of Arðure* (III. 146.); where Modern-English employs in part *with*, Old-Engl. *by*: God geve it *fare* noht so bi *folk* That the feith techeth (P. *Ploughm.* p. 197.).

The determination of time by the clock may rest upon the same conception. Expressions like: By five *of the clock* (SHAKSP., *Merch. of Ven.* 2, 2.). Nine *o' clock* struck (DICKENS, *Pict. of It., Rome*) and the like, are subsequent applications of *of the clock*, which perhaps originally appeared only with the verb *be*. Old-Engl.: It *was ten of the klokke* (CHAUC., *C. T.* 4434.). Chaunteclere, our coke, Must tell what *is of the cloke* (SKELTON I. 66.). — Dr. Caius, the French physician, speaks according to the French in Shakespeare: *Vat is de clock?* (Merry Wiv. 2, 3.). Middle-Highdutch has expressions like: *umbe die drihte wahteglocke* (KLOS. *Chron.* 113.). *Ze der mettinglocke* si sich vruo huop (v. d. HAG., *MS.* III. 413b.). By clock the ringing of the bell, the striking of the bell is denoted. The English explanation of: What's *o' clock?* by: What is the hour of the clock? is an explanation of the thing, not a grammatical interpretation. The bell is the object in which the activity, the determination of time, proceeds, which moreover, might be also apprehended in the stricter sense as its cause.

- β) Verbs denoting an act of thinking, perceiving and of the expression of thought or will often connect the object with *of*. So far also as they in part admit the accusative of

the object, they have become intransitive in connection with *of*, although *of* with its substantive here and there borders on the partitive sense; as the participating object appears here not struck by the activity in its entire compass, although the construction with *of*, as well as with the simple accusative, may often coincide in the result. Germanic verbs of this sort have originally in part a genitive, in part prepositions, (yet not *of*); Romance verbs required in part *de*. Romance influence upon Germanic words seems, however, not important, *of* having early crept in here.

think, consider, deem, judge, hold, know, wot, guess, augur, conjecture &c. *Dream* is also treated analogously.

Nor less *think* we in Heav'n *of thee* on Earth Than *of our fellow-servant* (MILT., P. L. 8, 224.). *I thought of rainbows and the northern light* (BRYANT p. 94.). *I go, sweet friends, yet think of me* (MRS. HEMANS p. 152.). *I will consider of your propositions* (COLER., Picc. 5, 4.). Though higher *of the genial bed* by far . . *I deem* (MILT., P. L. 8, 598.). To see how thou couldst *judge of fit and meet* (8, 448.). Thou canst *judge of me* more kindly now (BYR., Mar. Fal. 5, 2.). *Of those old narrow ordinances* Let us not *hold* too lightly (COLER., Picc. 1, 4.). But for thee, fellow, Who needs must *know of her departure* etc. (SHAKSP., Cymb. 4, 3.). Mrs. Nickleby, *knowing of her son's obligations* to the honest Yorkshireman (DICKENS, Nickleby 2, 14.). When he demanded if they *knew of any place* of harbourage in the vicinity (SCOTT, Ivanhoe 2.). Many a resolute . . will, on a sudden, Find in his breast a heart he *wot not of* (COLER., Picc. 1, 3.). There may be more causes for than we may *guess of* (BULW., Maltrav. 4, 5.). Fletcher, from the beginning, *had augured ill of the enterprise* (MACAUL., H. of E. II. 114.). As a mother *Conjectures of the features* of her child Ere it is born (TENNYS. p. 107.). *I did dream of money-bags* (SHAKSP., Merch. of Ven. 2, 5.). The wildered fancy *dreams of spouting fountains* (BRYANT p. 25.). *I will . . dream of the Eden* I may never enter (BULW., Money 1, 2.). Here of course also belong verbs of this sort appearing reflectively: He *bethought him of his sinful deed* (SCOTT, L. Minstr. 2, 14.). You may *bethink you of the spell* (5, 12.).

Old-English also construes corresponding verbs with *of*: *Of an holy prechoure's word* heo nolde not so ofte *penche*, As *of þe muri word* (R. or GL. I. 119.). Heo ne koupe *of ne jikelyng* (l. 30.). All men konne not *of justynge* (IROM. 792.). Now assay wille I How I *can of wrighttry* (TOWN. M. p. 26.). Knowyste thou *of that man?* (SIR CLEVES 478.). *Of mekyl shame* now do we *knowe* (Cov. MYST. p. 28.). Edward messengers vnto þat mayden sent, To *wite of her maners* (LANGT. II. 253.). Men *dreme al day of owles and of apes* (CHAUC., C. T. 16578.). This is the usage in Hallsax.: He gann þenckenn *of himm self* andd *off hiss miccle riche* (ORM. 3274.). Himm þeorne birp Bipeknenn andd bilokenn *Off all* (2916.). Mikell ummbepohhte *Off* whatt himm wære bettst to don (2903.). Al þat coupe *of boke* (LA-ŷAM. II. 179. modern text). Ða *nusten* men *of þere quene* war heo bicumen weore (III. 138.). Old-Saxon used *thencean* and *hucggjan*,

gihuggjan, cogitare, with the genitive, like the Old-Highdutch *den huggan*. In Anglosaxon *pencan*, *hycgan*, *viſan*, rarely *cunnan*, the genitive as well as the accusative: *pence-ve nānes* (GEN. 42, 31.). *Ve þās ſculon hycgan* (CAEDM. 396.). *Þu ne ſtes vāst* (4089.). *Þāt ic gen ne conn purh [mān] gemācſcipe mōver ænges on eorðan* (CYNEVULF Crist. 198 Grein). *Cnāvan*, *on van*, *ðēman* seem not to have the genitive. Romance verbs, such as *juger*, *augurer* have *de*, answering to *of*.

A few of these verbs, especially *think*, are also combined with *on*: Let me not *think on 't* (SHAKSP., Hamlet. 1, 2.). *I think on me* then (MRS. HEMANS p. 152.). I think of the rock I think of those eyes . . . I *think on the long flowing ringlet* gold (BYR. p. 305.). I'll make the best in Gloucester: *know on 't* (SHAKSP., Merry W. 5, 5.). Forgive me, thou do not *dream on thee* (Two Gentlemen. 2, 4. cf. 2, 7, 4, 4).

With verbs of this sort this takes place early. Old-Engl.: *On janus truthe to thenke* (P. PLOUGH. p. 211.). *To thyne on thyne* (p. 228.). Halfsax.: *Ænne wiſne mon þe wel cuðe a craftern* (L II. 170.) (where the modern text offers: *þat wel coupe of craftern*; *þe cuðe a boken* (L. 179. see above).

hear, see.

Did you *hear of a stranger*, that's come to court to me (SHAKSP., Cymb. 2, 1.) Who *has* not *heard of Surrey's fall* (SCOTT, L. Minstr. 6, 13.). Whether he *has seen* or *known of it* (LEVIT. 5, 1.). *On* sometimes appears instead of *of*: Doctor Huicke, Queen Elizabeth's physician, *whom you have heard on*, or, peradventure known (CAMDEN, Epist. 3).

In Old-English *hear*, see, learn (*de aliquo*) are frequently construed with *of*: Now *hearken of Richard our kyng* (RICH. C. I. 1869.). Now *listneth of a queynt gyle* (ALIS. 5465.). He came to a valaye, For to *se of theyr playe* (RICH. C. DE L. 269.). Who never *had of fytynge seyn*. He myght a lernyd there (TORRENT. He *vnderstod of his wit* (R. OF GL. II. 526.). *Of Goddys wysdom to lere* (Cov. MYST. p. 27.). Even Halfsaxon employs *of*: All *teȝ hæfðenn herred off himm and seȝhenn* (ORM. 3410.). Well n *lerrnde* Herode king *Off Crist, andd off his come* (7248.). In Saxon *hōrjan*, *gehōrjan* have the genitive of the thing which, of which, we hear. In Old-Norse in: Er hon *ekka heyrði* (ATL 44) = he heard of the sad event, *ekka* is perhaps the genitive. Anglosaxon I have found naught analogous.

Speak, *tell*, *talk*, *say*, *sing*, *murmur*, *read*, *write*, *treat* and other cognate notions of activity, have *of*.

May your grace *speak of it*? (SHAKSP., Measure for Measure. f. Measure. 1) If I would declare and *speak of them* (PS. 40, 5.). What hypocrites *austerely talk Of purity* (MILT., P. L. 4, 744.). Who will *talk of that anon* (BYR., Wern. 2, 2.). Who *told you this stranger*? (SHAKSP., Cymb. 2, 1.) And *told him of choice* (TENNYS. p. 246.). What *sayest thou of thyself*? (J. 1, 22.) So they *say Of you* (BULW., Richel. 2, 2.). I'll let you to *confer of home-affairs* (SHAKSP., Two Gentlemen. 2, 2.). The waters *murmur'd of their name* (BYR., Siege of Cor. 1, 1.) I *sung of Chaos and eternal Night* (MILT., P. L. 3, 18.).

harp may *sing of Troy's alarms* (TH. MOORE p. 16.). *Have you not read . . . Of some such thing?* (SHAKSP., Oth. 1, 1.). *Of "Music's Triumphs"* all who *read* may swear That luckless music never triumph'd there (BYR. p. 317.). In the volume of the book it is *written of me* (PS. 40, 7.). *Hydraulics . . . treat of liquids* in motion (CHAMBERS, Informat. I. 225. II.) and so forth. Periphrases of such verbal notions likewise take *of*: You are the hare *of whom the proverb goes*, Whose valour plucks dead lions by the beard (SHAKSP., John 2, 1.). His *song is of the blue Togorma* (MACPHERSON, Death of Cathullin). Here too *on* is sometimes used instead of *of*: Lest they should tell *on us* (1 SAMUEL 27, 11.). Comp. *about* 4.

Old-Engl.: As ic *seide* þou er *of threo bollen* (WRIGHT, Pop. Treat. p. 139.). Ic mot þu *telle* more *of the cunde* of thunder (p. 136.). Folk, that other weyes hand *seyd of me* (CHAUC. C. T. 8948.). *Me spak of acord* (R. OF GL. II. 516.). The lady *syngith of Dydo and Eneas* (ALIS. 7625.). If we *grucche of his gamen* (P. PLOUGHM. p. 10.). *Of this matere* I myghte *Mamelen* ful longe (p. 78.). Poul *precheth of hem* (p. 3.). Even in Anglosaxon *of* is met with in Hallsaxon, coinciding with the Old-French: And *speken* to þan kinge *of seollichen pinges* (LAȜAM. II. 547.). What þat wif alde *of þan maidene* him talde (III. 80.). Her mon mai *arede of Arðure* þan king (II. 531.). Ich him wulle *suggen of blissen and of sorwen* (I. 197.). Þa lifess þatt icc *habbe* þu Summ del nu *spelledd offe* (ORM. 6388.). But along with it the preposition *by* still occurs. Old-Engl.: Thus prophecy *says by me* (TOWN. M. p. 212.). Hallsax.: Hoker loð *sungen bi laðen þan kingen* (LAȜAM. II. 377.). In Anglosaxon verbs like *cveðan*, *sprecan*, *reortjan*, *þingjan*, *secgan*, *vritan* combine with other prepositions, particularly with *be*: Sume men *cveðon be Harolde* þat he være Cnutes sunu (SAX. CHR. 1035.). Hvät *segst þu be þe sylfum?* (JON. I, 22.) Svå svå he *be him sylfum* ávrát (JON in Ettmüll. 3, 30.). See *by*.

Verbs, mostly of Romance extraction, like *like*, *esteem*, *hope*, *approve*, *accept*, *admit*, *allow*, *distinguish*, and others, likewise often take, instead of the simple accusative, the object in combination with *of*.

I *like not of this flight* of Edward's (SHAKSP., III Henry VI. 4, 6.). I am your husband, if you *like of me* (Much Ado 5, 4.). For Edward's boys, the state *esteems not of them* (ROWE, J. Shore 1, 1.). Haroun's guard Have some and *hope of more reward* (BYR., Bride 1, 14.). Some rev'rend men *approve of rosemary* in making love (BUTL., Hud. 2, 1, 847.). Barillon informed his master that many who had not dared to applaud that remarkable speech *had cordially approved of it* (MACAUL., H. of E. II. 86.). I would you would *accept of grace and love* (SHAKSP., I Henry IV. 4, 3.). I . . . seldom failed to *accept of the Sunday's hospitality* of mine host (SCOTT, R. Roy 4.). If there be any modern so outrageously brave that he cannot *admit of flight* in any circumstance (FIELD., J. Andr. 3, 6.). The door was too nearly closed to *admit of a minute scrutiny* of the accommodations within (COOP., Spy 1.). Thou shalt hold the opinion of Pythagoras, ere I will *allow of thy wit*

(SHAKSP., Twelfth N. 4, 2.). Sight may *distinguish of colours* (II Henry VI. 2, 1.). What follows if we *disallow of this?* (PLANCHÉ, Fortunio 2, 1.).

With such verbs a partitive conception of the object, in the strict sense, is not admissible. Similar and other verbs are combined with *of* in Old-Engl.: Thou ne *louest nowt of mi telling* (SEVEN SAGES 1223.). She hym *grantyd of his bone* (IPOM. 1059.). *Asay of her sobernesse* (P. FLOUGHM. p. 489.). Thou xalt *asay now of this whippe* (COV. MYST. p. 306.). They perhaps lean upon the usage of other verbs of imagining and willing, which, even in Hallsaxon, are construed with *of*: Heo al mid wronge *wilneden of ure lond* (LAJAM. III. 88.). *3if heo 3irnen wolden of Arðures golden* (III. 112.). Comp. Anglos. verbs, like *vēnan*, to expect, *ginnan*, *vilnjan*, to desire, *onfōn*, take, with the genitive: Ic *pās vēnde* (PS. 72, 13.). *Gilpes þu ginnest* (BOETH. 32, 1.). *Anvealdeþ þu vilnast* (ib.). *Þā nolde se cýning pās onfōn* (29, 2.). Thus the Goth. *luston*, *gairnjan* take the genitive.

Romance verbs, as *dispose*, *determine*, translate the construction with *de* by *of*.

Dispose of them, of me (SHAKSP., Lear 15, 3.). He *had disposed of his dwelling-house*, and taken a small cottage in the country (IRVING, Sk. B. The Wife). Great tidings, which perhaps *Of us* will soon *determine* (MILT., P. L. 11, 226.).

The accusative is certainly occasionally employed here: *Dispose me*, as you please (SOUTHERN, Oroon. 1, 2.).

The same is true of *deserve*, *merit*.

You have *deserved nobly of our country* (SHAKSP., Coriol. 2, 3.). Ye . . . *Amplly have merited of me* (MILT., P. L. 10, 388.). *Has he . . . merited of us*, That we — that we should think so vilely of him? (COLER., Picc. 3, 1.).

The Latin *merere*, *mereri de* and *erga* has produced the construction of the Old-French *desservir* (*servir*) Modern-French *bien mériter de . . .* (Old-French also *vers*), which English follows.

- γ) A number of transitive verbs with the accusative of the person permit the attaching of the object of the thing with *of*. The thing is to be regarded as the aim and the goal, but also as the motive of the activity. Some of these verbs may, to the person, also take the object of the thing in the accusative (see above p. 203.); but also the thing with *of* without an object of the person. This construction, alongside of which others stand, gives way in Modern-English to the former.

beseech, *entreat*, *desire*, *ask*, *demand* &c.

I humbly *do beseech you of your pardon* (SHAKSP., Oth. 3, 3.). The Dauphin, whom *of succour* we *entreated* (Henry V. 3, 3.). I shall *desire you of more acquaintance* (Mids. N. Dr. 3, 1.), where Collier reads: I sh. *desire of you m. acqu.* They *asked each other of their welfare* (EXOD. 18, 7.). We'll man-nerly *demand thee of thy story* (SHAKSP., Cymb. 3, 6.).

The construction is familiar to Old-Engl.: On knees *off grace* hym *besoughte* (RICH. C. DE L. 3358.). *Of a chamber* he you *prays* (TOW. M. p. 180.). That hym *of grace askede* (P. FLOUGHM. p. 403.). And

asked him of his fare (AMIS A. AMIL. 2216.). Of a thing *frayn* the I shalle (TOWN. M. p. 76.). Halssax.: *pe pape heom freinede of feole tidinde* (LAJAM. III. 182.). To *fraynnenn off patt steorne* (ORM. 6399.). In Anglosaxon *biddan, frigan* were also construed with the accusative of the person and the genitive of the thing: *Hvās bidde ic?* (MARC. 6, 24.). *Bide his me eft* (GEN. 43, 9.). *Leānes frigan* (COD. EXON. 447, 18.). The Gothic permitted the same construction with *bidjan* and *fraihnan*.

mind, remind, inform, instruct, admonish, advertise, advise, acquaint, warn &c., persuade, convict, convince, permit the subject of the reminding, persuasion &c., to be attached by *of*.

All things now retir'd to rest *Mind us of like repose* (MILT., P. L. 4, 611.). It *reminds me of our minister* (SCOTT, Antiquary 13.). He then *informed me of my mother's death* (FIELD., T. Jon. 8, 13.). He 'll then *instruct us of this body* (SHAKSP., Cymb. 4, 2.). It *admonished my wife of her duty to me* (GOLDSM., Vic. 2.). I would have you *advised . . of the danger* you are about to encounter (COOP., Spy 7.). They did entreat me to *acquaint her of it* (SHAKSP., Much Ado 3, 1.) (commonly with *with*). Their associates, *warned of their motions* by a signal, were in arms (ROBERTS, Hist. of Amer.). I was sufficiently *convinced of his ability* (GOLDSM., Vic. 14.). Till some act is committed which *convicts him of high treason* (COLER., Picc. 3, 1.). Here also belong reflectives of this sort: I do *remember me of such a youth* (COOP., Spy 7.).

Romance verbs of this class attach themselves to the combination of many of them with *de* in French, which is transferred to others. Germanic words in *of* remind one of an original genitive of the thing. As in Anglosaxon the intransitives *gemunan, onmunan, myndjan* and others also endure the genitive of the thing, so the transitive *gemanjan, gemonjan*: He *ūsic vīle pāra leāna gemonjan* (GREIN, Ags. Poes. II. 339.). *Varenjan* in the meaning *cavere* has *fram*, as well as *warn*, in English commonly *from*. But the same verb also occurs in the meaning *monere*, in which Middle-Highdutch uses *warnen* with the accusative of the person and the genitive of the thing, analogously to the Goth. *gamaudjan*, of like meaning. In the periphrasis of *mind* by *put . . in mind of*, *of* depends upon *mind* in the sense *cogitatio, memoria*, Anglos. *mynd*.

seize (commonly only passively), *possess*.

All those his lands *Which he stood seiz'd of* (SHAKSP., Haml. 1, 1.). I will *possess you of that ship and treasure* (Ant. a. Cleop. 3, 9.). Seem I to thee sufficiently *possess'd of happiness* or not? (MILT., P. L. 8, 404.). When you *have possessed yourselves of the whole revenues* of Rome (BULW., Rienzi 2, 1.).

To the older verb *seize* the modern *possess* attaches itself. The former, surviving as a law term, answers in meaning and construction to the Old-French *seisir, saisir*, passive *estre saisis*, Medieval-Latin *saisire, saisire &c.*, mittere in possessionem. Cest enfant avum fait *seisir Del ducheame* (BEXORT, Chronique 11506.). Quant il se veit *de li saisez* (4152.), according to Diez to be reduced to the Old-Highdutch *sazjan*. *Possess* has been assimilated to it.

avail, prevail one's self of. .

To *avail themselves of names, Places, and titles* (MILT., P. I 12, 515.). Thou art lost if thou dost not *avail thee quickl Of the power*, which thou possessest (COLER., Ploc. 4, 7. The merchant, *availing himself of the youth's assistance* in hand ing the cup (SCOTT, Qu. Durw. 4.).

This construction attaches itself to the French *se prévaloir de qe*

It may be incidentally mentioned that in combinations like *hav get, gain the better (the best) of . . the comparative or superlativ used substantively occasions the construction with of*: The lady's pas sion *got the better of her reason* (FIELD., J. Andr. 1, 7.). My lor *has certainly the best of the argument* (BULW., Rienzi 1, 5.).

- b) With adjectives with *of* various cases are to be distinguished

The object attached by *of* constitutes, partly the material sub stance with which the adjective notion has to do, partly the ob ject to which the activity indicated in the adjective is directed

Or the adjective receives its determination in the adjoined object in such wise that this object may itself be at the sam time the bearer of the quality.

One and the same attributive word may moreover be ofte determined in both ways.

- a) If *of* with its case denotes the material substance or th object struck, that combination may in general be regarde as the substitute for an original genitive. But, as a gen tive may also receive the meaning of a case of the objec the periphrasis with *of* may be considered as equivalent thereto.

The adjectives coming under consideration in this case ar mostly of Romance origin, in modern times multiplied an assimilated to the Romance-Latin construction. Apart fro the division of adjectives according to their meaning, the per phrasis with *of*, instead of an objective genitive, takes plac especially with adjectives in *ant* and *ent*, attached to Latin form as *amans, negligens, patiens*, as well as to those whose Lati terminations are obliterated or changed, *tenacious (tenax), prodigal (prodigus), improvident (providus)*; the termination *it* is also made equivalent to *ant, ent*, as in *destructive, descrip tive*. In derivative and compound adjectives the verbal notio from which they spring is, for the most part, the standard fo the grammatical effect. In compounds with *full* and *less* th first constituent is to be regarded as the standard, as negativ notions in general frequently follow the affirmative in the cor struction. Without regard to completeness we give a few serie of notions as instances.

full (big), rich.

The isle is *full of noises* (SHAKSP., Temp. 3, 2.). Her le ters are *full of spirit* (LEWES, G. I. 11.). This gentle lad *Big of this gentleman*, our theme, deceased, As he was bor (SHAKSP., Cymb. 1, 1.). The shrines *of offerings rich* (BYR Siege 32.).

While *fill* commonly takes *with*, *full* stands with *of*. *Big* commonl

has *with*; *rich* mostly *in*, occasionally *with*. Old-Engl.: Engeland ys ful ynow of fruyt and of trew (R. of GL. I. 1.). *Ful of ire and mallalent* (ALIS. 416.). A *riche* knight of lond and fe (LAY LE FREINE 246.). It is *plenteous of gode fische* (MAUNDEV. p. 103.). Hire bagges *Of breed ful y-crammed* (P. FLOUGHM. p. 3.). A noble baroun *Rich of castle and of town* (RICH. C. DE L. 2395.). Halfsax.: All full off holzdomes, All full off gode annd clene menn (ORM. 1785.). To wurrpenn *riche off eorpliz ping* (12141.). *Riche off ahhte* (12084.). In Anglosaxon full often appears with the genitive: *Visdômes full* (LCC. 2, 40.). *Liges full* (CAEDM. 332.); although also with the dative (Instrumental): *Full Hâlgum Gâste* (LCC. 4, 1.), as the verb *fyllan* has the dative (1, 41.) or *mid* (5, 26. 6, 11.), yet also of: *pât he hine of his crumum gefylde* (16, 21.) as well as Halfsax. To wurrpenn *filled* . . *Off Godess Gastess hallzhe mihht* (ORM. 2543.). In Gothic *fulls*, as well as the verbs *fullnan*, *fulljan* has the genitive. Anglos. *veleg*, *velig* = *ric* has the dative. *Vuldorspêdum velig* (CAEDM. 87.). Middle-Highdutch *rich* also has the genitive. Comp. Latin *plenus*, *refertus* with the genitive.

fruitful, prolific &c.

Golden days, *fruitful of golden deeds* (MILT., P. L. 3, 337.). The maple, and the beech *of oily nuts* *Prolific* (COWP. p. 171.).

Comp. Latin *secundus*, *fertilis*, *ferax* with the genitive.

liberal, lavish, bountiful, prodigal.

Where you are *liberal of your loves and counsels* (SHAKSP., Henry VIII. 2, 1.). *Lavish of your blood* (BUTL., Hud. 1, 2, 495.). We push time from us, and we wish him back; *Lavish of lustrums*, and yet fond of life (YOUNG, N. Th. 2, 172.). The share of that felicity of which he is so *bountiful* to his kingdom (DRYDEN). You are too *prodigal of your wit's treasure* (BEN JONS., Ev. Man in h. Hum. 4, 1.). Chiefs, grac'd with scars, and *prodigal of blood* (TICKELL, P.).

Comp. French *prodigue* de qch. Latin *prodigus* with genitive. Corresponding Germanic adjectives likewise had the genitive. Old-norse: *þeygi em ek mîns mildr matar* (FJÖLSVINSM. 4.). Mîldan mann eðá svá mâtár gôðan (HÁVAM. 38.). Halfsax.: *Hælpno milda* (HELIAND 3697.); so too Old-Highdutch *mîlti*, Middle-Highdutch *milte*. In Anglosaxon *mild*, benignus, does not seem to occur with the genitive.

capable, susceptible, incapable, insusceptible.

Sick, and *capable of fears* (SHAKSP., John 3, 1.). I was judged *capable of being dismiss'd* my drill (WHYTE MELVILLE, Digby Grand 1.). He was . . *susceptible of all that rage of love*, which reigns in the East (ROBERTS., Charles V.). A trembling . . such as was never So *incapable of help* (SHAKSP., Coriol. 4, 6.).

French *capable, susceptible* de qch. Latin *capax, incapax* with the genitive.

worthy, unworthy, guilty, unguilty, guiltless, innocent.

Flowers *worthy of Paradise* (MILT., P. L. 4, 241.). *Guilty of a capital crime* (MACAUL., H. of E. II. 9.). I! *guilty of such criminal presumption* (BULW., Richel. 1, 2.). I am *guiltless of your father's death* (SHAKSP., Haml. 4, 5.). *Guiltless of pam-*

per'd appetite obscene (COWP. p. 165.). Be *innocent of the knowledge* . . Till thou applaud the deed (SHAKSP., *Macb.* 3, 2). Di Scotto, who was *innocent of the plot* (BULW., *Rienzi* 4, 5).

For *worthy* see above p. 217. Old-Engl.: *Gilty of that dede* (PLOUGHM. p. 233.). Anglos. *gyltig, ungyltig*. Haltsax. *giltelæs* (Old with a dependent case have not occurred to me, as *scyldig*, which besides the dative, admits the genitive also: *Ealdres scyld* (BEOV. 2675.). *Innocent* reminds us of French *innocent du crim*. Latin *innocens factorum* and the like (TACIT.). Otherwise *innocent* is also combined with from (SHAKSP., II *Henry VI.* 3, 1.). *Henry VII* 3, 2.).

sure, certain, uncertain.

He was not *sure of it* (SHAKSP., *Two Gentlem.* 5, 2.). *As sure of Huguet?* (BULW., *Richel.* 2, 2.). *Certain of his fat* (SHAKSP., *Oth.* 3, 3). Defer your tale, Till *certain of the hearer's patience* (BYR., *Wern.* 2, 1.). *Uncertain of the issue* (SHAKSP., I *Henry IV.* 1, 1.).

French *sûr de qch.*, *certain de réussir*. Latin *certus, securus, firmatus* with the genitive.

aware, mindful, conscious, cautious, watchful, mindless, unconscious, careless, and other adjective denoting perception, attention, intelligence, recollection or the contrary, to which Germanic and many Romance words and, in part, hybrid compounds belong, as *aware, sensible, insensible, senseless, mindful, unmindful, forgetful, careful, heedful, heedless, thoughtless, listless, regardless, reckless, intelligent, ignorant, incautious, observant, sagacious, unconscious, falkble, negligent, neglectful, confident, diffident, and others.*

He had become *aware of the power and energy of his character* (BULW., *Rienzi* 1, 4.). I am quite *aware of the* (DICKENS, *Nickleby* 2, 13). *Sensible of grief* (SHAKSP., *Job* 3, 4.). Being duly *sensible of my own demerits* (BULW., *Lad of Lyons* 1, 1.). Can you think me *insensible of the interest you show me?* (SCOTT, *R. Roy* 7.). I am *senseless of your wrath* (SHAKSP., *Cymb.* 1, 2.). He had always been *mindful of his health* (MACAUL., *H. of E. II.* 1.). Not *mindless of the mighty times* *Was Alp* (BYR., *Siege* 15.). *Unmindful of the Maker* (MILT., *P. L.* 11, 611.). *Forgetful of the closing day* (SCOTT, *L. Minstr.* 6, extr.). *Careful of my honour* (SHERID *Riv.* 4, 1.). *Careless of her sister's fame* (COWP., p. 108.). *There had been like heedful of the other* (SHAKSP., *Com. of Err.* 1, 1.). *There in the ruin, heedless of the dead, the shelter-seeking peasant builds his shed* (GOLDSM., *Traveller*). Nor are our brothers *thoughtless of their kin* (YOUNG, *N. Th.* 4, 543.). *Regardless of the bliss* wherein he sat (MILT., *P. L.* 3, 308.). *was utterly reckless of what should happen to me* (WHITT *MELVILLE, Digby Grand* 12.). *Intelligent of seasons* (MILT., *P. L.* 7, 427.). *Ignorant of the ground* where I was standing (COLER., *Picc.* 2, 1.). By night he fled . . *cautious of day* (MILT., *P. L.* 9, 58.). *Sagacious of his quarry* from so far (10, 281.). *Conscious of the advancing aid* (SCOTT, *L. Minstr.*

4, 30.). *Unconscious of the near relief* (4, 33.). *'Then fallible . . . Of future we may deem him* (MILT., P. L. 6, 428.). *Negligent of his duty* (BLAIR, Sermon.). *Neglectful of our home affairs* (YOUNG, N. Th. 5, 149.). *Diffident Of wisdom* (MILT., P. L. 8, 562.) and many more.

In ancient times a few adjectives, especially of Romance descent, occur. Old-Engl: There was he *aware of a jolly beggar* (ROB. HOOD, Rits. II. 123.). *Of my coming no man is ware* (COV. MYST. p. 187.). Comp above *beware* p. 225. Expressions like: That other is *lewed of that labour* (P. PLOUGHM. p. 287.) point rather to a privative meaning. Halssax.: *Wis off Godess lare* (ORM. 19970.). He wolde wurppenn *wis Off Christ* - whatt wihht he were (11611.); as well as Old-Saxon: Ne ic gio *manne* ni warth *wis* (HÉLIAND 540.) and Old-norse þar varð ek þess *vis* (HÉLREIÐ BRYNN. 13.), where to become aware and to become certain meet. — Julius Cesar of his *hærne was wær* (LAWAM. I. 341.). *Careles . . . of pare ilke ferde* (II. 96.). *Carelæse of Constantines cunne* (II. 401.). In Anglosaxon *vār, gemyndig* stand with the genitive: He *vās is vār* (SAX. CHR. 1140.). *Lære gemyndig* (CAEDM. 1774.). Romance Latin adjectives remind us of the construction of *conscious, nescius, gnarus, ignarus, peritus, imperitus, memor, immemor, prudens, providus, negligens* and the like with the same case.

eager, desirous, ambitious, jealous, envious, and therewith patient, impatient, and other qualities denoting a frame of mind directed to an object, attach themselves to the last adjectives: *fond, enamoured, tender, greedy, studious, jealous, emulous, suspicious, indulgent* and others.

Fond of grief (SHAKSP., John 3, 4.). *Fond of gauze and French foppery* (GOLDSM., She Stoops 1.). Mr. Nightingale, who grew every minute *fonder of Jones*, was very *desirous of his company* (FIELD., T. Jon. 13, 6.). He was as *fond of hunting* as ever (WHYTE MELVILLE, Digby Grand 11.). I was *enamoured of an ass* (SHAKSP., Mids. N. Dr. 4, 1.). Flavia most *tender of her own good name* (COWP. p. 108.). He was profoundly ignorant, *greedy of booty*, unscrupulous how he acquired it (SCOTT, Qu. Durw. 6.). Be not *desirous of his dainties* (PROV. 23, 3.). *Studious of his ease* (COWP. p. 164.). *Jealous of her dignity, Studious of home . . . Of Earth suspicious* (YOUNG, N. Th. 5, 460.). *Emulous of the name of Brutus* (BULW., Rienzi 2, 8.). I am not *ambitious of the honoured distinction, digito monstrari* (SCOTT, Bride of L. 1.). *Envious of another's virtue* (MIDDLETON, Cicero). *Patient of the failings of my friends* (ROWE, Fair Penit. 4, 1.). *Impatient of an injury* (2, 2.). The feeble old, *indulgent of their ease* (DRYDEN). Men not uncommon in the last century, who were devoted to knowledge, yet *disdainful of its fame* (BULW., Eug. Aram 1, 4.).

Combinations with other prepositions are not uncommon, as *that of eager* with *for, after, on*, from *enamoured* with *on* (Sh.), *envious* with *at, against*, especially with regard to names of persons. *Fond* belonging to the verb *fon*, at the root of which the Old-norse form *fāna, fātue se gerere* lies, is perhaps the participial form *fonnyd* (in (WICLIFFE see Dial. of Craven I. 159.). The verb is found in Old-

Engl.: *Sirs, ye fon* (TOWN, M. p. 94.) It does not seem to occur with a preposition. *Greeedy* had originally the genitive; Anglo-Sax. *Sum tō lyt hafað gōdes grædig* (GREIN, Aes. Poes. II. 364.). Many adjectives of Romance extraction have *of* as a substantive for *de*, Old-Engl.: *Of hire neowce love wel desirous* (ALIS. 416.); so Fren. *désireux, jaloux, envieux* offered *de*. Latin *sitiens, diligens, patiens, indulgens* with the genitive served as a further support.

The adjectives in *ive* which combine with *of* attach themselves to no determinate class of notions; they are, however, all derived from verbal stems, and have the grammatical value of active participles. Here are to be referred: *indicative, compressive, apprehensive, productive, destructive, descriptive, communicative* and others.

His frame was . . . *indicative of considerable strength* (BULFINCH, *Maltrav.* 1, 1.). Each verse so swells *expressive of her worth* (TICKELL, P.). Rewards, that either would to virtue bring No joy, or be *destructive of the thing* (POPE, *Essay on M.* 181.). *Communicative of the good* he owns (COWPER, p. 171). Other forms also of Romance adjectives sometimes occur thus as *characteristic, ominous* and others: A thousand fears Which are not *ominous of right* (BYRON, *Heaven and Earth.* 1.).

So French adjectives in *y* often assume the preposition *de*: *symptôme est indicatif d'une crise. Une doctrine destructive de la morale* (ACAD.).

We must state in conclusion that, in analogy to Latin participles in *ans, ens*, English participle forms in *ing* combine more easily with *of* than other verbal forms: A teacher should be *sparing of his smile* (COWPER, p. 109.). His late majesty had thought Baxter *deserving a bishopric* (MACAULAY, H. of E. II. 63.). Dialect: He is *leaving him* (CHAFEN DIAL. II. 16.).

- β) The second manner of the combination of adjectives with the object accompanied by *of* receives the character of a freer attachment of the object in which the quality makes its appearance. It is not restricted to determinate classes of attributive words, and has the peculiarity that the subject to which a quality is attributed receives it so far as it may be precluded of the determining object itself.

Which is as *this of substance* as the air (SHAKESPEARE, *Rom.* Jul. 1, 4.). Nimble mischance, thou art so *light of foot* (RICHARD II. 3, 4.). A peasant-boy, Trusty and *swift of foot* (ROBERT ITZ, *An Advent.*). We can shew you where he lies, *Fleet foot, and tall of size* (SCOTT, *Hunt. Song.*). He was so *irresolute of limb* (BYRON, *Siege* 25.). *Strong of arm* was Hiawatha (LONGFELLOW, II. 180.). I am *slow of speech* and of a slow tongue (EXETER, 4, 10.). The carle, not *rude of speech* (H. WALPOLE, *My Mother* 1, 1.). Where the citron and olive are *fairest of fruit* (BYRON, *Bride* 1, 1.). The fair Alicia Of noble birth and of *quaint of feature* (ROWE, *J. Shore* 1, 1.). The flesh'd soldier rough and *hard of heart* (SHAKESPEARE, *Henry V.* 3, 3.). Which are so *weak of courage* (III *Henry VI.* 4, 1.). Not *incorruptible of faith* (MILTON, P. L. 9, 298.). I cannot think thee so *dull of heart* (COWPER, p. 180.). Be *bold of cheer* (SCOTT

Rokeby 2, 31.). Here also is to be referred: Was he not proclaim'd, By Richard that dead is, the *next of blood* (SHAKSP., I Henry IV. 1, 3.). Comp.: No kin, no love, no *blood*, no soul so *near* me As the sweet Troilus (SHAKSP., Troil. a. Cr. 4, 2.).

In frequently interchanges with *of* in Modern-English, which moreover extends much further: You seem mighty *low in spirits* (GAY, Begg. Op. 3, 1.). *Genteel in figure, easy in address* (COWP. p. 44.). She was *short in stature* (DICKENS, M. Chuzzlew. 1, 3.). They are a lawless brood, But *rough in form*, nor *mild in mood* (BYR., Bride 2, 20.). Giovanni Andreas, who, though little *of stature*, was *great in renown* (ROGERS, It., The Bay of Gold). See *in*.

The use of *of* extends into Halfsaxon and is very frequent in Old-English: Corineus . . . pat so *strong* was *of honde* (R. or Gl. I. 15.). *Of body* he was *stygge* and *stronge* (IPOM. 9.). He schal beo *crafty of lond*, God werryour, *mygthy of hond* (ALIS. 630.). Hy ben *broun of hare* (5032.). Oure Loverd . . . *queynte is of ginne* (WRIGHT, Pop. Treat. p. 132.). *Stable and stedefast of mod* (p. 138.). A *lovely lady of leere* (P. PLOUGHM. p. 15.). That *dongeon . . . That dreadful is of sighte* (p. 18.). In habite as an heremite *Unholy of werkes* (p. 1.). She is *frele of hire feith*, *Fickel of hire speche* (p. 50.). *Faire of coulour* (MAUNDEV. p. 101.). *Meke of manners* was he (SIR CLEGGES 21.). The knyght *gentyll of blode* (60.). King Richard was wroth and *eager of mood* (RICH. C. DE L. 1795.). Three gentil barouns of England, *Wise of speech, doughty of hand* (:091.). Who is *trew of this tonge* (P. PLOUGHM. p. 20.). If he to me be *trew of louf* (TOWN. M. p. 36.). Pereles prince *most of pauste* (p. 169.). Halfsax.: Næs in nane londe maide nan swa *hende of specche & of dede* (LAJAM. II. 510.). Onwis and *onwytli of reade* (II. 247.). The employment of *of* agrees moreover with that of the Old- and Modern-French *de*. In Anglosaxon the genitive is here in part used: Gistas sæton *môdes seôce* (BEOV. 3204.). Ða ic on morgen gefrægn *modes rôfan* hebban herebýman (CAEDM. 3027.). Him . . . andsvarode godes spelboda *gleaþ gepances* (4259.). *Tôðmāgenes trum* (MENOL. FOX. 499.). *Viges heard* (COD. EXON. 112, 22.); which, however, often gives way to the dative, and often goes beyond the class above indicated.

Instead of the preposition *in* for *of* Old-English frequently has *on*: *Mery* she was *on sighte* (SIR CLEGGES 27.). *Feyre* he was *on fote and hand* (IPOM. 7.). Halfsax.: þa iwarð ich *on vestme* wunder ane *feir* (LAJAM. II. 233.). Thus Anglosaxon instead of a genitive or dative puts *on* with the dative: He vās *lytel on vāstmum* (LUC. 19, 3.). *Lang on bodige* (BEDA 2, 16.). *On bodige heah* (3, 14.). *Vlitig on hive* (GEN. 12, 11.). *On andsware* and *on elne strong* (COS. EXON. 119, 32.). *On sefan tō seôc* (166, 29.).

From the root meaning of the particle *of* its use in the partitive sense is readily developed. The preposition is added to the notion which denotes the whole or the totality, of which a part or a few individuals are considered.

The partitive may take the place of the predicative determination, thus especially with the verb *be*.

Is she of the wicked? Is thine hostess here *of the wicked?* (SHAKSP., II Henry IV. 2, 2.). All are not *of thy train* (MILT., P. L. 6, 143.). Altho' his horse *had been of those* That fed on man's flesh (BUTL.,

Hud. 1, 2, 453.). *He is of the order of Knights Templars* (SCOTT, Ivanhoe 2.); more boldly as the subject: *And of the sixth day yet remain'd* (MILT., P. L. 7, 504.); occasionally bordering on the possessive meaning: *This region, surely, is not of the earth* (ROGERS, It., Naples).

But it also occurs with transitive verbs in the place of an objective determination. This especially happens with the verbal notions, give, bring, take, partake, eat, drink, taste, and others.

She gave him of that fair enticing fruit (MILT., P. L. 9, 996.). *Bring of the fruit of the land* (NUM. 13, 21.). *She took of the fruit thereof* (GEN. 3, 6.). And many a friend, to friend made known, *Partook of social cheer* (SCOTT, L. Minstr. 5, 6.). *We partook of our genial host's parting banquet* (Bride of L. 1.). *The dogs eat of the crumbs* (MATTH. 15, 27.). *The clear sun . . . Gaz'd hot, and of the fresh wave largely drew* (MILT., P. L. 11, 844.). *To taste of Branksome cheer* (SCOTT, L. Minstr. 5, 5.). Yet other transitive verbs occur: *And of his skill*, as bards avow, *He taught that Ladye fair* (1, 12.). *As He hath made me of the least Of those cast out from Eden's gate* (BYR., Heaven a. Earth 1.). The case is also to be remarked in which all the individuals, which belong to the totality, are subjoined thereto: *Of prisoners*, Hotspur took *Mordake, the earl of Fife* etc. (SHAKSP., I Henry IV. 1, 1.), where German employs *an*, as French *de*: *Trois de tués*.

The verbs *partake*, *participate* are collaterally construed with *in*, where the partitive determinations yields to that of the being jointly included. *Partake* also takes, like the other verbs cited, the accusative: *Thou deignest to partake their hymn* (BYR., Heaven a. Earth 1.). *Ye Have shared man's sin*, and, it may be, now must *Partake his punishment* (3.).

Of is employed thus at all periods of the language. Old-Engl.: *And four thousand mark y-sende, For to beon of his freondrede* (ALIS. 1487.). *Thoughe that men bryngen of the plauntes* (MAUNDEV. p. 50.). *He myghte not have of the oyle of mercy* (p. 11.). *And spreyni thereon of the herbus* (ALIS. 341.). *He seygh flye of his barouns* (111.). *With his axe down he swepe Off the Sarezynes*, as bere doth schepe (RICH. C. DE L. 6929.). *I hold you of the freres* (TOWN. M. p. 94.). Halssax.: *zif heom of pine londe* (LAJAM. II. 181.). *Nomen of his blode* (II. 226.). *He æt of ane vice* (III. 278.). *Of þan watere he dronc* (II. 407.). *He losede of his leod-folke* (III. 81.). *Heo fuhten, & fealden of his monnen* (I. 55.). Anglosaxon has indeed a partitive genitive: *Hý clypodon and nās þāra þe hig gehælde* (Ps. 17, 39.). *Se abbot vās gōddera (gōdera) manna* (SAX. CHR. 1066.). *Gif he þonne þære freōnda hāfð, þe þāt dōn durrōn* (LEGG. ÆTHELR. Foed. Angl. & Dan. 10.). *Genam þar þās ofātes* (CAEDM. 490.). *Se þās vāstmes onbōt* (467.); but very frequently *of* with the dative takes its place: *þā vārōn of sundor-hālgon* (JOH. 1, 24.). *Syllað ūs of eōvrūm ēle* (MATH. 25, 8.). *Sylle þe God of heofenes deāve, and of eorðan fætnisse* (GEN. 27, 28.). *Férjað mid eōv of þære eorðan vāstnum* (NUM. 13, 21.). *He nimð of minum* (JOH. 16, 14, 15.). *Nymōn of his blōde* (EXOD. 12, 7.). *Genam of þās treōves vāstme* (GEN. 3, 6.). *Et of minum huntōðe* (GEN. 27, 19.). *Þā hveipas eiað of þām crumum* (MATH. 15, 27.). *He dranc of þām vīne* (GEN. 9, 21.). The periphrasis with the passive even stands in the place of the subject: *Of his hūs-carlūm and eāc þās cynges vurdōn þær ofslāgē*

(Sax. Chr. 1054.). Instead of the partitive genitive we find sometimes *of* with verbs in Gothic and Old-norse. Gothic: *Hundos matjand af drauh-nom barne* (Marc. 7, 28.). Old-norse: *Mun ek kiosa af konungum* (Guðru-Sarkv. II. 33.).

If a superlative adverb determines the verb, this superlative operates upon the determination with *of*, reference being made to a totality of objects or persons, commonly rendered prominent by *all*, some of which are touched in the highest degree by the activity as subjects or objects.

And him my husband *best of all affects* (SHAKSP., Merry W. 4, 4.). *Of all the prelates he liked Ken the best* (MACAUL., H. of E. II. 7.).

But the superlative adverbial determination may also be rejected: *I dislike them of all things* (GOLDSM., She Stoops 3.). "I'm glad you like my name." — "*Of all things.*" (SOUTHERN, Oroon. 1, 1.)

The effect of this mode of expression is the same as that just specified, the grammatical reference in some measure divergent, the idea of a secretion from the totality becoming here prominent.

The usage of the superlative adverb in such a relation is ancient. Half-sax.: *He of alle monnen mæst hine lufede* (LAȜAM. III. 88.), in which connection the old genitive is also met with, which takes place in Anglo-saxon: *Ærost Englisca cininga he gesette Eāstor-fāsten* (Sax. Chr. 640.). Old-English knows the cognate construction without the superlative: *Blissed be thou of alle women* (TOWN. M. p. 81.); with which comp.: This is a wonderfulle thyng to wytt, *Of alle the warkes* that ever were (p. 61.). Anglosaxon presents the preposition *on*: *pu eart gebletsod on vifum* (Luc. 1, 28.), that is *in, inter*. That *of* may be compared with the Greek *ἐξ*, for which also it stands in English: *Even us whom he hath called, not of the Jews only, but also of the Gentiles* (Rom. 9, 24.) = *ἐξ Ἰουδαίων*, bordering here on *out of*, although not wholly foreign to the partitive meaning.

8. By *of* with its case a qualitative determination is also expressed. A concrete or abstract thing serves to express the quality of an object. So far as the object appears subsumed under that case, this determination borders on the partitive, on the other hand it borders on its material determination. In connection with the verb it especially appears as a predicative determination.

His very hair is *of the dissembling colour* (SHAKSP., As You Like It, 3, 4.). *Be of comfort*; my father is *of a better nature* (Temp. 1, 2.). Shall then my father's will be *of no force?* (John 1, 1.). I was at first . . . *of abject thought, and low* (MILT., P. L. 9, 571.). I am not aware that I can be *of any service* to you here (DICKENS, M. Chuzzlew. 1, 3.). His grief will be *of ages* (BYR., Heaven a. Earth 1.). Halbert was . . . *of that hardy conformation* of limb and sinew, which promises great strength (SCOTT, Monastery 19.).

Old-Engl.: He is slow as an asse, *Of vad colour, of hard hide* (WRIGHT, Pop. Treat. p. 138.). *Of whyt colour* hit bileveth (ib.). He was *of grete elde* (LANOT. I. 3.). He was *of eigte zer & namo* (R. of GL. II. 523.). Alle þe men þat were *of pris* (LANOT. II. 268.). Halfsax.: Sume sindenn i þiss lif *Off miccle lasse mahhte* (ORM. 7905.). Deofell iss . . . *Off grinme annd rupfull herrte* (671.). Þer wes þe owein & þe cnaue beinen *of are laye* (LAȜAM. III. 256.). Anglosaxon uses the genitive instead of a predicative

determination: Svá vel svá he *lifes* være (LEGG. ÆTHELR. Fœd. Angl. & Dan. 10.). Oð pāt he *X vintra* sie (LEGG. LOTH. & EADV. 6.)

9. *Of* with its case answers to a possessive genitive, since the inflective genitive here usually maintains its ground.

Of such is the kingdom of God (MARK. 10, 14. LUKE 18, 6.).

Anglos.; Sôðlice *svylcera* ys heofena rice (MARK. 10, 14.). See above, the genitive *Evasions* of the genitive are proximate in English, for ex.: Ye belong to Christ; comp.: Forþam ge *Cristes* synd (MARK. 9, 41.). Where a genitive form, as of *such*, is not in favour, the periphrasis by *of* is indeed requisite.

Off, in the older English and in Halfsaxon only graphically differing from *of*, is separated from it in the modern tongue by claiming especially for itself the meaning away from any thing; that the meaning is now and then perceivable by the form averts a misunderstanding to which *of* might be subject.

The preposition frequently appears with verbs containing or supposing the idea of a movement.

Others *cut down* branches *off the trees* (MARK. 11, 8.). She *lighted off the camel* (GEN. 24, 64.). When he was *falling off his steed* (BUTL., Hud. 1, 2, 938.). Assay'd to *pull him off his steed* (1, 3, 670.). He burst into a flood of tears, and *retired off the stage* (GOLDSM., Vic. 19.). He *hath taken* several poor *off our hands* that the law would never lay hold on (FIELD., J. Andr. 4, 3.). This heavy responsibility will *be taken off my shoulders* (BOVIC., Lond. Assur. 1, 1.). She *jumped off her chair* (MARRYAT, Pet. Simple 1, 1.). The idea of movement is readily yielded in other cases: My wife *has lent* him her smock *off her back* (BEN JONS, Ev. M. in his Hum. 3, 3.). I asked him to *dine* with two counts, *off gold plate* (THACKERAY in v. Dalen Gr. p. 318.). This is also the case with *off-hand*, *without study or preparation*: How she will *read off hand* (SHERID., Riv. 2, 2.).

With the notion of rest, partly the result of a movement onward, partly distance generally is denoted by *off*.

'Twill be *off your mind* to-morrow (SHERID., Riv. 3, 4.). Mrs. Cratchit said that now the weight was *off her mind* (DICKENS, Christm. Car. 3.). To be *off one's legs* (SMART v. off). She is a decent actress on the boards, and a great actress *off them* (TAYLOR A. READE, Masks 1, 1.). — He wings his way Not far *off Heav'n*, in the precincts of light (MILT., P. L. 3, 88.). Two miles *off this place* (SMART v. off). — The distance from the object named receives, especially in maritime expressions, at the same time the term for a determinate direction, where *off* answers to the German auf der Höhe, French à la hauteur, under the same degree of latitude: Admiral Barrington . . moored in a similar manner *off St. Lucia* (SOUTHEY, Life of Nels.). The Helderenberg . . appeared *off the port of Lyme* (MACAUL., H. of E. II. 142.). Var Diemen's Land . . is an island lying *off the southern extremity* of the mainland of Australia (CHAMBERS, Informat. II. 285.).

No explanation is needed for the earlier periods of the tongue, in which *of* and *off* run indistinctly parallel to each other. See *of*. Anglosaxo naturally offers *of* in corresponding passages: Bôgas *of* þam treóvum heóvo

(MARC. 11, 8.). *Lichte of pam offende* (GEN. 24, 64.); also with the notion of rest: *Sý hit innan lande, sý hit of lande* (LEGG. CECR. I. B. 75.), see p. 220. The maritime use of *off* is lost in the obscurity of popular speech.

As *off* in many cases touches *from*, so it is also combined with *from*, without, as with other combinations of prepositions hereafter to be mentioned, the first preposition's determining the following prepositional member more particularly.

With shame . . he was carried *From off our coast* (SHAKSP., Cymb. 3, 1.). Though *from off* the boughs each morn We brush mellifluous dewes (MILT., P. L. 5, 428.). The waters returned *from off the earth* (GEN. 8, 3.). This day have I rolled away the reproach of Egypt *from off you* (JOSH. 5, 9.). Again I say — that turban tear *From off thy faithless brow* (BYR., Siege 21.). The expression is modified in *off from*: There was a good way *off from them* an herd (MATTH. 8, 30.). Six miles *off from Ampthill* (SHAKSP., Henry VIII. 4, 1.).

Comp. Scottish: But a kiss *frae off his rosy lips* Gies strength anew to me (NURSERY SONGS Glasgow 1844. p. 1.). In Anglosaxon in corresponding places of or *from* stands: *pā wātera pā gecirdon of þære eorðan* (GEN. 8, 3.). *Nu tō dæg ic ādyde þæra Egiptiscra hosp fram eðvrum cynne* (JOS. 5, 9.).

out of, Anglos. *ūt of*, Old-norse *út af*, is a combination in which *out* may be thought to operate adverbially. As a simple preposition, like *ús* in Goth., *úz* in Old-Highdutch, *úte*, *út* appears but rarely, even in Anglosaxon, as in *úte cyrican* in LIR. CONSTIT. WILK. 112, in E. ERTMÜLLER Lex. p. 70., although we sometimes meet with *out* in Old-Engl.: I charge the fast *out the temple* thou go (COV. MYST. p. 73.). May esclawndren hys felows *oute reson* (HAL-LIW., Freemas. 378.). Instead of *out of*, *from out* also stands. See 1. a) at the End.

1. In a relation to space *out of* has been frequently employed from ancient times.

a) It is combined with verbs of movement. The object moved is thought as going forth out of something, whether from the inside of an object including it round about, or from a confining sphere generally. With this idea is mingled the meaning of away out of something.

Intransitive verbs of motion often combine with *out of*: The blood of Cæsar . . As *rushing out of doors* (SHAKSP., Jul. Cæs. 3, 2.). Anon *out of the earth* a fabric huge *Rose* (MILT., P. L. 1, 710.). Jesus . . *went up straightway out of the water* (MATTH. 3, 16.). The ass *turned aside out of the way* (NUMB. 22, 23.). By every word that *proceedeth out of the mouth* (MATTH. 4, 4.). I do want to *steal out of the room* (GOLDSM., She Stoops 2.). My uncle *leaped out of the coach* (DICKENS, Pickw. 2, 20.). He wanted to *get out of the basket* (OXENF., Twice Killed 2, 2.). His first counsellor and minister of state, that . . never *departed out of his sight* (SPECTATOR, May 3, 1710.). Dick Tinto mended his pace to *get out of hearing* (SCOTT, Bride of L. 1.). Figuratively: *Out of childhood* into manhood Now *had grown* my Hiawatha (LONGF. II. 180.).

Elliptically: *Out of our way!* (SHAKSP., Temp. 1, 1.) *Out of my sight!* (John 4, 2.) The same is the case with transitive verbs containing the idea of a movement forth: I come to have thee *thrust me out of doors* (SHAKSP., Tim. of Ath. 1, 2.). Lest they should be *put out of the synagogue* (JOHN. 12, 42.). Neither shall any man *pluck them out of my hand* (10, 28.). My uncle wrenched the ill looking man's sword from his grasp, and *flung it clean out of the coach-window* (DICKENS, Pickw. 2, 20.). I would have him *carried out of the house* (OXENF., Twice Killed 2, 2.). I shall *get it all out of him* (STERNE, Tr. Shandy 6, 6.). Other activities, which are thought as proceeding from an object, are treated analogously: And *taught the people out of the ship* (LUKE 5, 3.). She has a lapdog that *eats out of gold* (SHERID., Riv. 1, 1.); generally such as are the occasions for a removal and separation. Here belong notions of activities like call, chuse, sever, deliver, from anything: *Out of Egypt have I called my son* (MATTH. 2, 15.). I *have chosen you out of the world* (JOHN 15, 19.). The hero of Lodi might *make his choice out of the proudest families* in France (BULW., Lady of Lyons 5, 1.). If we should wait till you . . . *had selected The smallest out of four and twenty evils*, I' faith we should wait long (COLER., Picc. 1, 2.). It will *be got sifted*, like wheat *out of the chaff* (CARL., Past a. Pres. 1, 5.). Being *delivered out of the hand of our enemies* (LUKE 1, 74.). Closely related also is the figurative employment of *out of*, where an activity is predicated by which a person is brought out of a condition or a constitution of mind, when, besides such verbs as make, frighten, laugh, flatter and chatter occur: These humble considerations *make me out of love* with my greatness (SHAKSP., II Henry IV. 2.). To be furious is to be *frighted out of fear* (Ant. a. Cleop. 3, 11.). You *frighten her out of her wits* (BULW., Money 5, 5.). He also *laughed him out of all respect* for gods (LEWES, G. I. 60.). Sentences that predicate the extraction, citation or demonstration of a thing, especially out of books, instead of which their authors are also named, are also reducible to a local meaning: *Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets* (ACTS 28, 23.). I will repeat you some fine lines *out of Horace* (FIELD., T. Jon. 12, 3.). In the form *out of hand*, that is, *immediately*, the reference to movement is clear: We will proclaim you *out of hand* (SHAKSP., III Henry VI. 4, 7.). They marry her *out of hand* to the sea-captain (SOUTHERN, Oroon. 2, 1.).

The usage of *out of*, referred to the subject or object moved, is, in a purely local relation, common to all periods of the language. Old Engl.: As thou sith the litynges *out of the cloude wende* (WAGNER Pop. Treat. p. 134.). A dragon *crep out of the schelle* (ALIS. 571.). *Out of Ynde . . . Him cam knyghtis mony on* (2589). That conne . . . *stronge knighttes out of her saddles bere* (4927.). The wind *was ou of the northeeste* (RICH. C. DE L. 131 (was = cam). *Out of the eri*

herbys shal *spryng* (TOWN. M. p. 2.). *Out of ys abytt anon* Vortiger hym *drow* (R. OF GL. I. 105.). Another . . *chaced him out of the contree* (MACNDEV. p. 37.). *Out of Surrye, and out of Turkye* . . he may *arrere* mo than 50000 (p. 38.). Hallsax.: *Fare he ut of mine londe* (LAJAM. I. 261.). *Ut of Lundenes tune ferde* Uðer (II. 359.). *Vt of þan fehte* . . Eneas . . at-wond (I. 5.). Heo hine *flemden ut of þane londe* (I. 14.). Moni þusenden *prasten ut of telden* (III. 46.). Alls iff þu *drunke waterdrinnch Ut off þe firrate felless* (ORM. 14482.). Anglosax.: þa him Hrōðgār *gevat . . út of healle* (BROV. 1328.). Þonne ic gā *út of þisse birig* (EXOD. 9, 29.). Þa fōron þa men *after út of þære byrig* (SAX. CHR. 921.). *Fyše hi man út of bysan earde* (LEGG. ÆTHELR. IV. 8.). He *ālædde us út of Egipta lande* (DEUTER. 1, 27.). *Teoð þa cynegas út of þam scræfe* (JOS. 10, 24.). The application in an abstract sphere is limited. Old-Engl.: *pat heo scholde so noble folc . . Out of seruage lete and out of þradlome* (R. OF GL. I. 12.). We oughte to chalenge the heritage, that oure fadre lafte us, and *do it out of hethene mennes hondes* (MACNDEV. p. 3.). Sche *deþwæred alle the lordes out of presoun* (p. 89.). *Out of this Wo he wylle you wyn* (TOWN. M. p. 60.). Hallsax.: *pat he heom wolde leaden out of þane leoden out of þeowedome* (LAJAM. I. 16.). To *lesenn mannkinn . Ut off þe defless walde* (ORM. Ded. 203.). Anglosaxon, which often employs *of*, where the modern language chuses *out of*, has the former especially with verbs like *call, chuse, deliver*, whereas Gothic prefers *us*: Be ælcum *vorde þe of Godes mæte geð* (MATH. 4, 4.). *Of Ægyptum ic minne sunu geclypode* (2, 15.) Ic eov *geceas of mid-dan-earde* (JOH. 15. 19.). *Of ure feonda handa æljsede* (LUC. 1, 74.).

from out takes not rarely the place of *out of* in the cases just specified.

I *give* this heavy weight *from off* my head . . The pride of kingly sway *from out my heart* (SHAKSP., Rich. II. 4, 1.). That he *has taken* these . . *Away from out the Emperor's domains* — This is no doubtful token of the nearness Of some eruption (COLER., Picc. 1, 3.). Where the heart not wholly *Brings* itself back *from out the strife* of duties (5, 2.). I see a dusk and awful figure *rise, Like an infernal god, from out the earth* (BYRN., Manfr. 3, 4.). Through some *emerging* world, Reeking and dark *from out the slime* (Heav. a. Earth 3.). To take them wives *From out the race* of Cain (ib.). You'd have pluck'd Your heart *from out Your breast* (SHERID. KNOWLES, Hunchb. 2, 3.). *From out of* are also combined: Where he . . *landed safe From out of Chaos*, to the outside bare Of this round world (MILT., P. L. 10, 315.). Speaking once more, in miraculous thundervoice, *from out of the centre* of the world (CARL., Past a. Pres. 1, 5.). *Out from* is a rarer combination in the modern tongue: Copper pennies of Henry II. are still found there; — *rotted out from the pouches* of poor slain soldiers (CARL., Past a. Pres. 2, 3.). *Out at* may likewise be compared with *out of*: Ay, marry, now my soul hath elbow-room; It *would not out at windows nor at doors* (SHAKSP., John 5, 7.). *Looking out at the window* (Taming 5, 1.).

The ancient language does not seem to have early admitted *from out*, which is compounded analogously to throughout. On the other hand the combination of particles *out fro* and *out at* similar to *out of* does

not seem unfamiliar to Old-Engl.: Let her not *out fro the kyrke go* (RICH. C. DE L. 219.). The *fuyr out at his mouth sprong* (ALIS. 547.). And *out at the dore* they went (WRIGHT, Anecd. p. 107.). See *throughout*.

- b) If the notion of the activity contains or admits no reference to a movement, the meaning outside of belongs chiefly to *out of*.

There's *livers out of Britain* (SHAKSP., Cymb. 3, 4.). *Pedigrees . . . were to be found out of the house of Lords* as in it (MACAUL., H. of E. I. 37.). The name of Hartletop was hardly mentioned by her *out of her own domestic circle* (TROLLOPE, Framl. Parson II. 16.). She was the daughter of a cottager, *Out of her sphere* (TENNYNS. p. 227.).

This affords a series of expressions in which partly the nearly related *without*, partly *beyond* and other particles may seem to be substituted for *out of*, all, however, agreeing in the idea of exclusion from the sphere of the substantive notion. A deficiency, or the being beyond anything may there be likewise contemplated.

Neither can anything please God that we do, if it be done *out of charity* = without charity (BACON, Works p. 154.). He may keep his own grace, but he is *out of mine* (SHAKSP., II Henry IV. 1, 2.). I am *out of patience* (Temp. 1, 1.). When, *out of hope*, behold her, not far off (MILT., P. L. 8, 481.). Both knights were *out of breath* (BUTL., Hud. 1, 2, 813.). Being *out of money and business*, he fell into evil company (FIELD., J. Andr. 2, 17.). The woman is *out of her senses* (GOLDSM., She Stoops 5.). You were *out of humour* yesterday (BUTLW., Money 5, 5.). There's another nobler part of me, *Out of your reach* (SOUTHERN, Oroon. 1, 2.). They were astonished *out of measure* (MARK. 10, 26.). Hence the frequent combinations with abstract substantives, as in: *out of place, office, tune, temper, spirits, season, order, danger, favour, use, fashion, number* and many more.

In a similar manner Old-English uses *out of* in a proper and in a figurative sense: I am *oute of my gate* (TOWN. M. p. 198.). Why! I have be *out of londe* (Cov. MYST. p. 117.). It hath be laved in *Lente* And *out of Lente* bothe (P. PLOUGHM. p. 273.). Now is the *kyng out of lyf* (ALIS. 7978.). Wod he wax nygh *out of wit* (2970.). In Anglo-saxon it seems to occur in a local sense only: *Seo eā liō ūt of pām wealde* (SAX. CHR. 893.); also separated: *Muneca gehwylc þe ūte sȳ of mynstre* (LEGG. ÆTHELR. a. MVIII. 6.). In other combinations *būtan* stands. See *without*.

2. As the idea of arising from anything, so also that of making a producing out of anything is closely connected with the local meaning.

The brocade petticoat rises *out of the mines* of Peru (SPECTATOR, May 19, 1710.). Keep thy heart with diligence: for *out of it* are the issues of life (PROV. 4, 23.). To him glory and praise, whose wisdom had ordain'd Good *out of evil* to create (MILT., P.

L. 7, 186. cf. 1, 162.). Did not your Maker make *Out of old worlds* this new one in few days? (BYR., Cain 1, 1.).

And therewith are closely connected the cases in which *out of* points to a causal context: I honour him *Even out of your report* (SHAKSP., Cymb. 1, 1.). For *even out of that* will I cause these of Cyprus to mutiny (Oth. 2, 1.). Some food we had and some fresh water, that A noble Neapolitan, Gonzalo, *Out of his charity* . . did give us (Temp. 1, 2.). I chastise thee *not out of hatred*, but *out of love* (FIELD., T. Jon. 3, 6.). I think the sly dog does it *out of malice* (BULW., Lady of Lyons 2, 1.). They may have forced her to these second bridals *Out of mistaken love* 5, 1.). Didn't I get a surfeit *out of complaisance* . . ? (Money 1, 1.).

The more ancient language mostly contents itself with *of*. *Out of* is perhaps causal in: Things passed *out of longe tyme* from a mannes mynde (MAUNDEV. p. 5.).

3. The employment of *out of* with regard to a sum, a part of which, numerically determined, is contemplated borders on the partitive meaning of *of*.

Nine times *out of ten* it is over the Bridge of Sighs that we pass the narrow gulf from Youth to Manhood (BULW., Maltrav. 1, 14.). Like other representatives, nine times *out of ten* he is a silent member (Lady of Lyons 2, 1.).

The relation of subtraction is imagined as the taking out from a sum. This expression belongs to modern times

Sometimes *out* is reduplicated: *Bring out* those five kings unto me *out of the cave* (JOSH. 10, 24.), as in Old-Engl.: *Out of thin hand* . . *Cast out* that appyl (Cov. Mvst. p. 26.) We shall speak hereafter of similar phenomena.

from, Anglosax. *fram*, *from*; Old-norse *frá*; Goth. Old-Highdutch Old-Sax. *fram*, in Gothic and Old-norse predominantly combined with the dative. occasionally with another case, goes back to the meaning of away in space, and frequently touches *of*, *off*, *out of*, as already often pointed out. In the domain of space and time it has limited the use of *of*, whereas in other relations it has been supplanted by various prepositions, as by *by*, together with *of*. It has its contrary *to*, *unto*, *till*, *until*.

In the meaning of space, *from* takes its place where it is a question of a movement from an object, which may also be conceived as a movement out of or away from an object, when in a few cases the direction (up, down) is decided by the context.

- a) It is often added to intransitive verbs of movement: I *from my mistress* come to you in post (SHAKSP., Com. of Err. 1, 2.). The bastard *is fled from Messina* (Much Ado 5, 1.). The Child *departed from his father's hall* (BYR., Ch. Har. 1, 7.). He owned that he *had parted from the Duke* only a few hours before (MACAUL., H. of E. II. 185.) (comp. *with*). A murmur'ing sound *Of waters issued from a cave* (MILT., P. L. 4, 453.). Mammon, the least erected spirit that *fell From Heav'n* (1, 679.). *From his lips* escaped a groan (LONGF. I, 115.). She *started from her*

seat (SCOTT, L. Minstr. 5, 12.). Each ladye *sprung from seat* with speed; *Vaulted* each marshal *from his steed* (5, 24.). A general shout and cry now *arose from the multitude* (Qu. Durw. 19.). My soul *steals from my body* through my eyes (SOUTHERN, Oroon. 2, 3.). Sometimes an ethical relation betrays itself, also indicated by *before*: The Saxon families who *fled from the exterminating sword* of the Conqueror (SCOTT, Minstr. I. 98.); see below.

Verbs of every kind, not of themselves denoting a movement forth, are more particularly determined by *from*, with regard to the object or place from, out of or away from which the activity is thought as going: Earth *trembled from her entrails* (MILT., P. L. 9, 1000.). A teardrop *trembled from its source* (TENNYNS, p. 252.). An amulet That in a golden chain *hung from his neck* (ROGERS, It, An Advent.). This tempest, which . . . *threats us from all quarters* (COLER., Picc. 1, 3.). *From dread Leucadia's frowning steep* I'll *plunge* into the whitening deep (TH. MOORE p. 44.). A lamp burn'd high while he *leant from a niche* (BYR., D. Juan 16, 16.). We have slept in one camp-bed, *drunk from one glass* (COLER., Wallerst. 1, 10.). My soul *is ebbing from me* (BYR., Manfr. 3, 4.). Empires *have moulder'd from the face of earth* (Engl. Bards p. 314.). Even this . . . *is fading from my mind* (WHYTE MELVILLE, Digby Grand 3.).

Transitive verbs denoting a moving activity may receive *from* in combination with the object from which anything is moved: Millions of flaming swords *drawn from the thighs* Of mighty cherubim (MILT., P. L. I. 664.). She *drew* the splinter *from the wound* (SCOTT, L. Minstr. 3, 23.). As if the Being who spoke *had been slowly wafted from the spot* where she had commenced her melody (Monastery 12.). Activities also, which of themselves indicate no onward movement of an object, may receive such a meaning in combination with *from*: That jade *eat bread from my hand* (SHAKSP., Rich. II. 5, 5.). *Drinking life from her loved eyes* (SHELLEY, Prometh. 1.). Now *art thou Cursed from the earth* (BYR., Cain 3, 1.). I *call* the phantoms of a thousand hours *Each from his voiceless grave* (SHELLEY III. 26.). To *kiss the blood From these pale feet* (PROMETH. 1.). I must *chide this sorrow from thy brow* (TALFOURD, Ion 3, 1.).

Intransitive as well as transitive verbs of the kind quoted also take *from* in the more ancient tongue, although this particle is still oftener exchanged for *of* in regard to place. Old-Engl.: The haylies, that *were come from Fraunce* (WRIGHT, Polit. Songs p. 189.). No schaltow *never fro me go* (ALIS. 364.). *Come I am frome ferre contré* (IROMYD. 684.). Ther thurf *urneth* the wateres *faste aboute from the see* (WRIGHT, Pop. Treat. p. 137.). Let ye hym *pas fro you alle?* (TOWNS. M. p. 266.). *Chased him fro his reame* (LANGT. I. 9.). He *wes to-droue From the Tour of Londone* (WRIGHT, Polit. Songs p. 221.). Al the clergie . . . *Ne mighte me cracche fro helle* (P. PLOUGHM. p. 211.). Halfsax.: *From þon kinge he com riht* (LAȜAM II. 402.). *Þat folc hafden alle iȝeten and arisen from heore seten* (III. 239.). And *hi-stal from þan fihte* (III. 136.). Anglos.: Manige *cumað fram eist-dele and west-dele* (MATH. 3, 11.). *Férde fram Jordane* (LXX. 4, 1.). *Drihten sende regn from rôðrum*

(CAEDM. 1366.). Ic *ādilige þone mannan þe ic geseoþ fram þære eorðan ansine* (GEN. 6, 7). Anglosaxon, like Gothic, interchanges *fram* and *of*, of with verbs of movement; in the translation of the Bible, both languages often diverge from each other in the use of these prepositions.

But the particle also becomes, apart from the notion of movement, the simple expression of distance in space, of being distant, which is readily transferred to time, as well as to the ethical sphere. It therefore combines also with notions of distance, as *far, distant, remote, absent, apart, aloof &c.*

Mr. Tibbets *was from home* at the time of our calling (IRVING, Bracebr. H. The Farm House); figuratively: But this *is from my commission* (SHAKSP., Twelfth N. 1, 5.); hence also: Do not believe That *from the sense of all civility*, I thus would play and trifle with your reverence (SHAKSP., Oth. 1, 1.). — I'll be not *far from you* (Oth. 2, 1.). Framley church *was distant from this* just a quarter of a mile (TROLLOPE, Framl. Parson. 1, 2.). Now seven centuries old, how *remote* is it *from us* (CARL., Past a. Pres. 2, 1.). Our race hath always dwelt *apart from thine* (BYR., Heav. a. Earth 3.). My lovers and my friends *stand aloof from my sore* (Ps. 38, 11.). He . . . *stood aloof from other minds* (TENNYNS. p. 37.). Opposite to the mile-stone, that declared him to *be one mile from**** (BULW., Maltr. 1, 3.).

Old-Engl.: *Fer fro kyth* and *fro kyn* Yvele y-clothed yeden (P. PLOUGHM. p. 324.). That I telle with my tongue *is two myle fro myn herte* (p. 101.). Hit is so *far from the sonne* (WRIGHT. Pop. Treat. p. 137.). Hallsax.: *þwa ferr fra Godes ríche* (ORM. 1265.). Anglosax.: Hvāt volde ic *fram þe vyrcean ofer eorðan*? (Ps. 72, 20.). Þeáh þu *from scyle freomāgum* þeor fāh gevitān (CAEDM. 1035.). Heora heorte ys *feor fram me* (MARC. 1, 6.).

ransferred to time, *from* denotes Greek ἀπό, ἐξ, and is referred a space of time from a point of time, from which the activity tends into the presence of the speaker, where no terminal point opposed to it. The starting point in time can also be indicated other than temporal notions.

To-morrow . . . Creeps in this petty pace *from day to day* (SHAKSP., 1cb. 5, 5.). *From morn* to noon he fell (MILT., P. L. 1, 742.). *om that moment* her prospects brightened (MACAUL., H. of E. 1.). *From that time* the mutual aversion of the races began to side (I. 10.). They are bound Fast *from the midnightwatch* to y till morn (WALPOLE, Myster. Moth. 1, 1.). *From the reign* Valens may be dated the fall of the Roman empire (GIBBON, cl. 3.). Stern hast thou been and stubborn *from the womb* (BYR., in 3, 1.). I pity kings, whom worship waits upon, Obsequious *m the cradle* to the throne (COWP. p. 4.). *From a child* I never d fancy them (SHERID., Riv. 4, 1.). He had done so even *from boy* (BULW., Maltrav. 7, 1.). One morning, the fifth *from the rearance* of the Roman messenger etc. (Rienzi 3, 2.). As in *from womb, a child* and the like, an abbreviation of speech may be n, as in other expressions: On the evening of the second day *m Pisa*, we reached the beautiful old city of Siena (DICKENS, t. of It., To Rome). The idea of extension in time appears

strengthened by *forth, onward*: *From this time forth* (SHAKSP.—Hamlet, 4, 4.). *From this day onward* (MILT., P. L. 10, 810.).

Old-Engl.: *Fram dæge* to dæge hii dude the mansinge (R. of GL. II. 505.—*Fro þe byggyning of þe world* to þe tyme þat now is, Sene ages þer hat beþ ybe (I. 9.). *From yeir to yeir* (ALIS. 2937.). Halfsax.: *Fra þiss dæge* þu shalt beo dumb (ORM. 211.). *From þan ilke time* þat Bruttes come her liþen (LAȜAM. II. 352.). Anglosax.: þā elkede man *fram dæge* to dæge (SAX. CHR. 999.). A svā hit forðvearde beon scolde, svā hit lātre vās *frā ænre tide* to ðære (ib.). Vās ymb syx hund vintra and hundeahtatig *frā pære Dryhtenlican menniscnessc* (THORPE, Anal. p. 49.). Se bið gode hāl *fram his cildhāde* (JUDIC. 13, 5.). For *of* for *from*, see *of*.

The transfer of the relation of space and time to a quantitative relation is shewn in the statement of a series of magnitudes, whose minimum is introduced by *from*.

We have them of all prices *from one guinea* to ten (GAY, Begg. Op. 2, 2.). This is transferred to gradation generally, when quantity is not regarded: Strange habits of asking all persons and things, *from poor Editor's Books* up to Church Bishops and State Potentates (CARL., Past a. Pres. 2, 1.).

The explanation of this usage is obvious. It is to be observed that the gradation may go not only upwards, but downwards also. Thus, from the earliest times. Anglosax.: And ofslea ælc frumcenned cild on Egypta lande *fram Pharaones frumcennedan suna* . . . ðð pære vylne frumcennedan suna (Exod. 11, 5.).

3. With a series of notions, in which *from* appears in a metaphorical meaning, the idea of whence in space is resorted to. The interchange of *from* and *of* is frequent.

Thus, *from* rests closely upon the idea of space with notions of activity denoting proceed, arise, originate from anything, to which begin is attached. The verbs occurring here are mostly originally verbs of movement, which are used in a metaphorical meaning.

This offer *comes from mercy*, not *from fear* (SHAKSP., II Henry IV. 4, 1.). It *proceeds from policy* not love (ib.). Doth not your present anger *arise solely from that deficiency?* (FIELD., T. Jon. 14, 8.). Behold . . . how *from evil Springs* good (BYR., Cain 2, 2.). Unequal combinations are always disadvantageous to the weaker side: the rich having the pleasure, and the poor the inconveniences that *result from them* (GOLDSM., Vic. 13.). Any advantage which might *arise* to his child *from such a friendship* (TROLLOPE, Framl. Parson. 1, 1.). See *of. From thee begin*, Dwell all on thee, with thee conclude my song (THOMS., Autumn extr.).

The older language gives the preference to *of* in this figurative meaning. In Anglosaxon *fram* is here and there similarly used: Philippus vās *fram Bethsaida* (JOH. 1. 44.); along with: Mæg ænig þing godes beon *of Nazareth* (I. 46.). Þu *fram minre dōhtor onvōce* (CAEDM. II. 440.). Gothic often has *fram* where Anglosaxon uses *of*; for example JOH. 7, 17.

have, get, borrow from make *from* interchange with *of*. See *of*. With the notions take away, extort, exact, *from* is always preferred: We'll *take her from the sheriff* (SHAKSP., II Henry VI. 2, 4.). Those additions which I *extorted from my poor* generous

father (FIELD., T. Jon. 8, 11.). She *exacted* L. 36,000 more *from* the merchants (HUME, H. of E. 37.). All those tender affections which infancy *exacts from* female affection (SCOTT, R. Roy 4.). Why is life given To be thus *wrested from* us (MILT., P. L. 11, 502.). So too levy (tribute) is not rarely combined with *from*: This, the good heart's prerogative to *raise* A royal tribute *from* the poorest hours (YOUNG, N. Th. 2, 86.).

demand, desire, enquire, learn, hear *from*. See *of*.

Other employments of *from* rest upon the idea of distance: the notions contemplated are of privative nature.

- a) Intransitive verbs attach themselves in part immediately to verbs of movement, or coincide with them (in figurative meaning).

Deviate, *decline*, *shrink*, *dissent* &c. Here occur *with-draw*, *swerve*, *stray*, *turn*, *shrink*, *quail*, *flinch*, *start*, *deviate*, *decline*, *vary*, *dissent*, *differ*, used figuratively, and similar ones.

If I be false or *swerve* a hair *from* truth (SHAKSP., Troil. a. Cress. 3, 2.). Was blasphemy his sin? or did he *stray* *From* the strict duties of the sacred day? (COWP. p. 40.). O let me not *wander from* thy commandments (Ps. 119, 10.). I *have* not *departed from* thy judgments (119, 102.). We *have departed* far *away from* the laws of this universe (CARL., Past a. Pres. 1, 5.). Wilfrid . . . *From* danger *shrunk*, and *turn'd from* toil (SCOTT, Rokeby 2, 20.). I *shrink* not *from* these, the fire-armed angels, Why should I *quail from* him who now approaches? (BYR., Cain 1, 1.). He would *start from* treason (BULW., Richel. 2, 1.). The first time the idea presented itself, it sickened me; I *revolted from* it (WARREN, Diary 1, 11.). The rule is so certain, and the means so sufficient, that they who *deviate from* them are self-condemned (BOLINGBROKE). Yet *have* I not *declined from* thy law (Ps. 119, 51.). When I alone Seem'd in thy world erroneous to *dissent From* all (MILT., P. L. 6, 145.). Nor was he found to *vary from* any point of it (SCOTT, Monastery 7.). Think how your essence *differeth from* theirs (BYR., Heav. a. Earth 3.).

Old-Engl.: I thynk not . . . To *departe* so lightly *fro* my goode (TOWNS. M. p. 13.). And *variethe from* oure seythe (MACDEV. p. 20.). Anglosax.: Ne volde ic *fram* þinum bebodum *gesvican* (Ps. 118, 110.). Ðāt he *fram* synnan georne *gecyrre* (LEGG. ÆTHELR. CONC. Ænham. 34.).

cease, *desist*, *abstain*, *rest* and the like.

The monks, *ceasing from* their hymn, advanced hastily to the spot (BULW., Rienzi 3, 2.). His friend and associate, who advised him to *desist from* all further endeavours (ROSCOE, Lorenzo). Who *abstains from* meat, that is not gaunt? (SHAKSP., Rich. 11. 2, 1.). Ye make them *rest from* their burdens (EXOD. 5, 5.). So too *awake from* —: Thou shalt . . . *awake as from* a pleasant dream (SHAKSP., Rom. a. Jul. 4, 1.); as the transitive *wake*, *awake*, is construed with *from* (MIDS. N. Dr. 3, 1. Pericl. 2, 3.).

The older language gives of the preference; yet *from* also stands in similar cases. Old-Engl.: He may well *faste fro* drynk 2 dayes or 3 (MACDEV. p. 58.). I *tary* full lange *fro* my warke (TOWNS. M. p. 26.).

In Anglosaxon *restan*, *gerestan*, used reflectively, also occurs with *fra* He *gereste hine* on þone seofðan dæg *fram eallon þam weorce* (GES. 2.); also with the genitive: Ic æfre ne mæg þære mōðceare minre *geres ne ealles þæs lougaðes* (GREIN, Ags. Poes. I. 246.). *Avacan*, *onvacan* combined with *of*. See *of*.

recover from. See *of*.

- b) Transitive verbs of different sorts permit, along with an accusative of the person or of the thing, an adverbial determination with *from*.

free from — with various shades of the notion of the activity, as *free*, *rid*, *save*, *deliver*, *extricate*, *rescue*, *release*, *redeem*, *resuscitate*, *absolve*, *excuse* &c.

And this shall *free* thee *from this present shame* (SHAKSP., R. a. Jul. 4, 1.). That thou wouldst *free* This world *from its d slavery* (SHELLEY III. 27.). And soon I'll *rid* you *from the* (SHAKSP., Rich. III. 4, 2.). To *save* a world *from utter* (MILT., P. L. 3. 307.). She would give all she has, could *save* him *from the consequences* of his folly (BULW., Money 5. He . . . *delivered* me *from all my fears* (Ps. 34, 4.). I became involved in debts *from which* I saw no hopes of ever *extricate* myself (FIELD., T. Jon. 8, 11.). *Rescu'd* is Orleans *from English wolves* (SHAKSP., I Henry VI. 1, 6.). I will *rescue* from yonder overproud knight (SCOTT, Ivanhoe 31.). It *release* me for ever *from an ungrateful service* (SOUTHEY, Nelson). Could I with my own death *redeem* him *from the dust* (BYRON, Cain 3, 1.). He thinks that said soul will have to be *resuscitated* *from its asphyxia* (CARL., Past a. Pres. 1, 6.). To *absolve* a person *from a promise* (WEBST. v. absolve) and so on. How ve of this sort exchange *from* with *of* see below *of*.

From was also early transferred to Romance verbs of this class. (Engl.: To *saue* vs synneuoł men *fram þe deueles poer* (R. or GL. I. 15 Thorghe whom Adam and alle . . . scholde be *saved* and *delyvered* *fi dethe* (MAUNDREV. p. 12.); With Germanic verbs the Anglosaxon takes lead: þat hī frēa *nerede fram hell-cvale* (COD. EXON. 73, 14.). Þas þu us milde mihtum *āljydest fram hāstnȳde* hellevites (GREIN, Ags. P II. 286.). *Befrēð* me an ferðe *fram blōdgete* (Ps. 100, 110.). *Vīð* stands for *fram*: *Vīð yfela* gefrēð us eac nu þā feonda gehvylces (GL. I. c.).

protect, preserve, guard, cover, hide, in various shades of the notions, as, *shield*, *screen*, *protect*, *guard*, *defend*, *keep*, *serve*, *shelter*, *hide*, *conceal*, *shade*, *shadow*, *wrap*, border hard the series just cited. Here also *privilege*, *sanctify* and others to be referred, which, so far as they are to denote a rendering secure, may be combined with *from*.

To *shield* thee *from diseases* (SHAKSP., Lear 1, 1.). To *sh* the knight from further harm (BUTL., Hud. 1, 2, 948.). Neit the royal dignity of Henry VIII., nor the eminent learning & ability of Erasmus, *screened* them *from the same abuse* with which he treated Tetzels or Eccius (ROBERTS., Charles V.). He actually had a fence built round it (an enormous oak), to *protect* it as much as possible *from further injury* (IRVING, Bracebr.

Forest Trees.). To guard his leader *from fell bane* (BUTL., Hud. 1, 2, 803.). The coldness . . with which hitherto he *had guarded* himself *from female fascination* (LEWES, G. II. 54.). One is a fat spaniel, called Zephyr — though heaven *defend* me *from such a zephyr!* (IRVING, Bracebr. H., The Widow's Retinue.) Call him Appius's stomach. Fill him, and *keep* him *from cold and indigestion* (SHERID. KNOWLES, Virgin. 1, 1.). A method by which to *keep* his band *from a disunion* (BULW., Rienzi 2, 8.). The young cardinal Riario . . *was preserved from the rage* of the populace (ROSCOE, Lorenzo). To *be sheltered from the north-east* by a grove (FIELD., T. Jon. 1, 4.). Then I would *have hid* myself *from him* (Ps. 55, 12.). Better thou and I were lying, *hidden from the heart's disgrace* (TENNYS. p. 273.). You must not *conceal from me* what it is (SHERID., Riv. 3, 2.). Innocence, that as a veil *Had shadow'd* them *from knowing* ill (MILT., P. L. 9, 1054.). Can she . . want the needful raiment, *To wrap* her shiv'ring bosom *from the weather* (ROWE, J. Shore 5, 1.). *Shrouded* by an assumed name *from all the interruptions* with which the curiosity of admirers would have perplexed the author of Werther (LEWES, G. II. 44.). No condition is *privileged from the turns* of fortune (DRYDEN). Oh wealth ill-fated! which no act of fame E'er taught to shine, or *sanctify'd from shame!* (POPE, Essay on M. 4, 299.) Many of these verbs admit the preposition *against* instead of *from*, so far as defence is also to be conceived as resistance, as Romance verbs of this sort are construed with *contre*. See *against*.

In Old-English, Germanic verbs of this category are often combined with *from*: *with*, concurrently used in the earliest times, soon disappears. *Fram such asendnesse Crist saulde* Richard (R. OF GL. II. 525.) *Heo us schilde from vylanye* (ALIS. 4754.). *Myn eme thou schelde Fro deth* (RICN. C. DE L. 6967.). That God schuld *kepe* hym *fro payne* (SIR CLEGGES 173.) *Men sholde Kepen it fro nyght comen* (P. PLOUGH. p. 404.). I shalle *hyde* me *fro thi face* (TOWN. M. p. 16.). Romance verbs are assimilated: I wille hyr *deffend frome* all men (RICN. C. DE L. 1385.). We find of concurrently: *Of bales* who may me *horow?* (TOWN. M. p. 150.); with *kepen* also *out of*: *Kepe* hem *out of stryffe* (SIR CLEGGES 171.). In Halfsaxon as in Anglosaxon *fram* and *with* run parallel to each other. Halfsax.: *To shildenn hemm Fra deofless awikedomes* (ORM. 3794.). *To shildenn þe wipp all hiss lap* (11887.) *Scild þe wið dreðe* (LAȜAM. I. 46.). *Scild þe fram deape* (ib. modern text). Anglosax.: *From fæcenfullum men and unrihtwæsum gefriða* me (Ps. 42, 1.). *Þu, Drihten, gehælst us and gefreoðast fram heora yfte* (Ps. 11, 8.). *Ic me hide on þam dæge fram him* (DEUTER. 31, 18.). *Nis nân þe hine mæge behyðan fram his hætan* (THORPE, Anal. p. 62.). — *Ic þe wið weðna geveham vreo and sceylde* (CARDM. 2164.). *Ic me wið heora hete hýðe* (Ps. 55, 12.). *Min unriht ic nâ ne heled* *wið þe* (Ps. 31, 5.).

part, disjoin, divide, separate, sever, sift, screw, disturb, discourage, divorce, detract, divert, dissuade, deter, curb, warp, refrain, seduce, alienate, estrange, hinder, inhibit, shut, forbid, prevent, except, exempt, exclude &c., to which in part, only through the combination with *from*, the privative meaning is allotted.

In the sea that *parts* Calabria *from the hoarse Trinacrian shore*

(MILT., P. L. 2, 660.). Never shall my harp thy praise Forget, nor from thy Father's praise disjoin (3, 414.). Let it divide the waters from the waters (GEN. 1, 6.). Frail spells, whose utterance charm might not avail to sever, From all we hear and all we see, Doubt, chance, and mutability (SHELLEY III. 25.) Do you expect . . . that your indispensable Aristocracy of Talent . . . that it will be got sifted, like wheat out of chaff, From the Twenty-seven Million British subjects? (CARL., Past a. Pres. 1, 5.) The instrument That screws me from my true place in your favour (SHAKSP., Twelfth N. 5, 1.). Stephen Colonna — himself incensed and disturbed from his usual self-command — was unable to preserve his authority (BULW., Rienzi 2, 8.). An excursion . . . from which I endeavoured to dissuade him (BYR., Fragment.). The fair reverence of your highness curbs me From giving reins and spurs to my free speech (SHAKSP., Rich. II. 1, 1.). Cursed be the social lies that warp us from the living truth (TENNYS. p. 273.). But now thou'rt from thyself estranged (BYR., Bride 1, 13.). Hinder them from what this ecstasy may now provoke them to (SHAKSP., Temp. 3, 3.). As Patridge was inhibited from that topic (FIELD., T. Jon. 12, 3.). I will shut Clara for ever from my thoughts (BULW., Money 5, 3.). Of the king: From whose obedience I forbid my soul (SHAKSP., John 4, 3.). He could not prevent himself from imitating it (SCOTT, Monastery 7.). O may I live exempted . . . From pangs arthritic (COWP. p. 165.). Here also belongs the arithmetical expression: 2 from 5 leaves 3 etc.

Numerous Romance verbs have here attached themselves to the Germanic usage: they substitute *from* for the Romance *de*. Ancient times are certainly much poorer in such verbs. Old-Engl.: This blisse I spere from you ryth fast (Cov. MIST. p. 31.). It afaihet the flesh From folies (P. PLOUGH. p. 231.). And witen you fro wanhope (p. 146. cf. p. 331.). Hallsax.: & al to-dælde him from opere (LAJAM I. 171.). Anglosax.: Hine fram nyltenuu ascæd (L ECCLES. Wilk. 184, 52.). Scyldigra scōlu ascyred veordeð, heāne from hālgum (Cod. Exon. 98, 15.). Þonne ic bescired beo fram tūn-scire (Lyc 16, 4.). Vās se martyre from mon-cynnes synnum āsundrad (133, 5.). Alūc þu hine fram minum vefode (LEGG. ÆLFR. 13.). The genitive also in part takes a place, rarely of: Scyrede of heofnum (CARDM. 65.). Dælan is found with við: Nō man scyle his gastes lufan við gode dælan (3538.). I have not met with *hinderjan* either with the genitive or with a preposition.

distinguish, attaches itself to the preceding verbs; but it is to be observed that verbs of knowing and perceiving with *from*, like *know*, *see*, are substituted for this verbal notion.

So long As he could make me with this eye or ear *Distinguish* him from others (SHAKSP., Cymb. 1, 4.). Harvey . . . was in no way distinguished from men of his class, but by his acuteness (COOP., Spy 3.). Not knowing friend from foe (LONGF. I. 188.). To see the good from ill (POPE, Univ. Prayer).

Old-Engl.: That con deperte falded from trewthe (HALLIW., Freemas. 574.). Unnethe may men knowe a gleman from a kniht (WRIGHT, Polit. S. p. 335.). Clothed hem in copes To her knownen from othere (P. PLOUGH. p. 4.). A whyk man from a spyryte wherby couthe ye hym

know? (Town. M. p. 287.). In Anglosaxon *cnávan* is not treated in a similar manner.

- c) Adjectives which attach themselves to the series of notions cited are likewise combined with *from*. They are not numerous, and are chiefly of Romance origin. Many of them take *of* instead of *from*.

Here belong *free, clear, secure, safe, different, exempt, separate, alien, foreign, innocent, entire* and the like.

Free from other misbegotten hate (SHAKSP., Rich. II. 1, 1.). A perpetual cleanliness, *free from the affectation* of singularity (MIDDLETON, Cicero). Some evils *from which* poor and rude societies are *free* (MACAUL., H. of E. I. 2.). Heav'nly minds *from such distempers* foul Are ever *clear* (MILT., P. L. 4, 118.). *Secure from wordly chances* (SHAKSP., Tit. Andron. 1, 2.; with *of* ib. 2, 1.). Nor was any part of our island so far distant from the sea as to be *secure from attack* (MACAUL., H. of E. I. 10.). Secluded as he was, he was not *secure from intrusion* (ROGERS, It., Montorio). No man's property is *safe from them* (SHERID. KNOWLES, Virgin. 1, 2.). *Different from the man* he was (SHAKSP., Com. of Err. 5, 1.). He thinks that man has a soul in him, *different from the stomach* (CARL., Past a. Pres. 1, 6.). True nobility is *exempt from fear* (SHAKSP., II Henry VI. 4, 1.). A new class of abuses *from which* absolute monarchies are *exempt* (MACAUL., H. of E. I. 2.). Thy saints unmix'd, and *from th' impure* far *separate* (MILT., P. L. 6, 742.). *Alien from Heav'n* (4, 571.). I shall be *innocent from the great transgression* (Ps. 19, 13.). Immortal Eve . . *from sin and blame entire* (MILT., P. L. 9, 291.).

Many of these adjectives have been treated of on the preposition of. p. 226. Others attach themselves to the adjectives cited i. b). The notion foreign also stands in Old-English with *from*: Nabugodhonsor, *from owre faythe alyene* (Town. M. p. 93.), whereas the Anglos. *fremde, fremede, fremde* is also construed with the dative, as *foreign* in Modern-English often has to.

5. The use of *from* with the notions become, make, transmute, likewise borders on the idea of distance; on the other hand the object introduced with *from* appears, as the material from which anything is produced.

You *from a stranger* to become at once my confidant (COLER., Wallenst. 4, 4.). Reason the byas *turns* to good *from ill* (POPE, Essay on M. 2, 197.). Thus Heav'n *from nothing* rais'd his faint creation (ROWE, Fair Penit. 1, 1.). Many a wintry storm of rain, snow, sleet, and hail, *had changed* his colour *from a gaudy blue* to a faint lack-lustre shade of gray (DICKENS, M. Chuzzlew. 1, 3.). The character of her countenance *altered from passion* into an expression of grave, intent, and melancholy thought (BULW., Rienzi 1, 12.). The procession *from the idea of distance in space* is shewn in sentences of the following kind: He who *passes* at once *from the slave* to the freeman, may *pass* as rapidly *from the freeman* to the ruffian (BULW., Rienzi 1, 10.). Of these, the greatest part were born of peasants, and *had risen from private soldiers* by military

merit (GIBBON, Decl. 6.); wherein concrete substantives are treat like abstract ones, as in: Monmouth *had passed from pusillanim fear to the apathy of despair* (MACAUL., H. of E. II. 192.). The distinction of the prepositions *from* and *of* (p. 240) and *out* (p. 260) in a similar combination, lies in the reference, comm with *from* of the point of departure to a contrary terminal point or goal.

Old-English offers similar: *Thou art fallen . . . From an angelle to feynd* (TOWN. M. p. 4.). *A bor was norischt Fram a pig to a swi* (SELYN SAGES 883.). Anglosaxon seems to have nothing similar.

6. *From* frequently passes into the domain of causality.

- a) The particle rarely appears with the passive with reference to the active person.

He *was lately sent From your kind aunt* (SHAKSP., III Hen VI. 2, 1.).

This is common with *send* from the most ancient times. Old-Eng *From God hym self hyder am I sent* (TOWN. M. p. 60.). *From the t nyte socaure wille be send* (p. 26.). *I am sent fro God* (Cov. Myst. p. 18). But also: *Be my father I am sent* (p. 280.). Anglosax.: *And ic was g on þe fram gode sende* (GREIN, Aes. Poes. I. 200.). *Vās asend* *Gabr se engel fram Drihtne* (Luc. 1, 26.). For this use of the preposition *from* with passives see above p. 235.

- b) With the active verb, the person is often annexed with *from* and denoted thereby as the cause of the activity.

To tell you from his grace, That he will give you audien (SHAKSP., II Henry IV. 4, 1.). *Greet the father well from* (SCOTT, L. Minstr. 1, 22.). *Tell thy mistress how The ca stands with her; do 't as from thyself* (SHAKSP., Cymb. 1, 6). *No country suffered so much from these invaders as Engla* (MACAUL., H. of E. I. 9.).

From here again in part interchanges with *of*. In a few cases *from* is pursued into Anglosax.: *Ne com ic nā fram me sylfon* (JON. 8, 42). *From manegum lēcum fela þinga polode* (MARC. 5, 25.).

- c) The modern language very frequently uses *from* with names of things, particularly abstract ones, to denote the source of the activity, the occasion or the governing object.

Tell him this tale, and from the mouth of England, Add th much more (SHAKSP., John 3, 1.). *From your own mouth*, n lord, did I this deed (Rich. II. 5, 6.). *I see with my own eye and judge from my own mind* (BULW., Rienzi 1, 11.). *How happy am I, if you say this from your heart* (GAY, Begg. Op. 2, 2). *"You must be sensible . . ." — "I do, from my soul, sir* (GOLDSM. She Stoops 4.). The lady Constance speaks not *from her fait* But *from her need* (SHAKSP., John 3, 1.). Thus he resolved, b first *from inward grief* His bursting passion into plaints th pour'd (MILT., P. L. 9, 97.). *From my respect* for his fathe I'll be calm (GOLDSM., She Stoops 4.). The women hate he *From an instinct* of natural jealousy (SOUTHERN, Oron. 2, 2). And feel I, death! no joy *from thought of thee?* (YOUNG, N. T. 3, 511.) And do *from hate* what Mallet did for hire (BYR. p. 318).

I looked in it, *from mere casual curiosity* (WARREN, Diary 11.). *From some cause* . . he had a taste for maritime pursuits (MACAUL., H. of E. IX. 89.). And kingly *from his state* Inclined not (MILT., P. L. 11. 249.). We have never seen any collection of Scottish poetry appearing, *from internal evidence* so decidedly and indubitably original (SCOTT, L. Minstr. I. 87.). A specious composition most rare, and, *from its necessary allusion to domestic manners*, more curious and interesting (I. 90.). This gentleman . . might, *from his age*, have been the vicar's father (TROLLOPE, Framl. Parson 1, 2.). *From* what I know of you, you are no fool (SOUTHERN, Oron. 2, 1.). In these instances we see the cause of the thing pass into the cause of the knowledge. With the notions, know, perceive, judge &c. *from* stands especially often: *From the sullen echo* of the rock, *From the voice* of the coming storm, The lady *knew* it well (SCOTT, L. Minstr. 1, 14. cf. 4, 33.). So each mortal *deems* of that which is, *from that* which seems (Field of Waterl. 5.). If I may *judge from* what I have heard (BYR., Cain 1, 1.). *From this my choice* of an era the understanding critic may farther *presage*, that the object of my tale is more a description of men than manners (SCOTT, Waverley 1.).

So too to name after anything or anybody is construed with *from*: The country took the name of England, while the new language *was denominated, from them*, the Anglo-Saxon (CHAMBERS, Engl. Liter. p. 2.). The same, *Twin-named from the apostles John and Paul* (BYR., Mar. Fal. 1, 2.). Yet of stands along with it: Cocytus *nam'd of lamentation loud* Heard on the rueful stream (MILT., P. L. 2, 579.). To this category belongs: His taciturnity, for which the poor man very honestly *accounted, from his fear* of giving offence (FIELD., T. Jon. 13, 3.).

This use of *from* with names of things has not been extended till recent times. As, however, *from* interchanges with *of* and *out of* and in part with *by*, so *by* is especially in use in Old-English to denote the governing object; *from* seldom occurs, as, for instance, with the passive in: *3e were lyghtlich y-lyste ffrom that 3ou leef thouȝte, And ffrom 3oure wilfull werkis, 3oure will was chaungid* (DEPOS. OF RICH. II. p. 4.). The naming after anything or anyone seems to have been formerly chiefly denoted, together with *after*, by *of* with *clepen, nempnen*: For *sowe dayes of the wyke ther-after i-cleped beoth: Of Saturnus Saterdag; and Soneday of the sonne* . . *Of a planete eche day in the wyke i-cleped is* (WRIGHT, Pop. Treat. p. 133.). In Anglosaxon *from* is almost wholly wanting in this sense; but often stands with name after: *Väs heora heretoga Reóda geháten from pam hý synð genemnode Dalreódi* (SAX. CHR. init.), as also *of*: „Petra” *pät is „stán” and of pam naman is gecveden „petrus”* (A.-S. HOMIL. II. 390.). *For* is also employed, where the modern language prefers *from*: Ne underfeng he his ping *for nánre gyltsunge* (II. 344.) (*from* any covetousness).

For the abandoned *fromward, froward* see *toward*.

since, proceeding from the Angl. *sīðpan*, Old-norse *sīðan*, to which *sīðans* belongs as a conjunction (see Vol. I. 410.), which was in use as an adverb, deinde, postea, and as a conjunction postquam, points to the Gothic *seipu*, Old-norse *sīð*, Old-Saxon *sith*, Anglosaxon *sīð*, sero. It

perfectly agrees in meaning with the preposition *sīð*, occurring in Otfried, Old-Highdutch seit, in that the substantive combined with it is regarded as the starting point in time from which the activity predicated in the sentence extends continuously to another point of time, but chiefly, although only in its result, reaches down to the present time of the speaker. The very divergent forms which the preposition has frequently assumed in the same author, as well as in various dialects and at various times, have had no influence upon their meaning. The starting point may be denoted by a notion of time, or by an event.

Which neither thy fathers, nor thy father's fathers have seen, *since the day* that they were upon the earth unto this day (Exod. 10, 6.). (Anglosaxon *siddan* hig geborene væron). *Since that sad hour* I have not slept (LONGF. I. 210.). Like one of us man is become To know both good and evil, *since his taste* Of that defended fruit (MILT., P. L. 11, 84.). I hear of no movements of consequence, *since the arrival* of our new allies (COOP., Spy 1.). England which, *since the battle of Hastings*, had been ruled generally by wise statesmen (MACAUL., H. of E. I. 15.).

Old-Engl.: Never *siththe that destroying* N'as in Thebes wonying (ALB. 2887.). He ys dede *sythe many a day* (FROMYD. 113.). Pleynd hem . . That hire parishes weren povere *Sith the pestilence time* (P. PLOUGH. p. 6.). Henry of Huntington *sen pat day & pat yere* To write Inglis gestes fond he non his pere (LANGT. I. 6.). Myn een were not lowked to geder right *Sen moroue* (TOWN. M. p. 191.). I herd *syn many a day* Folk in the countre telle (p. 67.). Alle sparowes of the wode That were *syns Noes fode*, was neuer none so good (SKELTON I. 59.). In Hallsaxon *sippen, seowfen, seowfen, seowfen, seowfen, sippe, suppe*; *sipwofen* are hardly met with except as conjunctions, yet the preposition stands in LAZAM.: Soch nas neuer her on erpe *suppe þe ilke time* þat Brutus com her life (I. 177 modern text).

If *since* is put after a determination of time, a transposition of the prepositional particle is not to be assumed, but *since* works as an adverb, which seems to confound the meaning *postea* with *abhinc*. In this case the speaker would make his standing point at that time the starting point of the retrograde line of time, at the terminal point of which the activity in question took place. Yet the expression might be explicable in another manner and rather rest upon an ellipsis. Compare for instance: It is ten years *since he died* and *Ten years since*, he died, and: Waverley; or 'T is *sixty years since* (SCOTT), and we shall find it conceivable that with the rejection of *it is*, as with the omission of the event in question, the *since*, which attached itself to the predicated activity, was taken to determine the time adverbially. Thus *since* retains its original meaning, for which the predicated activity remains the point of departure.

Twelve years since, Thy father was the Duke of Milan (SHAKSP., Temp. 1, 2.). The cardinal . . Who *half an hour since* came from the Dauphin (JOHN 5, 7.). An character of uncommon acuteness, fire and ambition, which . . gradually assumed a mixed and peculiar tone, which could only have been acquired *sixty years since* (SCOTT, Waverl. 1, 19.). By this analogy *long since*, quondam, is to be judged. The older language offers no similar use; the similar one of *sin, syne*, also *sinsyne*, in Scottish is modern: I am gaun to quit at Candlemas, only I was just as positive on it *twenty years syne* (SCOTT, R. Roy 6.). It was but *twa days sine* (Bride of L. 7.). As ye did a *while sinsyne* (Antiq. 12.). *Since* has, where it stands alone or is combined with other determinations of time, as in *ever since*, the meaning of *postea*, *serius*; and it formerly always occurred thus, faithful to the Anglosaxon *sīðpan*.

Compare Hallsax.: *Hu he twēf zere seōðen wuneden here* (LAŶAM. II. 531.). And *auer seōððe laðen* (III. 11.) (and *euer par after lop*, modern text). *Ðat næwere seōððen mære kinges neoren here* (III. 297.). Scottish uses the single and the reduplicated *sin* in the same manner: Better soon as *syne* (SCOTT, R. Roy 18.) And ay *sin syne* she cries, beware Of false deluding men (SCOTT, Song, see Dial. of Craven II. 127.). I have often thought *sae since syne* (ANTIQ. 33.); with which reduplications like that of the Old-Highdutch *zuo se*, *auze* may be compared.

ago, still sometimes *agone* (see Vol. I. 415.), especially in dialects, also *gone*, may be placed here on account of a syntactical effect of the same sort as that of *since*. This participle denotes, in combination with a preceding notion of time, the time elapsed since a recited fact down to the time of the speaker or to an epoch indicated by him. It ordinarily answers to the postpositive *since*, not however absolutely; it may also be equivalent to the prepositive *since*, so far namely as the continuous effect of an activity or the continuance of a condition in the time elapsed must be assumed.

He 's drunk, sir Toby, *an hour ago* (SHAKSP., Twelfth N. 5, 1.). Which is no more than has been done By knights for ladies *long ago* (BULT., Hud. 2, 1, 873.). As, *a while ago*, they made me, yea me, to mistake an honest zealous pursuivant for a seminary (BARTH. FAIR II. 1. in Halliw. v.). — Those blessed feet, Which, *fourteen hundred years ago*, were nail'd, For our advantage, on the bitter cross (SHAKSP., I Henry IV. 1, 1.). I see him yet ('tis now *ten years ago* . .) (COLER., Picc. 1, 1.). For *fifty years ago*, the old men say, The Briton hewed their ancient groves away (BRYANT p. 95.). She was a widow, but *years ago* had passed through her state of weeds (DICKENS, M. Chuzzlew. 1, 3.). — 'Tis not *ten years gone*, Since Richard, and Northumberland . . Did feast together (SHAKSP., II Henry IV. 3, 1.).

Old-Engl.: I speke of *many hundred geres ago* (CHAUC., C. T. 6445.). *iij days gon* forsothe he was dede (Cov. MYST. p. 236.). The formula treated more freely even in Chaucer is hardly to be taken to be an absolute participial construction, but rather an ellipsis, the completion of which seems to be disclosed in such sentences as *'tis now ten years ago*. In Hallsaxon there stands, along with: *Moni zer was agon seōðen his cun hider com* (LAŶAM. I. 15.) also; And ure elderne swa (sc. cristine) weoren, *agan is preo hundred zeren* (LAŶAM. III. 194.), to which expression answers in Old-Engl.: I herde my sire seyn, *Is seven yeer y-passed* (P. PLOUGHM. p. 12.).

The adverbial *back* may agree in sense with *ago*: Ten yars *back* — 'Tis now at least ten years (TENNYS. p. 227.).

Prepositions supposing a movement or direction to an object.

to, Anglosaxon *tō* with the dative, Old-Saxon *to*, *te*, *ti*, Gothic *du*, Old-Highdutch *zi*, *zuo*, Modern-Highdutch *zu*, serves, as opposed to *from*, to state the movement to a goal and the direction towards an object. It answers to the Greek *πρός*, and frequently to the Romance *d*, from which yields many derivative relations of the preposition.

1. The application of *to* to relations of space offers various points of view.

- a) The preposition combines with notions of activities the object, which may be a person or a thing towards which the movement, in the proper or figurative sense, proceeds, as to its goal.
- a) It is therefore added to intransitive verbs, like go, come, hasten, flee, rise, fall, and so forth: *Go you to Angelo* (SHAKSP., *Meas. f. Meas.* 3, 1.). *He departed to his house* (LUKE 1. 23.). *Come you to me at night* (SHAKSP., *Merry W.* 2, 2.). *Come to my arms again!* (BYR., *Wern.* 2, 2.) *Is your chivalry come to this?* (BULW., *Rienzi* 5, 1.) *The Baron is retired to rest* (BYR., *Wern.* 1, 1.). *To him she hastened* (MILT., *P. L.* 9, 853.). *To this place hastened* Peveril (SCOTT, *Peveril* 2, 8.). *Flee thou to Laban* (GEN. 27, 43.). *I see thy glory, like a shooting star, Fall to the base earth* (SHAKSP., *Rich. II.* 2, 4.). *To their supper fruits they fell* (MILT., *P. L.* 4, 331.). *I hurried down to the dwelling of my love* (WHYTE MELVILLE, *Digby Grand* 1.). *My young blood rushed to my brain* (ib.). Reflective verbs of course also belong here: *When he will take himself to bed* (BYR., *Wern.* 1, 1.). *Some bold men . . . betook themselves to the woods* (MACAUL., *H. of E.* 1, 13.). The same is the case with modal and other verbs, where the notion of movement is supposed: *She 'll home to her father* (SHAKSP., *Cymb.* 4, 2.). *I must to bed* (BYR., *Wern.* 3, 2.). *Let us to our chamber* (1, 1.). *They shall to the flames* (DOUGL. JERROLD, *Prison.* of *W.* 2, 1.); and in other ellipses: *Quick to your spears!* (BULW., *K. Arth.* 9, 25.); frequently in a figurative application, as: *To the sentence* (BYR., *Mar. Fal.* 1, 2.). *But to the point* (3, 1.). With transitive verbs denoting the movement of an object towards a goal, as lead, bring, bear, draw, throw, and many more, the same case appears. Although with such verbs the undenoted dative may also stand (see p. 205), *to* is requisite with prominence given to the local relation: *If thou bring thy gift to the altar* (MATTH. 5, 23.). *To the ground* With solemn adoration down they cast Their crowns (MILT., *P. L.* 3, 350.). All notions of activities are contemplated here, which by being conjoined with *to* may appear as the cause of a continuous movement: *Boats that for a guinea Will take a man to Havre* (BRYANT p. 96.). *She . . . often press'd him to her breast* (SCOTT, *L. Minstr.* 5, 25.). *The king resolves To call the bride to court* (BULW., *Richel.* 2, 1.). *The dogs are ordered down to the forest* (BYR., *Wern.* 4, 1.). *Art come to chide me to the council?* (TALF., *Ion* 2, 2.). *There you can take ship to Leghorn* (BULW., *Lady of L.* 2, 1.). Many figurative expressions attach themselves immediately to the idea of continuous movements towards a goal to pursue the ramifications of which cannot be the function of Grammar. Comp.: *How the poor woman takes it to heart* (GAY, *Begg. Op.* 1, 1.). *He took to reading and Latin* (BULW., *Lady of L.* 1, 2.). *The king early put the loyalty of his Protestant friends to the proof* (MACAUL., *H. of E.* 1, 43.).

This usage pervades all periods of the language. Old-Engl.: *The sonne goth to grounde* (WRIGHT, *Pop. Treat.* p. 133.). *He ne scholde*

to the heste hevene . . come (p. 134.). Some flowe to hulles and to wodes (R. or GL. I. 140.). And steyghe to hevene (MAUNDEV. p. 133.). To Thi servand . . wille I glyde (Town. M. p. 41.). That body he ladde to Assire (ALIS. 4666.); elliptically: Arere now to Richard (DEPOS. OF RICH. II. p. 18.). Halfsax.: Bruttes wende to londe, to Vortimere (LAJAM. II. 193.). Þer uellen to þan grunde twa & þritti hundred (II. 191.). Ferde to helle (I. 81.). Teon seiles to toppa (I. 57.). Writen he sende to Rome, to þan pape (II. 195.); elliptically: To horse, to horse (II. 462.). Anglos.: Com þā tō Heovote (BEOV. 2562.). Bugon þā tō bence (859.). Þā ferde he tō Galileam (MATH. 4, 12.). Feoll tō his fōtum (LUC. 18, 16.). Ðā hālgan farað fram mihte tō mihte (A.-S. HOMIL. II. 334.). Hi sendon ærendvrecan tō Antiochia (LEGG. ÆLF. 49.). Gif þu bringst þine lāc tō vefode (MATH. 5, 23.). Manega Israhēla bearna he gecyðr tō Drihtne heora Gode (LUC. 1, 16.). The Gothic *du* shares the same construction.

With the above are connected notions of activities and adjectives, which in themselves denote no continuous movement, but whose extension up to a terminal point is contemplated. Collateral determinations of direction, especially *up* and *down*, combine here, as elsewhere, with *to*.

Say . . how far it is *To this same blessed Milford* (SHAKSP., Cymb. 3, 2.). And builds a bridge from this world to the next (YOUNG, N. Th. 8, 717.). Down cloven to the waste (MILT., P. L. 6, 361.). We traced him up to his hall (BYR., Wern. 3, 1.). Filled is life's goblet to the brim (LONGF. I. 111.). Then was thy cup . . full to the brim (ROGERS, It., Foscari.). Thou shalt drain the cup to the dregs (BULW., Lady of L. 2, 1.). Up to the ears in blood (SHAKSP., I Henry IV. 4, 1.). I am pierced to the soul (Rich. II. 1, 1.). O! stab me to the heart some pitying hand (ROWE, J. Shore 4, 1.). You torture me to the heart (SHERID., Riv. 3, 2.). They are moved to the marrow (BULW., Rienzi 1, 10.). As low as to thy heart . . thou liest (SHAKSP., Rich. II. 1, 2.). I am struck to the quick (Temp. 5, 1.). I mean to prove him to the quick (ROWE, J. Shore 3, 1.); hence: A Tory to the quick (TENNYS. p. 228.). Strip Nature naked to the skin (BUTL., Hud. 1, 2, 401.).

Old-Engl.: Fro Rodes to Cypre ben 500 myle and more (MAUNDEV. p. 27.). The sonne is hejere than the mone more than suche threo Than hit beo hunne to the mone (WRIGHT, Pop. Treat. p. 134.). And takith him haums of a draȝon from his scholdron to his hele adoun (ALIS. 385.). To his nauel heng his berd (5599.). Poverte nys but a petit thyng, Apereth noght to his navele (P. PLOUGHM. p. 287.). My flesche was betyn to the bon (Cov. MYST. p. 346.). Halfsax.: Baldulf lette stiken (= striken) to þan bare lichen his berd and his chinne (LAJAM. II. 428.). In Anglosaxon we do indeed find *tō* similarly employed as opposed to *from*: þā geseah he on svefne āne hlædre fram eorðan tō heofenan (GEN. 28, 12.); yet *ðr* is preferred in the sense of the Latin *usque ad*. Comp. *till*.

In close connection with the usage cited stand the terms for extension according to number, compass, degree, or effect with verbs and adjectives.

"What may the king's whole battle reach unto?" — "*To thirty thousand*." (SHAKSP., I Henry IV. 4, 1.) Much of this

vast territory — which amounts to nearly one-seventh of the terrestrial part of the globe — is, however, uninhabited (CHAMBERS, Informat. II. 207. II.). His Majesty's tongue had swelled to the size of a neat's tongue (MACAUL., H. of E. II. 15.). Ye shall eat your bread to the full (LEV. 26, 5.). We are ready to try our fortunes To the last man (SHAKSP., II Henry IV. 4, 2.). Will you force Rome to rise, to a man, against our order? (BULW., Rienzi 1, 4.). All things wear The self-same aspect, to my very sire! (BYR., Foscari 1, 1.). To fight to the last drop of blood (BUTL., Hud. 1, 2, 651.). Their hight was to an inch the same (BULW., Rienzi 1, 4.). "Hast thou, spirit Perform'd to point the tempest that I bade thee?" — "To every article." (SHAKSP., Temp. 1, 2.) Wig. whiskers, and chin-tufts all right to a hair (TH. MOORE p. 470.). Wounded to death (JOHN 5, 4.). Apollo does not always keep the bow strung to its utmost tension (WHYTE MELVILLE, Digby Grand 4.). How then . . did this Edmund rise into favour; become to such astonishing extent a recognised farmer's friend? (CARL., Past a. Pres. 2, 3.). His good nature, which undoubtedly amounted to weakness (MACAUL., H. of E. II. 146.). Not feeling why he should be loved to the degree (SHERID., Riv. 1, 2.). I love you even to madness (LONGF. I. 170.). He was generous, friendly, and brave, to an excess (FIELD., J. Andr. 1, 3.). Salisbury was foolish to a proverb (MACAUL., H. of E. III. 31.). Verbs denoting a limitation to something of course share in this construction: This deterioration could not be limited to one author alone (SCOTT, Minstr. I. 20.). The office was confined to one or two persons (BULW., Rienzi 1, 2.).

Old-English offers similar, where *in to* is often preferred: And it is fro Babyloyne . . unto Methon . . in to a 32 journeyes (MAERDRECHT, p. 42.). He hath also into a 14000 olifauntz (p. 191.); see unto and into. — To styngge hem to deth (DEPOS. or RICH. II. p. 15.). To deth he was y-slawe (ALIS. 720.). I blede to dede (TOWN. M. p. 188.). Soupen to the fulle (P. PLOUGHM. p. 284.). Halfsax: Forwundede Kai . . to þan bare deðe (LAJAM. III 99.). Anglosaxon uses *ðð*: hence *ðð anum* (Ps. 13, 2. 52, 4.), where the English translation has: There is none thath doeth good, no, not one (Ps. 14, 3. 53, 3. cf. ROM. 3, 10.). *tô* is rare: Geetað *tô fylle* (LEV. 26, 5.).

- b) But the preposition also denotes the direction to a goal, the attainment of which is not qualified nor, in general, aimed at by it.

Turn face to face, and bloody point to point (SHAKSP., John 2, 2.). The spot to which I point is Paradise (MILT., P. L. 6, 733.). The stately Baron . . Bent backwards to his horse's tail (SCOTT, L. Minstr. 3, 6.). Lady Sarah Sarcasm started up, and, pointing to my face, ejaculated, "Good Gracious." (BOURCIC., Lond. Assurance 1.). Vanguard, to right and left the front unfold (MILT., P. L. 6, 558.). Put that rose a little more to the left (BULW., Lady of L. 1, 1.). A secret portal — which open'd to the chamber (BYR., Wern. 5, 1.). These words spake Jesus, and lifted up his eyes to heaven (JOHN 17, 1.). She look'd to river, look'd to

hill (SCOTT, L. Minstr. 5, 26.). Verbs like *look* and *see* pass into the ethical domain: Beware; *look to thyself!* (SHAKSP., Rich. II. 5, 3.) *Look to it!* (BYR., Wern. 1, 1.) This gentleman is hungry. *See thou to it* (LONGF. I. 196.).

Old-Engl.: *Sofre hym first to toycche the mete, ȝer thyself to hyt reche* (HALLIW., Freemas. 739.). As I *biheeld* into the east An heigh *to the some* (P. PLOUCHM. p. 2). Anglosax.: *lc geseah Drihten of ansine tō ansine* (GEN. 32. 30.). Noldie *furpun his eāgan āhebban up tō pam heo-ƿune* (LUC. 18. 13. cf. Jon. 17, 1.). *lc sceavode tō sviðran* (Ps. 142, 4.). *Beseoh tō me, Drihten* (Ps. 12, 3.). — In English *to* often interchanges with *on*: The eyes of all them . . were *fastened on him* (LUKE 4, 20.). I *looked on my right hand* (Ps. 142, 4.); as from olden times. Halfsax.: And *bisah an Vƿin* (LAȶAM. II. 361.). Anglos.: *On þone heofen bechealdende* (MARC. 7, 34.). Even in Gothic *du* was also referred to the mere direction, comp. MARC. 7, 34. LUC. 4, 20. JON. 17, 1. Besides *see on* and *at*.

- a) With the direction denoted by *to* various external acts are to be considered, as bend, bow, kneel, and the like, in which the direction towards a person is especially in question.

And *bow'd her to the people* (SHAKSP., Henry VIII. 4, 1.). Rather let my head *Stoop to the block*, than these knees *bow to any*, *Save to the God* of heaven, and *to my king* (II Henry VI. 4, 1.). Most humbly . . *bending to your state* (Oth. 1, 3.). That fellow . . *bows to every one* (LEIGH HUNT, Legend of Flor. 1, 1.). Lord Hastings is inclined to call you master, And *kneel to Richard*, as *to England's king* (ROWE, J. Shore 3, 1.). Such was the essence that in Adam dwelt, *To which* all heaven . . *kneelt* (TH. MOORE p. 285.). Other acts also, which pass as signs of salutation or respect, are referred by *to* to the person to whom they are addressed: *Off goes his bonnet to an oyster-wench* (SHAKSP., Rich. II. 1, 4.). Captain Absolute, *kissing his hand to Lydia* (SHERID., Riv. 3, 3.). *He waved his hand to me*, threw himself from his horse etc. (BULW., Lady of L. 5, 1.). Thus also is explained to with the verb *drink*, when *to* is originally combined with names of persons only; references to names of things, as well as the confusion of the notion of drinking with others, belong to a later age: I *drink to you* in a glass of sack (SHAKSP., II Henry VI. 2, 3.). You will therefore take care to *drink first to the lady* of the house, and next to the master (CHESTERFIELD, Lett.). Here is one that *drinks to you* (TH. MOORE p. 120.). As we *drink health to a friend* (SHERID., Sch. f. Sc. 1, 2.). That we may solemnize St. Peter's feast, And . . *drink to our late and happy victory* (MARL., D. Faust 3, 2.). We 'll *drink to his lordship's health!* (SHERID. KNOWLES, Hunchb. 1, 1.). I *drink to our better acquaintance* (COOP., Spy 1.) (along with *to drink your health* [ib.]). *Fill high to him* that's far away (TH. MOORE p. 177.); elliptically: "*To you*, my noble lord of Westmoreland!" — "I pledge your grace." (SHAKSP., II Henry VI. 4, 2.). A deep carouse *to you fair bride* (SCOTT, L. Minstr. 6, 8.). Here's *to our hostess* (BYR., Wern. 1, 1.).

Old-Engl.: Conan *bowede* adoun to *hym* (R. or Gl. I. 93.). Bothe man and beest to *hym* shalle *bowe* (Town. M. p. 133.). Alle *abowed hire* to (ALIS. 188.). *To that lord* thou moste *lowte* (HALLIW., Freemas. 700.). *Knelynge to the kyng* (P. PLOUGHM. p. 8.). Hence: On knees to *God* we *fallē* (Cov. MYST. p. 20.). Hallsax.: Annd te birrþ *cnelenn to þin Godd Annd lutenn himm* (ORM. 6138.). He *cneolede to þan kingge* (LAȜAM. II. 318.). In Hallsaxon the dative still appears along with to with its case; in Anglosaxon, namely, verbs like *būgan*, *hni-gan*, *lūtan*, *stuppjan*, which take *tō* with regard to a locality, frequently have the dative of the person. The preposition is, however, admitted: *Hī bugon þā tō þam* (Jos. 9, 27.). *Tō þam æðelan hnigan him sanctas* (CÆDM. II. 241.); as in Gothic: *Biuga kniva meina du attin frauþins unsaris* (EPHES. 3, 14.). Drinking to anyone is an ancient custom both as to the thing and the expression. Old-Engl.: Ther of a coppe to *him* he *dronk* (ALIS. 4184.). Whan my lord *him drynkeþ to*, The coppe he schal to wille up-do (4220.). Hallsax.: He com to *þan kinge mid are hailinge & dronc to þan kinge* (LAȜAM. II. 180.).

- β) A great number of verbal notions denoting the utterance of thought to a person or a personified object are construed in like manner, as speak, talk, whisper, call, preach, sing, pray, complain, sue, sigh, lie, also write, and the like. That a few verbs of the kind also admit a name of a person as an accusative object does not belong here.

Speak to the mariners (SHAKSP., Temp. 1, 1.). Never *talk to me* (As You Like It 3, 4.). He *talked to me* of you and your immortalities (BYR., Lett.). How can you *say to me* — I am a king? (SHAKSP., Rich. II. 3, 2.). I *said to Darvell*: "How did you know this?" (BYR., Fragm.) *Whispered* young knights, in tone more mild, *To ladies fair*, and ladies smiled (SCOTT, L. Minstr. 5, 6.). Mrs. Handycok *whispered to me*, "Never mind." (MARRYAT, Pet. Simple 1, 1.) The people *cried to Pharaoh* for bread (GEN. 41, 55.). All the people on board were *crying to heaven* (MONTAGUE, Lett.). Go hence, and *howl to those* that will regard you (ROWE, J. Shore 5, 1.). Apollo . . . *piping to his sheep* (DOUGL. JERROLD, Bubbles 1.). I *appeal to Cesar* (ACTS 25, 11.). He had begun to *appeal to the people* (BULW., Rienzi 1, 4.). *Preaching to stones* (SHAKSP., Hamlet 3, 4.). I heard a damsel *singing to herself* (ROGERS, It., An Advent.). A wreck-devoted seaman thus might *pray To the deaf sea* (SHELLEY, Cenci 5, 4.). It is ridiculous enough to hear him *complain to me* of one Beverley (SHERID., Riv. 2, 1.). I will *accuse you to the Father* (JOHN 5, 45.). I cannot *plead to my inferiors* (BYR., Mar. Fal. 5, 1.). Thus Adam *to himself lamented* loud (MILT., P. L. 10, 845.). There they hoist us, *To cry to the sea* that roar'd to us; *to sigh to the winds* (SHAKSP., Temp. 1, 2.). Hence also: The *prayer was to his patron saint*, The *sigh was to his ladye fair* (SCOTT, L. Minstr. 3, 5.). Now seest thou how the stars *have lied to thee* (COLER., Wallenst. 1, 9.). As soon as he reached Ringwood, he *wrote to the king* (MACAUL., H. of E. II. 187.). By this are explained forms of desire and prayer addressed to superior beings, as: I *wish, would to God, to Heaven, and the like. I would to fortune* I

could take him there (BEN JONS., EV. M. in his Hum. 4, 6.). *Would to Heaven* I had sought something else than the scalps (CARL., Past a. Pres. 4, 8.); as well as elliptical dedications, epistles, and the like, as: *To Mary*, on receiving her picture (BYR. p. 257.). *To the Queen* (TENNYS. p. V.). *Odes to Nea* (TH. MOORE p. 124.). The reference of a few verbs of the abovenamed sort to neuter objects assumes a different shade of meaning, as in: *What sayst thou to this?* (SHAKSP., Rich. II. 1, 1.) where partly an additional, partly a responsive utterance is in question: *And what said Weimar to this prolonged absence* of its poet (LEWES, G. II. 48.).

The English tongue here follows a long custom; the most ancient language is even bolder in the use of *to* than the modern, where the thought uttered may include the address to a person. Old-Engl.: The child *spak to hire* (MACNDEV. p. 133.). *To the eldest he seide first etc.* (R. or Gl. I. 29.). And *seide to Sathan etc.* (P. PLOUGHM. p. 388.). And *to the hostiler called* (p. 352.). *To overtaken hym and talke to hym* (p. 353.). They ne wuste *to whom ffor to playne* (DEPOS. or Rich. II. p. 6.). Thai that *wreid the to mei* (WRIGHT, Polit. S. p. 200.). *Pray we now to God almyght* (HALLIW., Freemas. 497.). *To whom now shalle we make oure mone?* (TOWN. M. p. 262.). *Ffor man to thin hy magesté*, mercy, mercy, mercy! *we crye* (COV. MYST. p. 106.). *To whom*, then, shall we *sew*, *For to have rescow?* (SKELTON I. 19.). *I hope to God* thay ben touchid in this litel tretys (CHAUC., C. T. p. 208. l.). Halfsax.: þus *quæð to his eorlen* (LAȜAM. III. 258.). þus *seide Arður anan to aȝelen his monnen* (III. 87.). *Cleopode to þan kinge* (II. 174.). *Ȝeorne he bad are to þan almithie Gode* (III. 189.). *Ful-luht we to þe ȝeorneð* (III. 181.). Heo hit *mænde to alle monnen* (I. 103.). Anglosax.: Adam *gemælde and tō Eoan spræc* (CAEDM. 787.). Þā *cwæð se Hælend tō him* (MATH. 8, 7.). Svā svā *Petrus tō Drihtne gecwæð* (A.-S. HOMIL. II. 96.). *Tō minum Gode ic cige* (Ps. 17, 5.). His blōd *tō me cleopað and cigeð* (CAEDM. 1009.). His gecorena . . *clippendra tō him dāges and nihtes* (LUC. 18, 7.). Ic *gebidde on dāg-rēd tō þe* (Ps. 5, 2.). Ic *bēne tō þe bidde* (Ps. 140, 1.). Ne *vēne ge þāt ic eov vrege tō Fāder* (JOH. 5, 45. cf. LUC. 16, 1.) (Old-Engl.: to accuse þou *anentis* þe fadir WICLYFFE). Ne *purfon hi þōn tō meotude miltse geveñan* (Cod. EXON. 83, 34.). *Gerndon tō him þāt etc.* (SAX. CHR. 1052.). Mid rihte *ve secað fultum tō þe*, Drihten (Ps. 7, 11.). Even Gothic adds the prepos. *du to qipan and rodjan*, as to *hropjan* and *bidjan*, where the Greek text offers *πρὸς*: (LUC. 18, 7. MATTH. 6, 6.). With *secgan* as with *teljan*, *tellan*, Anglosaxon commonly has the mere dative, with which an accusative object is often associated. Hence Old-Engl.: As I *ȝow say* (HALLIW., Freemas. 269.). He *saide me* . . That thou me coutheast *helpe* (WRIGHT, Anecd. p. 7.). Other constructions of verbs belonging here have been already mentioned in other places. But where, besides an object of the thing, an object of the person occurs and the latter stands in the dative the relation is obviously originally different. The combination of the case of the person with *tō* was the sensuous expression of the direction, whereas with the dative the participation of the person is the essential, the turning towards it the unessential part.

-) With the notion of rest, or, to the question where? *to* has no place in English.

In sentences like: *Stand to me* (SHAKSP., II Henry IV. 2, 1.). *Stand to your arms!* (COLER., Picc. 1, 6.) *I sat down as to a*

splendid banquet (ROGERS, It., For. Trav.) the idea of movement is not extinct, where the preposition is to be apprehended in part in the ethical sense. But *to* is sometimes used dialectically for *at*: When *were* you *to Plymouth*? (HALLIW. v. *to*).

Old-Engl.: *To the mete they weoren y-set* (ALIS. 538.). Halfsax.: *Heo seten to borde* (LAJAM. II. 201.). *Do alle weoren iseten to heore mete* (II. 540.), where the modern language prefers *at*: sit down at a meal and the like. Yet *to* is sometimes equivalent to the Modern-Highdutch *zu* with regard to staying in a place. Halfsax.: *To Lundene læi þe ærchebiscop stol þe to Cantwareburi wes seððe idon* (LAJAM. II. 601.). Anglofax.: *lc ville þæt ælc man sý gryðes vyrðe tō gemōte and fram gemote* (LEGG. CNUT. I. B. 75.).

2. Referred to the relation of time, *to* is employed in various ways.

- a) Used of extension up to a terminal point, it answers essentially to the question, till when? or, how long?, where, instead of a notion of time, an abstract or concrete noun may appear, designed to indicate the time in which an activity or the existence of an object falls. Determinations like *up*, in themselves pertaining to space, also combine, for the sake of strength, with this *to*. The preposition interchanges with *till*. See this Preposition.

From sixteen years of age *to sixty* (SHAKSP., Cymb. 4, 2.). Since the birth of Cain . . . *To him* that did but yesterday suspire (John 3, 4.). Her blood would rest upon thee *to posterity* (Rowe, Fair Penit. 4, 1.). Saxons, whose posterity *to this day* forms the bulk of the people of that part of our country (CHAMBERS, Engl. Liter. p. 2.). Let Clement's salary be paid up *to next quarter-day* (SCOTT, R. Roy 2.). Indeed, up *to the present day*, the dowager is able to give an occasional helping hand (TROLLOPE, Framl. Parson. 1, 2.). *To the uttermost moment* that they can, This race still help themselves at cheapest rate With slavish souls (COLER., Picc. 4, 7.). *To the last* his love for Cornelia was passionate (LEWES, G. I. 18.).

To is likewise sometimes used of direction in regard to a point of time: "And when does this come by?" — "The mail! At one o' clock." — "What is it now?" — "A quarter *to*." (TENNYS. p. 225.).

Old-Engl.: Thus they dwellyd in fere *To the fyftenthe yere* (RICH. C. DE L. 205.). His moder he dude kepe so hende, Fair *to hyr lyues end* (ALIS. 4688.). Halfsax.: þenne mihte he stonde *to þere worlde longe* (LAJAM. II. 226.). Anglofax.: He þær vunode *tō his ende* (SAX. CHR. 633.). Lof him and vurðmint æfre *tō voruld* (LEGG. CNUT. I. A. 26.). Anglofaxon often employed *on*, where the Gothic employed *du*: *On ēce lif* (JOH. 6, 27.). *On ēcnysse* (12, 34.). *In* was also used instead of it in Gothic.

- b) The use of *to*, more extensive in olden times, to denote time in a general way to the question when? is preserved by the modern language in a few adverbial relics only, as *to-day*, *to-night*, *to-morrow*, *to-morrow morning*, *to-morrow night* (comp. SHAKSP., I Henry IV. 1, 2. John 4, 3.); by *to-morrow dinner time* (I

Henry IV. 2, 4.). Dialectically *to-morrow day, to-month, to-year* and others, are still in use.

Old-Engl.: I shalle be his borghe *to-yere* He felys no more payn (Town. M. p. 231.). *To zere*, horn, (CATHOL. ANGL. MS. sec. XV. in Halliw. v). Halfsax: He aras *to pan mid-nihte* (LAJAM. I. 324.). *To ane heze daie* pat hired was isomned (II. 140.). We þe wulleð jelden sixti hundred punden *to alches zeres fasten* (III. 163.). In Anglosaxon the determination of when? by *tō* is very common: He vās *tō-dāg* ācenned (A.-S. HOMIL. II. 4.). Syle ūs *tō-dāge* dōmfæstne blād, hlāf ūserne (Cod. Exon. 428, 26.). Beoð her *tō niht* (Num. 22, 19.). Drihten vȳrcð vondra *tō-mergen* (Jos. 3, 5.). *Tō middre nihte* (about midnight) (Cod. Exon. 11, 4.). Ðam treowe . . . pat sylð his vāstmas *tō rihtre tide* (Ps. 1, 3, 4.). Hvi noldest þu cuman *tō ūs tō þære tide* þe ūs nȳd-þearf vās? (Ps. 9, 20.). Vende þā *tō sumere ūt* (Sax. Chr. 1047.). Vilelm . . . forðfērde *tō geāres dāge* (1096.). Ðā *tō sēs Andreas māsan* forðfērde se cyng Eddmund (1016.). Even in Gothic *du maurgina* (I. Cor. 15, 32.) and *du naht* (Lcc. 17, 8.) are met with.

i. Closely connected is the employment of *to* with the idea of belonging together, or communion, presenting itself partly as an additional accession, partly as combination and connection, partly as activity in the presence and under the influence of an object. In a few cases *to* and *with* meet.

a) The idea of an additional augmentation is contemplated, which, however, pass into the next class (b).

The Tories . . . who hoped that a general election would *add to their strength*, were for the negative (MACAUL., H. of E. IV. 27.). I . . . Have woe *to woe*, sorrow *to sorrow* join'd (SHAKSP., Rich. II. 2, 2.). *To these accomplishments* he united a considerable share of strong natural penetration (ROSCOE, Lorenzo). The notion of augmentation or of accession occurs in another context, where the verb of the sentence does not require it: And *to that dauntless temper* of his mind He hath a wisdom that doth guide his valour (SHAKSP., Macb. 3, 1.). If I . . . *to his shape*, were heir of all this land (John 1, 1.).

Cognate notions of activity have taken *to* from the most ancient times. Old-Engl.: God *hath addyd* sorowe *to* sorwe (Cov. MYST. p. 105.). Halfsax.: Ȝif ich nime þi blod . . . & *do to mine lime* (LAJAM. II. 239.). Anglosax.: ȝcan āne elne *tō his anlicnesse* (Lcc. 12, 25.). Ne dō man nānne beorman nē hunig *tō nānre* offrunga (Levit. 2, 11.). Vise væran vord-vitan þe *tō godcundan rihtlagan* voroldlaga settan (LEGG. ÆTHELR. a. MXIII. 27.).

b) Intransitive and transitive verbs which are to receive the meaning of lasting combination of one object with another, in the proper or the figurative sense, are frequently construed with *to*, as *cleave, glue, cling, stick, hang, adhere, grow, hold, bind, tie, knit, link, fasten, chain, rivet, screw, nail, pin, fix, attach, ally, as wed, marry* and the like.

Thy son's blood, *cleaving to my blade* (SHAKSP., III Henry VI. 1, 3.). My bones *cleave to my skin* (Ps. 102, 5.). The hand that slew till it could slay no more, *Was glued to the sword-hilt* with Indian gore (COWP. p. 97.). Let him who crawls enamour'd of decay, *Cling to his couch* and sicken years away (BYR., Cor-

sair 1. 1.). My child Who now *clings to me* (SHERID. KNOWLES, Virgin. 4, 2.). Thou *hast stuck to the bare fortune* of that beggar Posthumus (SHAKSP., Cymb. 3, 5.). He *has stuck to his master* and served him faithfully (WHYTE MELVILLE, Digby Grand 2.). To *hang to* . . = to adhere closely (WEBST. v.). It seems to be the study of the squire to *adhere . . to* what he considers the old landmarks of English manners (IRVING, Bracebr. H. Family Serv.). Our knees shall kneel *till to the ground they grow* (SHAKSP., Rich. II. 5, 3.). — The rusted nails fell from the knots That *held the pear to the garden wall* (TENNYNS. p. 9.). The ties which *bound* the North American colonies *to the parent state* (MACAUL., H. of E. I. 2.). How unhappy is he, That is *ty'd to a she* (ADDIS., Rosam. 1, 2.). A powerful tie of love, of veneration, *Hath knit thee to him* (COLER., Picc. 3, 1.). All this will soon Follow, as *to him link'd in weal or woe* (MILT., P. L. 9, 132.). It is one of the peculiar advantages of these great universities, that they often *link* the poor scholar *to the rich patron* by early and heart-felt ties (IRVING, Bracebr. H. A. Literary Antiqu.). The genius of the starry brow *Has chain'd thee to thy Cupid's breast* (TH. MOORE p. 177.). Why should I write this down, that's *riveted, Screw'd to my memory* (SHAKSP., Cymb. 2, 2.). *Nailed to this wall* of eagle-baffling mountain (SHELLEY, Prometh. 1.). She . . locks her in embracing, as if she would *pin her to her heart* (SHAKSP., Wint. T. 5, 2.). I will *fix my trembling lips to thine* (ROWE, J. Shore 5, 1.). All us, who're *fixed and mortised to his fortune* (COLER., Picc. 3, 3.). The husband *was passionately attached to his wife* (WHYTE MELVILLE, Digby Grand 14.). True wit *is more nearly allied to good-nature* than your ladyship is aware of (SHERID., Sch. f. Sc. 2, 2.). Adam *wedded to another Eve*, Shall live with her enjoying (MILT., P. L. 9, 827.). A woman *married to a husband* (DEUTER. 22, 22.). Miss Nicely is going *to be married to her own footman* (SHERID., Sch. f. Sc. 1, 1.). *Wed and marry* belong here.

The combination of Germanic verbs of this sort with *to* in part coincides with the construction of Romance verbs with *à*, as it occurs with *adhérer, attacher, allier, marier* and others; other Romance verbs are assimilated. Old-Engl.: *3e cleved to knavis* (DEPOS. or RICH. II. p. 8.). *Fals jurors and usurers to symony that clevis* (TOWN. M. p. 314.). *Thow hast fest hire To Fals* (P. PLOUGHM. p. 35.). The pece . . *to the whiche* his honds *weren nayled* (MAENDEV. p. 10.). — *Ych wol be marie . . To be noblest bachelor* (R. or GL. I. 30.). And bad hire *vnderstonde To whom heo wolde ymarried be* (ib.). *þat he schulde al myd þe kynedome* Late ys doȝter *spousi to an hey prince* (I. 89.). The last instance is remarkable, since the Old-French *espouser, espouser*, to marry anyone, has the accusative, like *wed* (TOWN. M. 75 ff. LAJAM. II. 510.) of like meaning. Anglosax.: *Ealle þa ping þe tō þære lifre clifjað* (LEVI. I. 8.). *Min tunge is geeleofod tō minum gómum* (Ps. 21, 13.). *Gebunden tō bæle* (COD. EXON. 196, 12.). *Betere hym være þæt an cveorn-stān være tō his sveoran gecnyt* (MARC. 9, 42.). With *tōclifjan* and others stands the mere dative, as other prepositions in other relations. *Feddjan, beveddjan, spondere, in matrimonium dare* alicui, seem to occur only with the dative.

- c) Of extensive use is *to* where an activity is mentioned which is accomplished in the presence, particularly under the cooperation or influence of an object. Utterances of sounds or movements of the body, and emotions of the mind frequently occur, and also other activities. Comp.: *soud, echo, ring, roar, smort, sing, weep, start, spring, dance, pace, tremble, thrill, quiver, vanish, melt* and others.

How *to the axe* the helms did *sound* (SCOTT, L. Minstr. 5, 21.). Until he heard the mountains round *Ring* to the *baying* of a hound (3, 14.). The arched cloisters . . *Rang* to the warrior's *clanking stride* (2, 3.). The lusty bellows *roared* Ha ha! *to the clear fire* (DICKENS, M. Chuzzlew. 1, 2.). Their steeds are bridled, and *smort* to the rein (BYR., Siege 22.). *To th' harp* they *sung* Soft amorous ditties (MILT., P. E. 11, 583.). And we *start*, and *weep*, and *tremble*, *To the Wind*, the wandering Wind (MRS. HEMANS p. 85.). He embarks, the boat *Springs* to the oar (ROGERS, It., Foscari). He 'll not *dance* *To every minister* (COLER., Picc. 1, 4.). *To march* to goal to his own music (DOUGL. JERROLD, Prison. of W. 2, 2.). Merry elves their morrice *padding* to aerial minstrelsy (SCOTT, L. Minstr. 1, 15.). When first Madeira *trembled* to a kiss (BYR. p. 317.). The grove Where every scented tree *Thrills* to the deep voice of the sea (MRS. HEMANS p. 89.). The lakes that *quiver* to the curling breeze (POPE, Eloisa to Abel.). *To a strange, hollow, and confused noise*, they heavily *vanish* (SHAKSP., Temp. 4, 1.). A choir of virgins *melting*, not to Vesta's fire (BYR. p. 316.).

The older language seems hardly to contain instances of this sort. We are reminded of the use of the French *à* and the Latin *ad*, as in: *l'air retentit au bruit* du canon; *danser au violon, aux chansons, au son* du violon; *les feuilles des arbres tremblent au moindre vent* (ACAD.). *canere ad tibiam, ad citharam* and the like. Old-English instances could hardly be referred here, as: Til the day dawed Thise damyseles dauncede, That men *rongen* to the *resurexion* (P. PLOUGHM. p. 395.). The ancient language uses other prepositions. Old-Engl.: How hosanna *by organye* Olde folk *songen* (P. PLOUGHM. p. 369.). Hallsax.: *Mid fipelen and mid harpen hæleðes þer sungen* (LAJAM. I. 155.). Anglos.: *Hérjað hine mid hearpan* and *on þære tynstrengæan hearpan* (Ps. 32, 2.). Comp.: *Heó mid vinsumum sange gemægnde þære hearpan svæg* (APOLLON. OF T. p. 16.).

To the idea of a final goal and a direction the notion, of determination naturally attaches itself. *to* and *for* often meet.

- d) The determination contemplated here is the aiming of an activity at something; as the intended consequence of an activity it is its purpose; so far as that consequence is not represented as intended, the result, conditioned by the nature of the thing, appears. With verbs not in themselves expressive of a tendency a member of a sentence annexed by *to* may denote the purpose or the result, as to which the context has to decide.

Created as thou art *to nobler end* (MILT., P. L. 11, 605.). Born *to leisure and opulence* (IRVING, Bracebr. H.; Engl. Country Gentlem.). She is come to anoint my body *to the burying* (MARK. 14, 6.). A farmer, who had two sons whom he bred up *to the*

business (FIELD., J. Andr. II. 14.). The commandment which was ordained *to life*, I found it to be *unto death* (ROM. 7, 10.). *Am I doom'd To life or death?* (ADDIS., Cato 3, 3.). He . . . was found guilty, and sentenced *to death* (WARREN, Diary 11.). *Hudibras* advanc'd *to's aid* (BUTL., Hud. 1, 3. 501.). Some, *to the glory* of the Lord, Perjur'd themselves (2, 2, 137.). The stately priest had said High words of power and praise *To the glory* of the dead (MRS. HEMANS p. 20.). This genial . . . mother employed her faculty for story-telling *to his and her own delight* (LEWES, G. I. 19.). — They did so; *to the amazement* of mine eyes, That look'd upon't (SHAKSP., Macb. 2, 4.). The Slawata and the Martinitz, On whom the Emperor heaps his gifts and graces, *To the heart-burning* of all good Bohemians (COLER., Picc. I, 2.). New employers Produce new duties, Giulio; *to the hurt*, Sometimes, of old ones (LEIGH HUNT, Legend of Flor. 1, 3.). Me . . . Hast thou made reign and triumph, *to thy scorn*, O'er mine own misery (SHELLEY, Prometh. 1.).

Old-Engl.: Sche was demed *to the dethe* (MAUNDEV. p. 69.). The wylkede he schal condempne *to the peynes* of Helle (p. 133.). Comen quyt *to his socoure* (ALIS. 262v.). He took hym two pens *To lifod*, as it were (P. PLOUGHM. p. 352.). — That he is slayne me fro *To my great payne and wo* (SKELTON l. 62.). Even Anglosaxon has *tō* in many cases here: Dēm tu hī *tō dæðe* (COD. EXON. 247, 31.). Adam ūs gestrynde *tō deaðe* (A.-S. HOMIL. II. 12.). Gepolade . . . lādlice deað leodum *tō helpe* (COD. EXON. 72, 15.). Ðā āsende he pone ylcan Sunu *tō pisum life tō ure ālgsednisse* (A.-S. HOMIL. II. 372.). Ðāt hī voldon ān mynstre arēran Criste *tō love* (= lofe) (SAX. CHR. 655.). Yet *on* is frequently employed instead of *tō*: in the translation of the Bible even where the Gothic uses *du*: Heō com *tō smyrjanne minne lichaman on byrgene* (MARC. 14, 8.). Bodjende dæd-bōte *on synna forgyfenesse* (1, 4.); *tō* also interchanges with *on* without any observable difference of meaning: *On þam* ic eom geboren, and *to þam* ic com on middan-eard (JOH. 18, 37.), where Wicliffe translates: *I in þis þing* am borne, and *to þis* I came into þe worlde. Modern-English: *To this end* I was born, and *for this cause* I came into the world.

- b) The destination to or for something is contemplated with a great number of notions of activity, and in general where notions of occasioning, demanding, obligation, constraint or justification, as well as those of inclination, striving, consenting, readiness and granting rule in the sentence.

Suspicious *dispose* kings *to tyranny* (BACON). He was *disposed to murther* (SHAKSP., Ant. a. Cleop. 1, 2.). The laughing minutes *summon* thee *to joy* (ROWE, Fair Penit. 1, 1.). The words of Judas were good, and able to *stir them up to valor* (II. MACC. 8, 21.). Thus all about her *enticed to pleasure and voluptuousness* (IRVING, Bracebr. H., The Student of Salam.). When a woman loves, a kind look, a tender word, can *persuade her to anything* (GAY, Begg. Op. 3, 1.). I'll try to *force you to your duty* (BUTL., Hud. 2, 2, 483.). And *spurr'd* his steed *to full career* (SCOTT, L. Minstr. 3, 5.). Robbery *provokes to robbery*; murder *to assassination* (ROGERS, It., Nat. Prejud.). I was *tempting him to a step* which would ruin his character (WHYTE MELVILLE,

Digby Grand 15.). What frivolous ante-chamber tinkling Attunes the pulse to levity? (LEIGH HUNT, Legend of Flor. 1, 2.). She was entitled to her mother's fortune at the death of her father (FIELD., T. Jon. 7, 8.). He aspired to treason (BYR. Mar. Fal. 4, 2.). She might readily have consented to a divorce (LEWES. G. II. 328.). To inure thyself to what thou art like to be (SHAKSP., Twelfth N. 2, 5.). Many a resolute, who now appears Made up to all extremes (COLER., Picc. 1, 3.). He stood resign'd To the decree, whate'er it were (BYR., Mar. Fal. 1, 2.). The Norsemen train'd to spoil and blood (SCOTT, L. Minstr. 6, 22.). Long used To such sights (BYR., Foscari 1, 1.). An aged knight, to danger steel'd (4, 9.). Adjectives of kindred meaning likewise combine with to: Competency is the most incentive to industry (DECAY OF PIETY). A man of quick and vigorous parts, but constitutionally prone to insolence and to the angry passions (MACAUL., II. 22.); and negative forms, as unused, unaccustomed, unwonted and the like: Unused to the melting mood (SHAKSP., Oth. 5, 2.), with which might also be numbered adjectives of another sort expressive of incapacity, insusceptibility or aversion in a figurative manner, as slow, tardy, timorous, mute, callous, deaf, blind, dead and the like, and with which Latin fluctuates between the dative and ad with the accusative: To pray'r, repentance, and obedience due . . Mine ear shall not be slow (MILT., P. L. 3, 191.). To vice industrious, but to noble deeds Timorous and slothful (2, 116.). To beasts, whom God . . Created mute to all articulate sound (9, 556.). Without an education to render them callous to contempt (GOLDSM., Vic. 3.). Degenerate Britons! are you dead to shame? (BYR. p. 322.). The law is blind to the agent — lynx-eyed to the deed (BULW., Rienzi 4, 2.). Yet these relations are not always distinguished from the original dative relations, whereof we shall speak hereafter.

Old-Engl.: þe veond kundeliche eggeð us to atternesse (HALLIW., Dict. II. 957, 1.). To have moved þou to ony mals (DEPOS. OF RICH. II. p. 8.). Entysid man to glotony, styrd him to syn in pride (TOWN. M. p. 21.). Teche me to no tresor (P. PLOUGHM. p. 20.). With alle mekenes I clyne to this acorde (COV. MYST. p. 114.). They that . . consentyn to the synne (CHAUC., C. T. p. 208. I.). I . . wilned eft to slepe (P. PLOUGHM. p. 369.). He . . yarketh hym to reste (p. 143.). In the last instances the infinitive might be meant, comp. Half-rax.: Hehten heore cnihtes zarkien heom to fihite (LAJAM. II. 395.). — He that is usaunt to this sinne (CHAUC., C. T. p. 204. I.). Whan that a man is not wont to strong drinke (ib.). In Anglosaxon *tō* is used with similar notions of activities: Me nādre *tō* forscæpe scyhte (CAEDM. 895.). Gif þeowman þeowne *tō* nyððurned genjðe (LEGG. ÆLF. B. 25.). Gif man ceorles mennenn *tō* nyððamede geprediað (ib.). He gelærde mine handa *tō* gefeohte (Ps. 17, 33.). Gearwige eac *tō* húsþange huru þriva on geāre gebva hine sylfe (LEGG. ÆTHELR., CONC. ENHAM. 21.). Gevunige gelōmlice *tō* scrifte (ib.). So too with adjectives notionally allied: *Tō* feohte gearu (NUM. 21, 33.). Foreheald *tō* yfele (GEN. 8, 21.). As to the interchange of *to* with *for* in English see the prepos. *for*.

to is frequently employed with a substantive notion where a determination appears in the sentence which else frequently appears

as a predicative nominative or accusative. The determination given to the subject or object is in this case represented as that for which the object is fit or which it becomes, and which it serves. The interchange of the nominative and accusative with the substantive accompanied by *to* has been already incidentally mentioned. We give a summary of the verbal notions occurring.

To be. With this verbal notion *to* seems to have been early abandoned. See Vol. II. p. 32.

Halfsax.: *Nes per man to laue* (LAŖAM. III. 265.). Anglos.: *pāt tō līfe vās of þam gebrote* (MATH. 15, 37.). *Pāt he være tō bysne eallum ge-leāffullum mannum* (Job in Ettm. 5, 18.). The Gothic uses *du*; Anglosaxon often interchanges this with *on*: *Beoð tvegen on anum fæste* (MARC. 10, 8.). *Þveoru beoð on gerihte*, and *ungerydu on smēde vegas* (LUC. 3, 5.).

to become. As to the construction of *grow* and *turn* with *to* (and *into*) see Vol. II. p. 33. But other intransitive verbs, denoting a change and transformation into something and not admitting a predicative nominative, are similarly construed.

Seiz'd on his club, and made it *dwindle* *T'a feeble distaff* (BUTL., Hud. 2, 1, 355.). *Years to moments shrink*, *Ages to years* (YOUNG, N. Th. 2, 136.). *How oft our pace Has slacken'd to a pause* (COWP. p. 166.). *Its old body is now fallen to tatters* (CARL., Past a. Pres. 4, 8.).

The ancient language has likewise transferred this construction to other intransitive verbs, especially also to *becomen*. Old-Engl.: *Thanne folleth hit softe adoun, and to dewe becometh so* (WRIGHT, Pop. Treat. p. 137.). *Hit bicometh to a thikke blod* (p. 139.). *Al here purpos y-come hit ys to noht* (WRIGHT, Polit. S. p. 214.). *As men may se in wintre Ysekeles and evesynges . . . Melte . . . To myst and to watre* (P. PLOUGH. p. 361.). *Al to peses he to rof* (R. OF GL. I. 29.). Perhaps the Halfsaxon belongs here: *Nuste he nauere whider no nauere a worlde-riche to whan he bi-come* (LAŖAM. II. 338.) (What became of him?). Instances of the construction of the Anglosaxon *veorðan* and of the intransitive *āwenden* with *tō* are given Vol. II. p. 34; *cuman*, *becuman*, *grōvan*, *tyrnan* do not seem thus to occur. Gothic uses *du* with *vairpan*; Anglosaxon again often interchanges this *du* with *on*: *Se stān . . . ys geworden on þære hyrnan heafod* (MARC. 12, 10.).

to represent as anything belongs here only in the most ancient times. See Vol. II. p. 201.

To make into anything. It is pointed out Vol. II. p. 199. that the modern language in general employs the double accusative where a predicative determination of the object is represented as the result of the activity, whereas ancient times frequently put *to* with the accusative in the place of the predicative accusative. See Vol. II. p. 201. Yet a number of factitive verbal notions have retained *to*; they are verbs which, like the intransitive ones cited under *werden*, answer to the notion of a change or transformation, when the sort of the change may be very various. They retain *to* even with their passive forms and rarely concur with those verbs which are capable of adopting a predicative nominative or accusative of a substantive, although a predicative adjective might find a place with them. *To* interchanges

with *into*. See this preposition. The reason for the preservation of *to* and the exclusion of a predicative case is frequently the endangering of the sense by a case of the predicate, as well as the circumstance that an object which has been put an end to cannot properly have its predicate in that which has proceeded from it, but the mind is more naturally occupied with the transition of the one object into the other.

Verbs, which combine with *to* are the transitive *turn*, *alter*, *change*, *reduce*, *diminish* and others related in sense, as well as verbs of sensuous activity of a more concrete sort, whereby the change of an object is effected, as *tear*, *rend*, *cut*, *dash*, *strike*, *beat*, *burn*, *sweeten*, more rarely verbs of mental activity, as *muse*.

There is a word will Priam *turn to stone* (SHAKSP., Troil. a. Cr. 5, 11.). Not even contended with a sceptre, till They can *convert it to a two-edged sword* (BYR., Mar. Fal. 5, 1.). Sequel of guerdon could not *alter me to fairer* (TENNYS. p. 104.). When ambrosial Night . . the face of brightest heav'n *had chang'd To grateful twilight* (MILT., P. L. 5, 642.). The canticles are *changed to sarabands* (LONGF. I. 136.). Sulphurous and nitrous foam . . they *reduc'd To blackest grain* (MILT., P. L. 6, 512.). Thence with what pleasure have we just discern'd The distant plough . . and . . The sturdy swain *diminish'd to a boy* (COWP. p. 166.). *Tear him to pieces* (SHAKSP., J. Cæs. 3, 3.). What's more honorable than scars, or skin *to tatters rent* in wars (BUTL., Hud. 2, 1. 219.). *Cut him to pieces* (SHAKSP., John 4, 3.). Spare his few years, Which grief and shame will soon *cut down to days* (BYR., Mar. Fal. 5, 1.). Such implements of mischief as shall *dash To pieces*, and o'erwhelm whatever stands Adverse (MILT., P. L. 6, 488.). Guards . . Should'ring, and standing as if *struck to stone* (COWP. p. 5.). First has him laid upon his belly, Then *beaten* back and side, *t'a jelly* (BUTL., Hud. 2, 1, 243.). Shame *burn* the cheek *to cinder* (YOUNG, N. Th. 4, 548.). The Vandals of our isle . . *Have burnt to dust* a nobler pile Than ever Roman saw (COWP. p. 342.). To see your anger, like our Adrian waves, O'ersweep all bounds, and *foam* itself *to air* (BYR., Mar. Fal. 1, 2.). To make a civet of their song Obscene, and *sweeten* ordure *to perfume* (YOUNG, N. Th. 5, 11.). Sorrow might *muse* herself *to madness* then (COWP. p. 50.). It is clear that a sharp limitation of notions of activities does not exist in this regard.

That the preposition *to* belongs also to the ancient language as well as to Modern-English, besides the cases specified in Vol. II. p. 201, is easy to judge. Old-Engl.: Holy chyrche & pat lond he *destruede al to nozte* (R. or Gl. II. 414.). *To smale peces* ich hym wolde *tohakke* (I. 141.). They *braken speres to slyces* (ALIS. 3833.). *Brenne Al to bloo askes* The houses (P. PLOUGH. p. 49.). Anglosax.: þā *āvendon* hi heora frōfer *tō edvite* (JON in ETTM. 5, 43.). Se Hjhsta sende his vord, and *gehvryfed vās* ure land and ure folc *tō beteran*, and hi and heora land *tō vyrsan* (Ps. 45, 5.). Hyldon þā offrunga and *ceorfon tō sticcon* (LEWIT. 1, 6.). *Tōdælan tō tvā* (GEN. 15, 10.). *On* is also used instead of *tō*: *Tōdælan on tvā* (GEN. 32, 7.). *Tōcleáf on tvā* (LEGG. ÆLF. Thw. 13.); whence the obsolete *atwo* = in two.

The verbal notions have, give, take, bring, lay, set, and others allied to them, which in part may, in a metaphorical meaning, be ascribed to one of the classes already cited, have *to* with the object containing the destination of the object chiefly intended less among moderns than in more ancient times, occasionally, however only in a limited measure.

I had rather *have* my horse *to my mistress* (SHAKSP., Henry V. 3, 7.). The seven *had* her *to wife* (MARK. 12, 23.). She took Zilpah her maid, and *gave* her Jacob *to wife* (GEN. 30, 9.). When he *took* Rebekah *to wife* (25, 20.). What is not holy, that we swear not by, But *take* the highest *to witness* (SHAKSP., All's Well 4, 2.). Hence: I *take* (call) God *to witness* and others. Come *lay* their swords *to pawn* (SHAKSP., Merry Wiv. 3, 1.). The lord *bringeth* the counsel of the heathen *to nought* (Ps. 33, 10.). *To* stands similarly with desire: Warwick is thither gone, *to crave* the French king's sister *To wife* for Edward (SHAKSP., III Henry VI. 3, 1.).

Old-Engl.: He *hadde* . . water *to his drink* (CHACC., C. T. p. 191. II.). A. m. pound he *had* *to fee* (FROM. 546.). I *have* oone *to my fere*, As sharp as thystylle (TOWN. M. p. 100.). *Ȝe xul have* stedys *To your medys* (COV. MYST. p. 138.). This ich *ȝeve* the *to meding* (WRIGHT, Anecd. p. 9.). They *taken* hire doughtres . . *to here wyfes* (MACDREV. p. 288.). I *take* God *to witness* (P. PLOUGHM. p. 377.). *Take* it *to good* (TOWN. M. p. 12.). *Take* it *to no grefe* (p. 114.). *Resayf* this gold *to my offeryng* (p. 132.). I *bryng* the rekyls, as is right, *To myn offerand* (ib.). Satisfaccion . . *To noghte bringeth* dedly sinne (P. PLOUGHM. p. 279.). Y *have* the *y-sent* A top and a scorge *to present* (ALIS. 1726.). Y the *byquethe*, by my lif, *To thy spouse*, my gentil wif (4632.). The whiche the emperour Constance *wedded* *to his wyf* (MACDREV. p. 12.). *To wedde* Mary *to my wyff* (COV. MYST. p. 122.). *To* occurs also with desire: If he *wilneth* thee *to wif* (P. PLOUGHM. p. 49.). Halfsax.: His moder ich *habbe* *to wife* (LAȜAM, II. 521.). Aurilien *hafde* *to iueren* pritti pused rideren (II. 260.). Arður heo *nom* *to wife* (II. 510.). Uðer . . *nom* Ygærne *to quene* (II. 384.). Min lond ich wulle *sette* *to wedde* for seol-uere (II. 635sq.). Anglosax.: þonne mōton ve hie ūs *tō giongrum habban* (CAEDM. 405.). *Forgeaf* þā Beōvulfe . . *segen* gylðenne sigores *tō leāne* (BEOV. 2044.). þā *sealde* heō Zelfan hire þinene Jacobe *tō wife* (GEN. 30, 9.). Ic þe *syлле* þeōða *tō āgnum yrfe* (Ps. 2, 8.). þā he nam Rebecca *tō wife* (GEN. 25, 20.). And *onfēng* hine him *tō suna* (SAX. CHR. 639.). þone gog *sende* folce *tō frōfre* (BEOV. 26.). Abraham *sealde* vīg *tō vedde*, nalles vunden gold (CAEDM. 2063.). He nam þone stin . . and *ārærde* hine *tō mearce* (GEN. 28, 18.) and many more. Gothic used *du* in a similar manner with *haban*, *aigan*, *giban*, *niman* and others.

5. a) In the reference to an object introduced by *to* this may awaken the idea of a measure or rule to which an activity, a thing or a quality is conformable. The instances to be referred here often border on the above mentioned determination of the degree up to which anything extends

Task me *to the word* (SHAKSP., I Henry IV. 4, 1.). If you would ask *to the purpose*, ask this lady's consent to make you happy (GOLDSM., G. Nat. M. 2.). Pawn! we have none *to the value* of his demand (BEN JONS., EV. M. in his Hum. 4, 7.). Thy other self, Thy which exactly *to thy heart's desire* (MILT., P. L. 8, 450.).

I hope you 'll find it *to your mind* (GOLDSM., *She Stoops* 2.). Who lives *to nature*, rarely can be poor; Who lives *to fancy*, never can be rich (YOUNG, *N. Th.* 6, 530.). At first . . they seek the middle field; but scatter'd by degrees, *Each to his choice*, soon whiten all the land (COWP. p. 170.). He was still the same as ever, still acting *to the best* of his judgment for the good of his fellow citizens (ROGERS, *It*, M. Griffoni). *Each to his humour* — Comus all allows (BYR. p. 323.). *To my knowledge*, I never in my life did look on him (SHAKSP., *Rich.* II. 2, 3.). He returned home, *to all appearance*, a changed man (LEWES, *G.* II. 53.). How the idea of conformity coincides with that of a measure attained is shewn by such passages as: He . . acts *up to the sentiments* he professes (SHERID., *Sch. f. Sc.* 1, 2.).

Verbs and adjectives denoting appropriateness and agreement, although in part combined with *with*, not seldom take *to*, as *agree, suit, conform, consent, agreeable, suitable, ill-suited, consonant, congenial, proportionable, according &c.* *Proportion'd like the columns to the temple* (BYR., *Mar. Fal.* 3, 2.). We are now poor . . and wisdom bids us *conform to our humble situation* (GOLDSM., *Vic.* 3.). Life will *suit itself to Sorrow's most detested fruit* (BYR., *Ch. Har.* 3, 34.). *Agreeable to appointment*, I went next to Bailie Nicol Jarvie's (SCOTT, *R. Roy* 24.). Such hearts as ours were never pair'd above; *Ill-suited to each other* (ROWE, *Fair Penit.* 2, 1.). *Congenial to his disposition* (WERST. v.). As *to suit* comp. II. 190.

This *to* frequently coincides with the Romance *à* and Latin *ad*. Old-Engl.: Now make we man *to our liknes* (TOWN. M. p. 5.) Comp. Modern-Engl.: Let us make man *in our image, after our likeness* (GEN. 1. 26.). — I yow bryng other tydynges, That mekyl more is *to your wyll* (RICH. C. DE L. 3276.). Ther com, *to the kynges sond*, Gentil men of divers lond (ALIS. 536.). Gold no seolver . . No myghte the stones *to worth bigge* (6706.). And dronke wyn, and eke pyment, Whyt and red, al *to talent* (4178.). And saide they wolde with him wende, Wyde and side, *to his wille* (6015.). Abydyth here styll *to your plesynge* (COV. MYST. p. 102.). Mercy seyth best *to my pleson* (p. 109.). In such cases *to* touches *at, after*, formerly *on*. Halfsax.: Euere he wolde reden Edwine *to his neoden* (LAJAM. III. 243.). Wind heom com *on wille* (III. 229.). Ȝam com *to wille* (ib. modern text). Wind ston (stond) *an willen* (I. 47.). Wind stot *at wille* (ib. modern text). Anglosax.: God gesceop þa man *tō his anlicnesse ærest gesceapen* (CAEDM. 1523.). Secgan *tō sōðe* (BROV. 101.) (along with which *sōðe, sōðum, on, mid sōðe* occur). Nu þu . . hæfst . . *tō þance* geþenod þinum hearran (CAEDM. 501.) (similarly *on þance*). The notion of agreement, *þāfjan, gepāfjan*, has the dative or the preposition *mid*.

) The comparison of one object with another becomes the expression of the relation thereto in a qualitative or quantitative regard. The object introduced by *to* forms the measure for the comparison.

To the most of men this is a Caliban, And they *to him* are angels (SHAKSP., *Henry IV.* 1, 2.). War seem'd a civil game *To this uproar* (MILT., *P. L.* 6, 667.). What is a Pelham's head, *to Pelham's heart?* (YOUNG, *N. Th.* 6, 282.). The present constitution of the country is *to the constitution* under which she flourished five hundred years ago, what the tree is *to the sapling*, what the man is *to the boy* (MACAUL., *H. of E.* I. 25.). The bill was lost by

forty eight votes *to forty seven* (IX. 57.). Earl Randolph has but one *to ten* (SCOTT, *Lord of the Isles* 6, 18.). With the assertion supported by a *wager to* also occurs. It reminds us of the sensuous opposition of the pledges to be paid down, when the outbidder makes known and guarantees the comparatively greater assurance and certainty: I dare, thereon, pawn the moiety of my estate *to your ring* (SHAKSP., *Cymb.* 1, 5.). If we wrought out life, 'twas ten *to one* (II Henry IV. 1, 1.). She heard me, all the world *to nothing* (BEN JONS., *Ev. M.* in his *Hum.* 2, 1.). My bow of yew *to a hazel wand*, Thou 'It make them work upon the Border (SCOTT, *L. Minstr.* 3, 20.).

With comparative juxtaposition *to*, corresponding to the Latin *ad*, Greek *πρός*, is of ancient use. Old-Engl.: Ther n'ys *to hym* tygre, no lyon, No no best, so feloun (ALIS. 6548.). Yet *agein*, *ageins* is more frequent: Urthe is a lutel hurfte *azen hevene* (WRIGHT, *Pop. Treat.* p. 132.). The kynges Losen ten *ageyns* on in werrynges (ALIS. 6094.), with which we may compare in Hallsax.: *Azan pine twæie* heo habbeoð twælu (LAJAM. III. 41.). In Anglosaxon I do not find *tō* thus employed.

A kindred comparison is that of a thing with its price, which appears as its measure and means of exchange. The modern tongue has abandoned the employment of *to* in this case. Hither however we may refer the combination of *cost* with this preposition.

"He is at Oxford still, is he not?" — "Indeed, sir, *to my cost*." (SHAKSP., II Henry IV. 3, 2.). "Yes, yes," said she, "you shall have further evidence *to your cost*." (SMOLLET, *Rod. Rand.* 23.) The priest will rue it *to his cost* (SCOTT, *Lord of the Isl.* 5, 24.).

This *to* interchanges with *at*. See this prepos. The expression is manifestly connected with the Old-French: *estre a cost*, *a grand cost* (ROM. DE ROU 11249.), for which Modern-French language employs *à* with *dépens*, *frais*: *vivre aux dépens* d'autrui; *sauver quelqu'un aux dépens* de sa propre vie; *devenir sage à ses dépens*; *à ses frais et dépens* (ACAD.). English also used to use *at*: To duelle *at his costage* (MS. in Halliw. v.). In Hallsaxon we meet with *mid*: *Mid his azere costninge* bringen heom to Londenne (LAJAM. II. 524.). Anglosaxon has *tō* with determinations of value: *pis mihte beon geseald tō miclum reorðe* (MATH. 26, 8.). *Deos sealf mihte beon geseald tō prim hund penegum* (MARC. 14, 5.). It may be incidentally mentioned that the Anglosaxon *costnjan*, tentare, mingles even in Hallsaxon with the Latin *constare*, Old-French *coster*, *couster*, whence the Hallsaxon *costning*, Old-Engl. *costned* = *costed* (P. PLOTGM. p. 13.).

6. *To* in combination with *as*, mostly in a loose relation to the sentence, often appearing to be elliptical, serves to direct attention to an object contemplated, or to introduce the object in relation or in regard to which anything is predicated.

But *as to the wench*, I am resolved she shall not settle here (FIELD., *J. Andr.* 4, 3.). The thoughtless ignorance of mortals *as to the awful risks* they run (IRVING, *Bracebr. H. Lover's Troubles*). As the living was worth £ 900 a year, there could be no doubt *as to the eligibility* of a clerical profession (TROLLOPE, *Framl. Parson.* 1. 1.). But now *as to this Chaldicotes set* (1, 2.).

This combination reminds us of the French *quant à*, yet the *as* is not founded upon *quant*, any more than in the corresponding *as for*. See *for*.

he nature of this *as* will be discussed on the modal sentence. The form also in use in Old-Engl.: *As to the firste synne* in superfluity of clothing (CHAUC., C. T. p. 193. II.). Now, sire, *as to the poynt* that Tullius spith causes, whiche that is the laste poynt, thou shalt considre that this song . . . is engendred of the hate of thin enemyes (ib. p. 159. I. cf. 158.). That the centre of gravity does not lie in the *as*, is proved incidentally its combination with *to*, where the case stated under 5. a) takes place: *to my thyngynge*, these days thre, That þe absente have ben away, Be ore lengere in ther degré Than alle the space of xij. þere day (Cov. MYST. 197.). *To*, corresponding to the Latin *ad*, Greek *πρός*, is not to be set with in Anglosaxon and is perhaps to be ascribed to Romance influence.

The preposition *to* in combination with a substantive or pronoun, usually appears as the substitute for an original Germanic or Romance and Latin dative of participation, and mostly as a case of a person.

It cannot be denied that the Romance *a* (*à*) is of material influence upon the extent of this periphrasis. But, as the Romance *a* has for its starting point the interchange of the Latin dative with the case accompanied by *ad*, support is not wanting in Anglosaxon for the periphrasis with *to*. That the Anglosaxon dative sometimes permits the interchange with *to* has been cited (p. 209), whereby the mode of apprehension is changed, without however founding any important difference in point of fact. Thus, even Gothic the dative sometimes interchanged with the case accompanied by *du* for example with *qipān, rodjan* (talk to anyone). In Anglosaxon *tō* still more frequently met with, where the dative seems to suffice: *þolne volde yfel and ondleān, þās þe ær dyde tō Sarran* (CAEDM. 2257.). *mp.: Dōd ge hym þāt sylfe* (MATH. 7, 12.). *Ic pearfa eom nu tō þe for- en* (PS. 9, 34.); comp. Latin: *Tibi derelictus sum pauper*. Vurdlic lāc afrode *tō* ūres Drihtenes *byrgene* (SAX. CHR. 1058.).

To stands with intransitive verbs which suppose or permit an object receiving the activity or working against it.

First of all the verb *be* is to be observed, along with which the periphrasis of the dative by *to* may receive a possessive character (*est mihi* = *habeo*).

To whom God will, there *be* the victory (SHAKSP., III Henry VI. 2, 5.). There *is* no want *to them* that fear him (PS. 34, 9.). There *are* two sides *to every question* (WHYTE MELVILLE, Digby Grand 4.). Elliptically: *Glory to God* in the highest! (LUKE 2, 14.) *Death to the Cardinal!* (BULW., Richel. 3, 2.) *Woe to the head* whose eye beheld My child Zuleika's face unveiled (BYR., Bride 1, 3.); see above p. 212.

Old-Engl.: The kyngdom of Arabye, that *was to on* of the 3 kynges (MAUNDEV. p. 36.). Myrth and lovyng *be to the!* (TOWNS. M. p. 2.). The old dative was here in part longer preserved. Halfsax.: *Si Drihtin upp inn heoffness Wurrþminnt annd loff annd wullderr* (ORM. 3378.). Anglosax.: *Sý úrum Drihtne lof and vuldor and vurðmynt!* (S. GUTHBLAC 22.). *Gode sý vuldor on heāhnysse!* (LUC. 2, 14.). *þæm ne byð nānes godes vana, þe hine ondrædað* (PS. 33, 9.). *Him vās dōmes geveald* (COD. EXON. 14, 33.). *Vā eov peōstra bearn* (S. GUTHBLAC 5.).

Where a predicative or adverbial determination is added to *be*, the periphrastic dative frequently receives the meaning of an object for which something is of interest and importance, to whose advantage or disadvantage it tends (*dativus com-*

modi et incommodi): *What's justice to a man, or laws, ' never comes within their claws?* (BUTL., Hud. 2, 2, 281. heard Of your late loss: but *'tis a trifle to one of your o* (BYR., Wern. 2, 1.). The suggestion of the sage Peter *vision of glory to the mother* (IRVING, Bracebr. H. Dolph H. ger). *You have been a good angel to me* (DICKENS, M. Ch. lew. 2, 6.). *To them he was still the good Duke* (MACAUL. of E. II. 145.). The sunshine on my path *was to me as a fr* (BRYANT p. 22.). *Virtue and Beauty are as goddesses both peasant and to prince* (BULW., Money 1, 4.). *Silence is a to us* (SHELLEY, Prometh. 1.). *She has been like a child t* (SHERID., KNOWLES, Virgin. 4, 2.). The whole world *was half so wide To Alexander . . As was a paltry narrow tu Diogenes* (BUTL., Hud. 1, 3, 1021.). *Vain is the world but to the vain* (YOUNG, N. Th. 3, 420.). *Alike to them Mar or Cordaro* (BYR., Mar. Fal. 4, 2.). A guinea or two *would more to him, than twice so much to another* (GOLDSM., G. M. 3.). Would you choose to be pickled and sent home *would it be the same to you to lie here in the Abbey?* (SHE. Riv. 5, 2.). No matter, *'tis all one to him* (TH. MOORE p. 4. A name whose honour 's *all to him* (BYR., Mar. Fal. 1, Elliptically: *What to me fame?* (BULW., Richel. 1, 1.) — *lordship is at home to Richard Cricket* (SHERID. KNOW Hunchb. 3, 1.).

The periphrastic case often rests immediately upon the dicative substantive, as it combines with a predicative jective. In the former case it approaches in meaning genitive, if the substantive does not exercise upon it the fluence proper to its stem; with the adjective, on the other h the periphrastic case may appear as its more or less neces complement. In both cases a sharp boundary line is not t drawn betwixt the immediate reference to the substantive adjective and the freer reference to the predicate gener With regard to the reference of the periphrastic dative t substantive in the apparent meaning of a genitive it is, howe to be observed that the idea of appurtenancy, which : there govern, is often hard to be separated from that of de nation for something: These boys know little *they are to the king* (SHAKSP., Cymb. 3, 3.). *Is she sole child to king?* (1, 1.). *What to be slaves to cowards!* (SOUTHERN, Or 3, 1.). *What if the sun be centre to the world?* (MILT., P. 1 122.). Read nature! *Nature is a friend to Truth* (YOUNG, Th. 4, 703.). No man was fitter *to be toast-master to a* (GOLDSM., G. Nat. M. 3.). *She was a victim to unfortu circumstances, a prey to constant anxiety and terror* (W MELVILLE, Digby Grand 14.). *Matthew was a bit of a Pur and no friend to Peveril of the Peak* (SCOTT, Peveril 2, The shade of meaning is sometimes changed by the transp tion of the case: At one Philario's *Who to my father w friend* (SHAKSP., Cymb. 1, 2.).

In Old-English the periphrasis of the dative by *to* leaning agt

the verb was early in vogue: *This was to Grece a sory fall* (ALIS. 4412.). *To me this law yit is it mirk* (TOWN. M. p. 167.). That was to *Richard moche payne*, That he ne might hys hoost ordayne (RICH. C. DE L. 6915.). *Divers is this myddel erde To lewed men, and to lerid* (ALIS. 1.). *Whi art thou so to me in ire?* (TOWN. M. p. 15.). The closer reference to the predicative substantive, given to the prepositional member by the collocation of the words, is not rare: *Ac was fadre to Sahaladyn* (MACNEV. p. 36.). *Weren sustren to the seyd Lothe* (p. 102.). *Thei eten no swynes flessche: for thei seye, it is brother to man* (p. 72.). *He was successour to Machomete* (p. 43.). In Hallsaxon as in Anglosaxon similar employments of the dative are rarer. Anglosax.: *pam vās noma Vipped* (SAX. CHR. 465.). *Se is āth-vam freond* (GREIN, Aes. P. I. 233.). *Is him pāt beafod hindan grēne* (Cod. EXON. 218, 11.). The use of the dative, instead of the genitive, immediately attached to a substantive, which was not foreign to Gothic (comp. MARC. 2, 28. 6, 3. JOH. 18, 13., where a Gothic dative answers to a Greek genitive) is not liked in Anglosaxon. In this regard English attaches itself rather to Old-French, which uses the dative, periphrased by *à*, in a similar manner: *Iceil ert frere al rei* (CHANS. DE ROL. ed. Fr. Michel p. 35.). *Qu'ele avoit esté fille au Roi de Carthage* (BARBAZ., Fabl. et C. I. 413.). *Je sui fille au Roi de Cartage* (I. 414.). We shall also have to mention this phenomenon in treating of the adnominal relation.

- β) The number of the rest of the intransitive verbs with which to with its case would have to be reduced to an original dative, is proportionately small. We have seen how the undenoted fluctuates with the periphrastic dative, and in part passes directly into the accusative; see p. 211. Here belong the notions, *seem, appear, appertain, belong; matter* (used intransitively); *happen, occur; yield, submit, succumb* and other transitives used intransitively, as *defer, subscribe, object, reply* and the like.

Death, whom he should deem his friend, *Appears, to his distemper'd eyes*, Arrived to rob him of his prize (BYR., *Ma-zeppe*). As had *seem'd to her* to be too much the case (TROLLOPE, *Framl. Parson*. 1, 2.). The Father, *to whom* in Heav'n supreme kingdom and power and glory *appertains* (MILT., P. L. 6, 814.). No blame *belongs to thee* (SHAKSP., *Tim. of Ath.* 2, 2.). The squire, who considers the race as *belonging to the good old times* (IRVING, *Bracebr. H. Gipsies*). If you win The game, what *matters it to you* who pays it? (COLER., *Picc.* 1, 10.) What can *happen To me* above this wretchedness (SHAKSP., *Henry VIII.* 3, 1.). If the slightest harm *had happened to Martin* (DICKENS, *M. Chuzzlew.* 2, 6.). There *occurred to me* yet another proof of the high antiquity of the religious observances of the Catholics (TH. MOORE, *Travels*). I'll force thee *yield to my desire* (SHAKSP., *Two Gentlem.* 5, 4.). The garden of Alcinous had *to yield to the Metamorphoses* of plants (LEWES, G. II. 50.). The transitive *yield* admits also the undenoted dative. We *submit to Cæsar* (SHAKSP., *Cymb.* 5, 5.). In science I *submit to none* (GAY, *Fables*). The Fates command us . . . And *to their wills* we must *succumb* (BUTL., *Hud.* 1, 3, 458.). *Defering to the judgment* of others (DICKENS, *Pickw.* 1.). We will all *subscribe to thy advice* (SHAKSP., *Tit. Androm.* 4, 2.). Will

you, in every respect, *subscribe to my requests* (BOURCIC., Lond. Assur. 5.). Those who *object to such pictures* (LEWES, G. II. 327.). He is afraid to *reply to his father* (SHERID., Riv. 2, 1.). How far other verbal notions, which are assigned to the categories quoted above, might be referred hither, results from the discussion of the respective classes.

Not all verbs named here are to be pointed out in an original construction with the dative, although they may be cited as being the same in kind. Old-Engl.: In the same weye . . *appered the sterre to the 3 kynges* (MAUNDEV. p. 72.). It shulde not *apeire hem a peere* (DEPOS. OF RICH. II. p. 3.). It *apperteineth not to a wys man*, to make such sorwe (CHAUC., C. T. p. 151. l.). The lordschepe that *to the brid longid* (DEPOS. OF RICH. II. p. 14.). *Us es fulle hapnede* (MORTE ARTHURE MS. in Halliw. v.). It *happeneth me well* (PALSGRAVE). This *mastre longes to me* (TOWN M. p. 3.). The remenant al That *to the sacrifice longen schal* (CHAUC., C. T. 2279.). Yet also: His *astrylabe, longyng for his art* (3209) = belonging to? With *long*, as with the modern *belong* in the same meaning, one may doubt of the dative construction, and rather be led to the idea of reaching to something (pertinere ad aliquid). In Hallsax. *longien* with the dative and with *to* means to bring: *Longien him . . his maðmes* (LAJAM. III. 241.). *Longi hine to þan kunge* (II. 322.). Comp. Hallsax.: þa pingges þe *bi-risest to ælche kinge* (LAJAM. I. 418 sq.). Anglosax.: Svá þam þeðne *gerás* (Cod. Exon. 168, 34.). Intransitives remind one in part of the Latin construction, as: *apparere, occurrere, succumbere* alicui, Old-French *paroir, aparoir à . .* Modern-French *succomber à qch.* Others of the verbs cited, to which *yield* also belongs, allow us to assume an original dative, which belongs to them together with an accusative object, and remains also in part to accusatives. Comp. Latin: *submittere, subscribere, objectare*; French: *soumettre, souscrire* (à qch.), *objeter*. *Defer* answers to the French *déferer aux opinions* de quelqu'un and the like; comp.: Latin: *deferre alicui aliquid; reply* to the French *répliquer*; Il ne souffre pas qu'on lui *réplique* (ACAD.). In forms like: I *except to a witness; to the competency of a tribunal* and the like, we may think *except* assimilated to the object. But *against* is sometimes used instead of *to*, attached to the Latin form: *excipere adversus aliquem* (AFRICAN. IN PANDECT. XVI. 1, 17, 1.).

- b) With transitive verbs the dative periphrased by *to* stands along with an accusative object; it denotes the person or thing participating. That the undenoted dative is frequently used when it immediately follows the verb, as well as in a few other cases, has been observed above p. 204.
- a) We may assume as a general rule that where an original dative follows an accusative object, the dative passes into the periphrasis with *to*.

These earthly godfathers of heaven's lights, That *give a name to every fixed star* (SHAKSP., Love's L. L. 1, 1.). But should this father *give you to Sempronius?* (ADDIS., Cato 4, 1.). O *give allowance to his soften'd nature* (TALF., Ion 2, 2.). I'd *yield my body up to shame* (SHAKSP., Meas. f. Meas. 2, 4.). *Leave it to me* (BOURCIC., Lond. Assur. 5.). I *leave that to Weilburgh* (BYR., Wern. 4, 1.). What do we war against? His power to *do wrong to others* (BULW., Rienzi 1, 8.). *Do homage to the king* (TALF., Ion 2, 3.). I *owe every thing to you* (SOUTHERN,

Oroon. 3, 1.). *I lent his letters to every one* of my acquaintance (DOUGL. JERROLD, Prison. of W. 2, 2.). *Show grace to him* (TALF., Ion 2, 2.). *Teach mercy to ten thousand hearts* that share The fears and hopes of a commercial care (COWP. p. 103.). *He has refused His daughter Marcia to my ardent vows* (ADDIS., Cato 1, 2.). *Some ascribe th' invention to a priest* (p. 164.). *I only oppose my prudence to their cunning* (GOLDSM., G. Nat. M. 2.) and so forth.

Hence there the reflective verb immediately after which its reflective accusative stands, is followed by the periphrasis answering to the dative.

He . . resolves to *devote himself to Poetry alone* (LEWES, G. II. 53.).

- β) Yet even where the original dative immediately follows the verb, whether the accusative of the object appears after the former or stands before the verb, the prepositional member may be substituted for an undenoted dative which would otherwise be familiar. In this case it may be intended to make it prominent (which is particularly considered on the enclitic pronoun) or the sharper distinction of the objects and the euphony of speech (in the succession of members of unequal extension) may govern, whereby a further play is given to individual freedom.

Have I not pawn'd to you my majesty? (SHAKSP., John 3, 1.) *I leave to you, sirs, the more grateful lot of wealth and honours* (BULW., Richel. 3, 3.). *Leave to thy foes these errors and these ills* (YOUNG, N. Th. 2, 145.). *She tells to your highness simple truth* (SHAKSP., Com. of Err. 5, 1.). How can I, so wretched, *give to Misery a shelter?* (BYR., Wern. 3, 1.) He did it in good hope and confidence *To give thereby to the fortune of the war A rapid and auspicious change* (COLER., Picc. 1, 12.). Skelton *had delivered to the States General a list of the refugees* (MACAUL., H. of E. II. 139.). The hidden truth *flash'd forth, and show'd To each the image in the other's soul* (TALF., Ion. 2, 2.). — *Many a matter has he told to thee* (SHAKSP., Tit. Andr. 5, 3.). *Great joy he promis'd to his thoughts* (MILT., P. L. 9, 843.). *Some of his skill he taught to me* (SCOTT, L. Minstr. 2, 13.).

- γ) If the dative takes the lead its transformation into the periphrastic form is qualified partly by the law of perspicuity of speech, partly by the weight of the inverted members; the Modern-English language at least has gradually restricted very much the omission of *to* in this case: *To whom can riches give repute, or trust, Content, or pleasure, but the good and just?* (POPE, Essay on M. 4, 185.) As many as received him, *to them he gave power* to become the sons of God (JOHN 1, 12.). *To every chief and lord they paid Meet thanks for prompt and powerful aid* (SCOTT, L. Minstr. 5, 5.). And yet *to this man I gave my valuable note* (DOUGL. JERROLD, Bubbles 1.).
- δ) When in the passive of the verbs belonging here the accusative object becomes the subject, *to* can always be given to the dative object.

It were an ill thing to be offered to any gentlewoman (SHAKSP., Rom. a. Jul. 2, 4.). A marked indignity was at the same time offered to him (MACAUL., H. of E. II. 22.). His sweetest song was given to Love (TH. MOORE p. 53.). Flight now alone is left to your desperate situation (BOURCIC., Lond. Assur. 5.). I cannot even obtain it — 'twas denied To me most solemnly (BYR., Mar. Fal. 1. 2.). That pronouns especially may make an exception has been remarked above p. 209. This construction may be avoided by the transmutation of the original dative into the subject of the passive: *Thou art granted space* (SHAKSP., All's Well 4, 1.). *You are spared this affliction* (BULW., Money 5, 5.). See p. 212.

However long the employment of the case which has become unrecognisable has been preserved in the dative relation, the periphrasis with *to*, although at first in narrow limits, has been in use as long. This was most natural where the idea of movement or direction might readily take the place of an ancient dative, which the Anglo-saxon instances cited at p. 279 present. In all passages above specified we meet with the periphrastic case even in ancient times.

- αα) after the accusative of the object: *Gyveþ youre good to that God* (P. PLOUGHM. p. 364.). *For to leve it to us* (MAUNDEV. p. 3.). *And leven al his michele kare To dame Siriy* (WRIGHT, Anecd. p. 6.). *And presented hit to the kyng* (ALIS. 686.). *And made ther her saccryfse To Mahoun, and to Jupiterre* (RICH. C. DE L. 4422.). *To graunte of her gold to the gret wattis* (DEPOS. OF RICH. II. p. 29.). *Y zelde me to the* (WRIGHT, Polit. S. p. 192.). There is Crist in his kingdom To close and to shette, And to opene it to hem (P. PLOUGHM. p. 7.). The Hallsax.: *He sende gretinge to Arðure kinge* (LAJAM. II. 556.), compared with: *Gudlac him sende word* (I. 203.), is indeed closely analogous to the Modern-Engl.: *To morrow morning bring that ring to me* (LONGF. I. 132.) but discloses, like the Modern-English instance itself the interchange of the dative with the relation of space. Anglosax.: *Man ægyfe ælce teoðunge to þam ealdan mynstre* (LEGG. EADGAR. I. 1.) has a similar relation, as is shewn in: *Gesylle . . into his cyrican* (ib. I. 2.).
- ββ) immediately after the verb: *He told to ham law and skille* (WRIGHT, Polit. S. p. 198.). *He ȝaue to hem power for to be made þe sones of god* (WICLYFFE, Joh. 1, 12.). *Thei yolde to me every toun* (RICH. C. DE L. 4656.). *And tellith to Neptanabus Alle theȝ aȝeris of Ammon* (ALIS. 409.). — *And othir yiftes of grete noblay He yaff to other men* (IPOM. 2271.). Comp. also: *Min hernde willi to the bede* (WRIGHT, Anecd. p. 3.). Hallsax.: *And wolden one king makien to pissere kineriche* (LAJAM. III. 179.).
- γγ) at the head of the sentence: *To chyrche & to pouere men he ȝef vorst . . To abbeyes & to priories largelyche of hys golde* (B. OF GL. II. 383.). *To the porter he yaf the golde* (ALIS. 5536.). *To the and to thy fry My blyssyng graunt I* (TOWN. M. p. 24.). *To the I telle it, and nomo* (CHAUC., C. T. 6557.).
- δδ) with the passive: *To sire Johan Jose bytake tho wes he to honde* (WRIGHT, Polit. S. p. 217.). *To a torche or a tapur The Trinite is likned* (P. PLOUGHM. p. 360.). Every manere good man May be likned to a torche (p. 364.).
- c) With adjectives an original dative is transmuted, with very few exceptions, as with *like*, *near*, into the case accompanied by *to*. But the great multitude of adjectives construed with *to*

may be reduced, almost without exception, to the combination of Anglosaxon, Romance and Latin adjectives with the dative, although they extend into domains in which the preposition *to* has a place. Thus *to* also touches *for*, *with*, as in Latin the dative touches the case accompanied by *ad*, *erga* and other prepositions. We give, by way of example, a few series of adjective notions which chiefly come under consideration here, from which also we do not exclude the adjectives used adverbially.

near, adjoining, adjacent, contiguous, close. For *near* see p. 211.

Sychar, *near to the parcel of ground* etc. (JOHN 4, 5.). Upon the hills *adjoining to the city* (SHAKSP., Ant. a. Cleop. 4, 10.). Yet also: A small family apartment, *adjoining the room* occupied by the two (COOP., Spy 2.). — Gardens *adjacent to the monastery* of St. Marco (ROSCOE, Lorenzo). *Contiguous to Mr. Alworth's estate* was the manor of one of those gentlemen (FIELD., T. Jon. 3, 2.). It is only in fiction that the dénouement lies *close to the exposition* (LEWES, G. II. 330.).

This construction may be reduced to the idea of connection in space; yet the notion of nearness has the dative with it in Anglosaxon, as in Latin: *vicinus, finitimus, contiguus*; also *adjacere, adjacens*, takes the dative together with the accusative or the construction with *ad*. Anglosaxon: *neáh, néh* has the dative. Modern-French: *Ma maison est contiguë à la vôtre* (ACAD.). The employment of Romance adjectives belongs to modern times. Old-English frequently uses other expressions to denote nearness: *Streghte from Natatorie Siloe*, is an ymage of ston (MACNDEV. p. 93). At Cayre *besidis* Babyloyne (p. 44.). By a cytee of Samarie, *pat* is seyde Sicar, *bisides* þe maner (or feelde) *þat* Jacob ȝaue to Joseph (WICLYFFE, Joh. 4, 5.). Anglosax.: *Neáh pam tîne* þe Jacob sealde Josepe (ib.).

like, equal, equivalent, adequate, similar, unlike, unequal, inadequate. For *like*, *unlike* see p. 211.

Quakers, that *like to lanthorns* bear Their light within 'em (BUTL., Hud. 2, 2, 219.). She shall reward thee, Meet thee with virtues *equal to thy own* (ROWE, Fair Penit. 5, 1.). Powers *adequate to those aims* (LEWES, G. II. 45.). A quarrel *similar to that* which had raged in the eleventh century (MACAUL., H. of E. II. 38.). As men . . who can make their own minds all in all, *Equal to every fortune* (BYR., Mar. Fal. 4, 2.). She evidently wished to utter something, but was *unequal to the effort* (COOP., Spy 5.). He felt his own talents as well as authority to be *inadequate* to the exigencies of such an arduous conjuncture (ROBERTS., H. of Charles V.).

Old-Engl.: *Y-lik to oure lord* (P. PLOUGHM. p. 70.). *Semblable to the Samaritan* (p. 369.). *Paregall to Dukes*, with kynges he might compare (SKELTON I. 11.). Halfsax.: *Engliscce englen ilicchest* (LAFAM. III. 181.). Anglosax.: *gelic, unyelic* take the dative, as in Latin *par, aequalis, similis, impar, dispar, dissimilis*.

dear, pleasant, delightful, sweet, fair, beautiful, precious, sacred, welcome, unpleasant, unwelcome, odious, hateful. Here also belongs *indifferent*.

A wife, Which is as *dear to me* as life itself (SHAKSP., Merch.

of V. 4, 1.). *Dear to thy inmost heart* is Wallenstein (COLER., *Picc.* 3, 1.). *Novelty, pleasant to most people*, is particularly *delightful*, I think, *to me* (DICKENS, *Pict. of It.*, Genoa). The breath of these flowers is *sweet to me* (LONGF. I. 7.). This fruit divine, *Fair to the eye* (MILT., P. L. 9, 776.) There is nothing in Italy, more *beautiful to me*, than the coast-road between Genoa and Spezzia (DICKENS, *Pict. of It.*, To Rome). *To me welcome* is day and night (SHELLEY, *Prometh.* 1.). Clear evidence, *satisfactory even to my friend Dryasdust* (CARL., *Past. a. Pres.* 2, 3.). To submit to labour and limitations *unpleasant to my taste and temper* (SCOTT, R. Roy 1.). Such interviews would be *Painful to them* (BYR., *Mar. Fal.* 5, 1.). And she is *hateful to my soul and me* (MARL., *Jew of M.* 3, 4.) and so forth. Were he a man *indifferent to my prospects* (BYR., *Wern.* 2, 1.)

Old-Engl.: *To hyr* was none so *leffe ne dere* (IPOM. 1108.) Childre, ye ar *to me fulle dere* (TOWN. M. p. 38.). *Do þingis þat ben pleasant to hym* (WICLYFFE, *Joh.* 8, 29.). It is *to him most swete* of eny thing (CHAUC., C. T. p. 186. I.). *Fair to the eyen and delitable to sight* (p. 191. I.). *Most displeant to Crist* (p. 200 I.). Ther nis *to him* nothing more *abhomynable* (ib.). Ye be *welcom to me* (RICH. C. DE L. 3602.). The original dative has been longer preserved with Germanic adjectives: That *the* is *lef* (WRIGHT, *Anecd.* p. 3.) *Me were levere* then ani fe etc. (p. 11.). Be my frend and sone that *me* is so *dere* (COV. MYST. p. 323.). Halfsax: *þin Godd arrt þu full deore* (ORM. 2206.). Wass *Drihtin lē and dere* (2355.). Hængest wes *þan kinge leof* (LAJAM. II. 163.). He is on leode monnen *us laðest* (II. 272.). Alle heo beoð *me welicumen* (II. 182.). Hit neas *him noht igueme* (I. 26.). Anglosax: *Eallum leof* (CARDU. 79.). Hie *dryhtne synt vurdran* (420.). *Lād gode* (420.). Gigantmægas, *gode unleofe* . . . *melode lādē* (1263.). Ic vyrce þā þing þe *him synd gecveme* (JOH. 8, 29.). Thus even now the French adjectives *cher*, *precieux* and others, with the verb of existence and others admit the old dative forms *me*, *te*, *lui*, *nous*, which they otherwise confound with the case periphrased by *à*. Comp. Latin: *carus*, *gratus*, *ingratus*, *exous* with the dative.

advantageous, useful, beneficial, favourable, conducive, profitable, serviceable, subservient, cordial, useless, unfavourable, impropitious, derogatory, prejudicial, detrimental, repugnant, dangerous, offensive, injurious, hurtful, grievous, troublesome, fatal, pernicious, murderous and many more, as *opposite, contrary, repugnant* and the like.

Here is every thing *advantageous to life* (SHAKSP., *Temp.* 2, 1.). The studies were doubtless *useful to him* (LEWES, G. II. 51.). You think a drunkard most *beneficial to the brewer and the vintner* (BERKELEY, *Alciphron*). The government should be settled on principles *favourable to liberty* (MACAUL., *H. of E.* II. 143.). The drug he gave me, which, he said, was precious And *cordial to me* (SHAKSP., *Cymb.* 4, 2.). He has one gift most *dangerous to a speculator* (MACAUL., *Essays* III. 255.). The ruling passion of his countrymen, so *injurious to others*, and at length so *fatal to themselves* (ROGERS, *It.*, M. Griffoni). Think how *unsafe and hurtful to your honour* It was (ROWE, *Fair Penit.* 2, 1.). But it is *fatal to him* (TALF., *Ion.* 2, 2.). A fact *Pernicious to thy peace* (MILT., P. L. 9, 980.). Have I not found it *Murd*

rous to the senses? (SHAKSP., Cymb. 4, 2.) A barbarous pastime *Disgraceful to the land* that calls itself Most Catholic and Christian (LONGF. I. 158.). The consequences of this association were, to some few of the visited, *fortunate*; to more, *injurious*, . . . to no small number ruinous (COOP., Spy 2.). Nothing could be more repugnant to the idea of episcopal government, than these regulations (ROBERTS., H. of Scotl. II. 352.) and many more. To often interchanges with *for*: 'T were *better for you* (SHAKSP., Merry W. 1, 1.). It is *better for him* (MARK. 9, 42.). It is *profitable for thee* (MATTH. 5, 29. 30.). See the prepos. *for*.

Most adjectives of this class are of Romance origin, in part hybrid forms, many not received or formed till modern times. Corresponding Germanic adjectives have been mostly abandoned. Latin adjectives, cognate in sense or according to the stem, as: *utilis, salutaris, saluber, inutilis, noxius, damnosus, perniciosus, calamitosus, exitiosus, pestifer, repugnans* and others, had the dative (*commodi et incommodi*) in their train. Proportionately few have been taken from Old-French, where *grevous, dangerous, pourfitable* and a few more occur construed with *à*: *A moi et à vous pourfitable* (ROM. DE LA MANEKINE ed. Michel p. 28.). In Modern-French *avantageux, utile, favorable, injurieux, fatal* and others are similarly construed; She is *favourable to fals* (P. FLOUGHM. p. 52.). To *alle these thinges* is *accidie enemye and contrarie* (CHAUC., C. T. p. 200. II.). With Germanic adjectives the older language still frequently presents the dative: *Hym nas noping so god*, as to fle þe cas (R. or GL. II. 367.), which stood in Anglosaxon with corresponding, as *gôð, nytte, fremme, unfremme* and the like: *þe is betere pāt ān þīnra lima forveorðe* (MATTH. 5, 29. 30. cf. MARC. 9, 43.). *Nyttre him være pāt ān cveornstān sig gecnytt ābūtan his sveoran* (LUC. 17, 2.).

mild, kind, good, honest, just, thankful, true, obedient, stern, hard, cruel, unjust, false, partial, as all adjectives generally which concern the disposition and mode of action coming out in the moral and legal intercourse of men, take *to*, which, however, may frequently interchange with *with*. See *with*. Here belong: *kind, indulgent, gentle, liberal, compassionate, affectionate, friendly, bountiful, honest, loyal, just, true, faithful, thankful, obsequious, obedient, stern, awful, unjust, disloyal, false, inimical, perfidious, disobedient, partial*. Although chiefly referred to persons interested, adjectives of this sort are also used with reference to things.

As I am *confident and kind to thee* (SHAKSP., Tit. Andron. 1st 1.). Be *kind . . . to my wishes* (ROWE, J. Shore 2, 1.). She is now more *indulgent to her niece*? (SHERID., Riv. 1, 2.). *Compassionate and gentle to his friends* (ADDIS., Cato 5, 4.). The truly brave are *generous to the fallen* (BYR., Mar. Fal. 5, 1.). *To me so friendly grown* (MILT., P. L. 9, 564.). And is not Henry *loyal to his king*? (COOP., Spy 4.). The only being who *was constant to me* (BYR., Mar. Fal. 4, 1.). We should learn to be *just to individuals* (ROGERS, It., Nation. Prejud.). As I am *true to thee and thine*, Do thou be *true to me and mine* (SCOTT, L. Minstr. 5, 26.). I have been *faithful to you* (DOUGL. JERROLD, Prison. of W. 2, 1.). I should be *thankful to any prophet* (IRVING, Bracebr. H. Gipsies). His servants weeping, *Obsequious to*

his orders, bear him hither (ADDIS., Cato 5, 4.). *Stern and awful to the foes of Rome* (ib.). Justice, and your father's wrath, should he take me in his dominion, could not be so *cruel to me* (SHAKSP., Cymb. 3, 2.). His country men were *unjust to him* (MACAUL., H. of E. IX. 4.). Already have I been *false to Valentine* (SHAKSP., Two Gentlem. 4, 2.). The man, I trust, if *shy to me*, Shall find me as reserv'd as he (COWP. p. 408.). Sir Peter is grown so *ill-natured to me* of late (SHERID., Sch. for Sc. 4, 3.). Though *guilty to them*, I have been but too *faithful to thee* (TH. MOORE p. 204.). *Disobedient to my call* (SCOTT, Lady of the L. 2, 8.). He was so extravagantly *partial to Mr. Surface* (SHERID., Sch. for Sc. 5, 2.). In this and other case of the same kind the periphrastic dative denotes the object to which the activity contained in the adjective is directed, in whose favour or disfavour it appears.

Old-Engl.: *To hem, þat wolde hys wylle do, debonere he was & mylde*. And *to hem, þat hym wyþ seyde, strong tyrant & wyilde* (R. or GL. II. 374.). *Kyng Wyllam was to mylde men debonere ynou* (II. 369.). That God heo *to hire mylde* (ALIS. 605.). *Be trewe to me* (AMIS A. AMIL. 364.). *Eche man to oþyr be mercyable* (Cov. MYST. p. 214.). *Thei ben alle obeyssant to him* (MAUNDEV. p. 197.). That thei scholde ben *abedgynt to the pope* (p. 18.). *Thei that ben unkynde to hise* (P. PLOUGH. p. 364.). That wrecche that was *to the so unkende* (Cov. MYST. p. 107.). The dative appearing in Anglosaxon with cognate notions is sometimes found in Old-Engl.: *To be hymn trewe & holde* (R. or GL. II. 377.), as predominantly in Hallsax.: *He wes milde ælche cnafe* (LAJAM. II. 195.). *God þe wurdre liðe* (II. 508.). *Goden twælf cnihten þa weoren þan kinge holde* (II. 239.). *Heom wes heora drihten wroð* (I. 111.). *Ðin laferrd birrp þe buhsunn beon Annd hold annd trigg annd trowice* (ORN. 6176.). Yet also: *Moc Annd herrsumm till þin elldre* (10700.); see *till*. Anglosax.: *þonne vrrð þysse peode sōna god milde* (LEGO. ÆTHELR., CONC. ÆNHAM. 22.). *Lodum liwost* (BEOV. 6358.). *He byð ānum gehyrsum, and oðrum ungehrsum* (MATH. 6, 24.). *Ða veard rēðemōd rices peoden, unhold peodne, þām þe æhte geaf* (CAEDM. 1351.) (where Grein reads: *unhold peodne þām þe æhte geaf*). *Veard vrad þam geongan cnapan* (GEN. 39, 10.). The Latin: *amicus, æquus, fidus, fidelis, inimicus, infestus, iratus, inferus* were similarly construed with the dative. The extension of *to* to all ethical relations, especially where the object is a person, cannot surprise.

possible, impossible are combined in English in modern times especially with *for*, also with *with*. To them is however also attached a great multitude of adjectives with *to*, expressing the possibility or impossibility for a person or even for a thing of the activity denoted by the stem, to which belong, along with others, derivative adjectives in *able* and *ible*, as *pervious, impervious, passable, impassable, accessible, inaccessible, penetrable, impenetrable, palpable, impalpable, visible, invisible, comprehensible, incomprehensible, acceptable, unacceptable* and many more.

All things are *possible to him* that believeth (MARK. 9, 23.). It is not *impossible to me* (SHAKSP., As You Like It. 5, 2.). — God whose secrets are *pervious to no eye* (TAYLOR, Sermon.). The flooding rivers *impassable even to the wealthy* (BYRN., Wern. 1, 1.). *Inaccessible to wrong* (LONGF. II. 39.). Highest words *impen-*

trable *To star or sun-light* (MILT., P. L. 9, 1086.). Incapable of overlooking what is palpable to the bystanders (LEWES, G. II. 326.). Things invisible to mortal sight (MILT., P. L. 3, 54.). If we except one thing which to English readers will always be objectionable (LEWES, G. II. 327.) and so forth.

Adjectives of the above-named kind are of Romance origin, and have been mostly received in subsequent times. The Romance languages lean, with adjectives, which have adopted the Latin termination *-bilis*, to the construction with *à* (ad), along with which they in part concede a place to the preserved dative forms (*cela m'est impossible*); in English to answers to that *à* periphrasing the dative. Old-Engl.: *Impossible* is no thyng *To hym* that is almyghty (P. PLOUGHM. p. 394.). *To us ys* nothing impossible (Cov. MYST. p. 112.). The notions possible, impossible had the dative with them in Anglosaxon: *Ealle þing synd gelyfedum mihtlice* (MARC. 9, 23.). *Gode synd mihtlice þa þing þe mannum synd unmihtlice* (LUC. 18, 27.). Thus *mahteigs*, *unmahteigs* had the dative in Gothic. Yet *mid* also stands in Anglosaxon, as *with* in English with an adjective to correspond: *Nys ælc vord mid Gode unmihtelic* (LUC. 1, 37.). *With God* nothing shall be impossible (ib. cf. MARC. 10, 27.).

easy, heavy, are sometimes combined with *to*.

Easy to me it is to tell thee all (MILT., P. L. 9, 569.). This my mean task would be As *heavy to me* as 'tis odious (SHAKSP., Temp. 3, 1.).

Easy, North-Engl. *eath* leans immediately upon the Old-Fr. *aïse*, *aaise*, Modern-Fr. *aïse* and at the same time on the Anglosax. *eāse*, Halfsax. *æð*, Goth. *asetis*? (The Goth. *asetiso*, *asitiso* is rendered in Anglosaxon by *eāðelice* MATH. 9, 5. *ēðre*, *eāðre* MARC. 2, 9, 10, 25. LUC. 5, 23, 16, 17.). It is comparable in meaning with *facilis*, whereas *heavy*, Anglos. *hefig* approaches the Lat. *gravis*. The dative formerly appertained to similar adjectives. Halfsax.: *þatt wass Crist full æp to don* (ORM. 16186.). *Himm wass liht to lokenn* (10316.). Anglosax.: *Eāðere ys of-fende tō farenne þurh nædle þyrel* (MARC. 10, 25.). We also find, as with *mihtelic*, the preposition *mid*: *Mid mannum hyt ys unedðelic* . . *Ealle þing mid Gode synt eāðelice* (MARC. 10, 27. cf. MATH. 19, 26.). We may assign *heavy* to the adjectives above cited with *dear*, agreeable &c.

known, familiar, unknown, foreign, strange, new.

'Tis *know to you* he is mine enemy (SHAKSP., II Henry VI. 1, 1.). The events of the succeeding days are already *known to the reader* (SCOTT, Peveril 2, 7.). Direness, *familiar to my slaughterous thoughts* (SHAKSP., Macb. 5, 5.). Yours is a wandering race, *unknown to the nations* of Europe (SCOTT, Qu. Durw. 16.). A language *foreign to my heart* (ADDIS., Cato 1, 2.). The signet is not *strange to you* (SHAKSP., Meas. f. Meas. 4, 2.). Thou pity! — 'tis a word *Strange to thy heart* (BYR., Foscari 2, 1.). All kind Of living-creatures *new to sight* and *strange* (MILT., P. L. 4, 286.). *From* stands with *alien*, as well as frequently with *foreign*. See p. 269.

Old-Engl.: *To the poeples eeres alle* and some *Was couth eek* etc. (CHAUC., C. T. 8817.). *Ðe ilke disciple was known to þe bischop* (WICLIFFE, Joh. 18, 15.). *Frensch of Parys was to hire unknowe* (CHAUC., C. T. 126.). Like the Latin *notus*, *ignotus*, *familiaris* such adjectives take the dative in Anglosax.: *Se ðær leorning-cnyht wæs þam bisceope*

cūð (Jón. 18, 15.). *Folcum cūðost* (CAEDM. 4209.). *Þá gyfa synt bekelede and uncūðe manegum ððrum* (Ps. 50, 7.)

peculiar, due, material, indispensable, common, free.

He had also grounds of uneasiness which were *peculiar* to himself (MACAUL., H. of E. II. 138.). Is it a fee-grief *Due* to some single breast? (SHAKSP., Macb. 4, 3.) "How shall we do thee honour?" — "None is *due* Save to the gods." (TALF., Ion 2, 2.). Nor is the fact *material* to his fame (IRVING, Columb. 1, 1.). A leader, whose experience and eloquence are *indispensable* to them (MACAUL., Essays III. 252.). *Homo* is a *common* name to all men (SHAKSP., I Henry IV. 2, 1.). All feelings Of yours are *common* to me (BYR., Wern. 4, 1.). Beneath the open sky she spreads the feast; 'Tis *free* so all (COWP. p. 174.).

Old-Engl.: That regne that is *due* to no man (CHAUC., C. T. p. 205. II.). The additional prepositional determination answers in part to the Latin dative, as with *proprius, peculiaris* (CIC. Q. Fr. 2, 10.), *communis*, in part to the French dative and its periphrasis by *à*, as with *dé, indispensable, commun*. Thus too the dative was added to the Anglo-Sax. *gemæne*: Hvæt ys þe and ðs *gemæne*? (MATH. 9, 29.).

antecedent, subsequent, previous, prior, paramount, preferable, superior; second, inferior; obnoxious, subject, liable, conscious, privy.

An event *antecedent* to the Deluge; a period long *subsequent* to the foundation of Rome (WILLIAMS, Dict.). For some time *previous* to his journey (LEWES, G. II. 44.). Some three centuries *prior* to this Fornham Battle (CARL., Past a. Pres. 2, 3.). With authority, Both *paramount* to his and mine (BYR., Wern. 3, 1.). If your situation is *preferable* to theirs (CHESTERF., Lett.). Pride, of a growth *superior* to the rest (COWP. p. 51.). *Second* to none, unsequenced by you (SHAKSP., II Henry IV. 2, 3.). Her companion . . whose garb and voice bespoke her of *inferior* rank to the younger female (BULW., Rienzi 1, 4.). He himself is *subject* to his birth (SHAKSP., Haml. 1, 3.). You are *subject* to instant execution, at the pleasure of the Judge (SCOTT, Qu. Durw. 16.). *Obnoxious* first or last To basest things (MILT., P. L. 9, 170.). Not *liable* to fear or flight or pain (6, 397.). Any where, where we might respire unfetter'd, And live nor girt by spies, nor *liable* To edicts of inquisitors of state (BYR., Foscari 2, 1.). *Aeneas* only *conscious* to the sign (DRYDEN). *Conscious* to any thing (SMART v. privy). To the marriage her nurse is *privy* (SHAKSP., Rom. a. Jul 5, 3.). David Graham of Fintry, and Barclay of Ladyland, whom he accused of being *privy* to the conspiracy (ROBERTS., H. of Scotl. II. 318.).

These and other modern English adjectives attach themselves to the Latin dative construction, like those from *antecedens* (to which *subsequent* has been assimilated), *præuius, obnoxius, subjectus, secundus* (Haud ulli veterum virtute *secundus* [VIRG. Aen. 11, 441.]), *conscious* (*conscious facinori* [CIC. Cluent. 20. cf. OVID. Met. 9, 195. VIRG. Aen. 4, 167.]), which has otherwise the genitive, as *conscious* is commonly combined with *of*, and to which *privy* Old-Engl. *prive, privee* = secret, intimate, confidential, Old-French *secret, intime, ami*, was readily assimilated, as well

as to the French combination of *antérieur, postérieur, supérieur, inférieur, préférable* and the like with *à*. *Suget* is early met with: He is *suget to God* (WRIGHT A. HALLIW., Reliq. Ant. I. 39.).

Besides the groups of adjectives above specified many others are combined with *to*, partly when their stem originally required a dative (comp. *responsive to respondere*), partly when they enter into relations which required or rendered possible a so-called *Dativus commodi et incommodi* in the fundamental languages.

unto, Old-Engl. *unto, onto*. See I. 411. This strengthened prepositional form whose first constituent reminds us partly of the Gothic conjunction *unte* (*ēwē*), Old-norse *unz, unst* and of the Gothic preposition *und*, Old-Sax. *unti*, Old-Fr. *und, ond*, Old-Highdutch *unt*, Anglosax. *ōð*, but whose second constituent, by analogy to *until*, points to *to*, appears in Old English along with *to*. It is completely foreign to Hallsaxon, and does not appear frequently till the fourteenth century. It seems to have made its way from northern dialects into the written language. But the strengthening constituent of the word was soon no longer felt as such, so that *to* and *unto* relieve one another with chequered variety. In the modern tongue *unto* is very familiar to the translation of the Bible, appears to a more limited extent subsequently, but is again employed more frequently in the most recent age, especially by poets. That *unto* appropriated the whole province of *to* is proved by the modern as well as the more ancient usage of the tongue, which may become evident by a few instances.

1. Movement and direction in the proper and the figurative sense are frequently expressed by *unto* and *to* indiscriminately.

Send danger from the east *unto the west*. So honour cross it from the north *to south* (SHAKSP., I Henry IV. 1, 3.). You must *to Pomfret*, not *unto the Tower* (Rich. II. 5, 1.). Till thou return *unto the ground* (MILT., P. L. 10, 206.). The parchment which will bear the Forty's judgment *Unto the Doge* (BYR., Mar. Fal. 1, 1.). We go *Unto our gentler story* (SHERID. KNOWLES, Virgin. Epil.). I feel the tears of blood arise up from my heart *unto my eyes* (TENNYNS. p. 56.). The axe is laid *unto the root* of the trees (MATTH. 3, 10.). It is coming fast *Unto a head* (SHERID. KNOWLES, Love-Chase 4, 3.). — *Unto thee* I will cry (Ps. 28, 1.). As they will cry *unto their God* (BYR., Mar. Fal. 5, 1.). Think not to speak *unto the people* (ib.). I will sing *unto the Lord* (Ps. 13, 6.). He'll complain *unto the see of Rome* (MARL., Edw. II. 1, 1.). Thus *unto Deloraine* he said (SCOTT, L. Minstr. 2, 21.). As sovereign I appeal'd *unto my subjects* (BYR., Mar. Fal. 1, 1.). I drunk *unto your grace* (SHAKSP., II Henry IV. 4, 2.) and the like.

Old-Engl.: May non evylle gost entre ne come *unto the place* that it is inne (MAUNDEV. p. 13.). Men gon . . *unto the cytee* of Paterane (p. 23.). The whiche see durethe in lengthe, fro Mayrok . . *unto the grete see* (p. 142.). Thei filliden hem *unto þe hizest parte* (WICLYFFE, Joh. 2, 7.). *To Douer & Germne cam, & unto Wynchilse* (LANGT. II. 252.). Fro þien he went *unto þe court of Rome* (I. 1.). And runnen anon *unto the wal* (Rich. C. DE L. 2916.). He hathe destroyed hyr landis alle Right *unto hyr castelle-walle* (IFOM. 1679.). — *Unto thee* I lowte (TOWN. M. p. 73.). Every thyng bowys *unto my hand* (p. 66.). We xal knelyn *unto oure kyng* (Cov. MYST. p. 320.). I shalle carp *unto the kyng* (TOWN. M. p. 60.) and so forth. It

may be observed that before determinations of place in Gothic *unto* with the accusative, instead of *du*, is placed with verbs of motion.

2. *unto* is more rarely used of time.

The Lord hath destroyed them *unto this day* (DEUTER. 11, 4.).

Shalle they never wyn away, Hence *unto domys day* (TOWN. M. p. 20.). *Unto* with an adverb of time stands in Wicliffe: *pu hast kepte good wyn unto noue* (JOH. 2, 10.). In Anglosaxon *ôð*, is in use here as *unto* is in Gothic.

3. We add miscellaneous instances of further applications of *unto*.

I'll follow you *unto the death* (SHAKSP., John 1, 1.). While the church . . . Forgets her-bondmen suffering *unto death* (WHITTIER p. 150.). Having seen him eat *unto his heart's content*, he issued forth again (DICKENS, M. Chuzzlew. 1, 5.). I have observed with veneration . . . even *unto The sacrifice* of my own blood and quiet, Safety, and all save honour, the decrees, The health, the pride, and welfare of the state (BYR., Foscari 2, 1.). Thou hast girded me with strength *unto the battle* (PS. 18, 39.). This is the very top, The height, the crest, or crest *unto the crest*, Of murder's arms (SHAKSP., John 4, 3.). There are human natures so allied *Unto the savage love* of enterprise, That they will seek for peril as for pleasure (BYR., Wern. 2, 1.). My wretchedness *unto a row of pines*, They 'll talk of state (SHAKSP., Rich. II. 3, 4.). As cowalip *unto oxlip* is, So seems she to the boy (TENNYNS. p. 249.). Midst the long reeds that o'er the Grecian stream *Unto the faint wind* sigh'd melodiously (MRS. HEMANS p. 59.).

But *unto* represents not only the *to* resting essentially upon the Anglosaxon *tô*, but also that periphrasing the original dative, both with verbs and with adjectives, in which the weakening of the form, properly speaking a strengthened one, becomes most prominent.

Good, or evil, life, Powers, passions, all I see in other beings, Have been to me as rain *unto the sands* (BYR., Manfr. 1, 1.). He never scanted His bounty *unto such* as wanted (BUTL., Hud. 1, 1, 55.). Whilst my conscience is pure, I shall never fear what man can do *unto me* (FIELD., J. Andr. 4, 2.). I have no repose, that is, none which shall cause The loss of an hour's time *unto the state* (BYR., Foscari 2, 1.). Leave them *unto their thoughts* (MAR. Fal. 5, 1.). When *unto angel-lips* at last is given The silver trump of Jubilee to Heaven (WHITTIER p. 150.). Himself *unto himself* he sold (TENNYNS. p. 37.). Thou shalt be near *unto me* (GEN. 45, 10.). Our hot valour, Devoid of discipline, is madmen's strength; More fatal *unto friends* than enemies (SCOTT, Halid. Hill. 2, 3.). Bartolomé grew hateful *unto me* (LONGF. I. 138.). The justice due *unto the humblest being* (BYR., Mar. Fal. 1, 2.).

Old-Engl.: Thou mayde me, Moyses, *unto man* (TOWN. M. p. 57.). Take ther Johne *unto thi chylde* (p. 227.). *Vnto pe Scottes kyng* was married Margarete (LANGT. I. 213.). To travel here whilles we er fere As fewe *unto the flyghte* (HALLIW., Nugae Poet. p. 39.).

The transfer of *unto* to the original dative relation is also Old-English: Men may well lykne that bryd *unto God* (MAUNDEV. p. 48.). *Unto his ordre*

he was a noble post (CHAUC., C. T. 214.). Sleeping eek longe in greet quiete is also a greet norice *unto lecherie* (ib. p. 207. II.). It is grett dycomforte *unto me* (COV. MYST. p. 172.). Whan the angel schewed the incarnacioun of Crist *unto Marie* (MAUNDEV. p. 132.). For *unto a poure ordre* for to geve is signe that a man is wel i-schreve (ib. 225. cf. 489.). Thou art so fayre *unto my sight* (TOWN. M. p. 3.). He shalbe welcom *unto me* (p. 156.). Paregalle *unto his degré* (LYDGATE in Halliwell. v. peregall.). Goddes most cruel *unto te* life of man (SKELTON I. 11.). *Unto thy subjectes* be curteis and benygne (L. 12.).

Unto often interchanges in olden times with *into*. Details are to be read under *into* I. Comp. also to p. 287.

towards, toward, sometimes shortened into *t'wards, t'ward* or *no'rd* (BUTL., Hud. 2, 3, 205. COLER., Pisc. 1, 1.). Halfsax.: *towardes, noard, touwardes, toward*, Anglosax. *tôveardes* with the dative, see I. 414.), along with which the accusative form *tôveard* occurs, corresponds in meaning to the Highdutch *wärts*, gen. *Ward* is the loth. *vairps*, Anglosax. *veard*, Old-Sax. *ward*, Old-Highdutch *wart*, *vert*, Lat. *versus*, occurring in compounds.

The preposition, in its original reference to space has the meaning of a direction which does not absolutely aim at the attainment of a goal, although it may lead thither, and which, in regard to the reposing subject of the activity may appear as a mere being turned towards, which yield the meanings of over-against and in the neighbourhood. In comparison with the Anglo-saxon it is to be remarked that *towards, toward* have often taken the place of *tô* and *tôgednes, ongedn*, as they might sometimes interchange with *to* even in English. The genitive form *towards*, now more frequent, is not distinguished in its use from the accusative form *toward*. The obsolete separation of the compound preposition by the dependent substantive notion, occurring even in Anglosaxon, is analogous to the Middle-Highdutch usage: *Ze tale wert; zu der stat wert; ze sinen bruodern wert* etc. (MÜLLER, Middle-Highdutch Wörterbuch 3 p. 597.). In the older English authors we occasionally meet with the separated *to-ward* and *unto-ward*.

Let's march *towards London* (SHAKSP., II Henry VI. 4, 3.). And then go I *toward Namur* (Much Ado 3, 2.). He retired *towards the north* (ROBERTS., H. of Scotl. II. 315.). *Towards the town*, waggon, carts, pedestrian groups were already moving (BULW., Maltrav. 1, 3.). The stillness of the wide and gloomy plains across which they made *towards Terracina* (Rienzi 3, 1.). Mine eyes are ever *towards the Lord* (Ps. 25, 15.) (Anglos.: Symle lôcjað mine eagan *tô Gode* (ib. 24, 13.). When I lift up my hands *toward thy holy oracle* (Ps. 28, 2.) (Anglos.: For pam ic . . mine handa uppebbe *tô pinum pam hâlgan temple*. ib. 27, 2.). Lowly reverent *Towards either throne* they bow (MILT., P. L. 3, 349.). *Towards him* they bend (2, 477.). Hurling defiance *toward the vault of Heav'n* (1, 669.). *Unto the great sea toward the going down of the sun* (JOSH. 1, 4.) (Anglos.: Oð pâ micclan sæ ongedn sunnan setlgang. ib.). All eyes are directed *towards Hyde-Park Corner* (WHYTE MELVILLE, Digby Gr. 7.). "I ken what ye mean," said Mrs. Saddletree, "looking *toward her husband*" (SCOTT, Heart of Mid-Loth. 5.). The Scythian hordes, *towards the east*, presented

the doubtful chance of unprofitable victory (GIBBON, Decl. 6.). The Goths were established *towards the mouth* of the Vistula (ib.). — The two dramatic works noticed *towards the close* of the last chapter (LEWES, G. I. 63.). Thy thoughts which are *to us-ward* (Ps. 40, 5.). Their powers are marching *unto Paris-ward* (SHAKSP., I Henry VI. 3, 3.).

The ancient language offers chiefly *toward*. Old-Engl.: And to ship wende, Heo nuste *toward wuche lond* (R. of Gl. I. 13.). Heo come *toward Scot-lond* (I. 138.). Alisaundre hath the way y-nome . . . *toward Darie* (ALIS. 2622.). Thanne will thei turnen *toward Jerusalem* (MACDEV. p. 63.). He schuld *toward* a turnament (LAY LE FREINE 255.). Forth thei goon *towardes that village* (CHAUC., C. T. 14121.). In the half *toward* *ous* the sonne sent hire list (WRIGHT, Pop. Treat. p. 134.). The mone . . . bileveth cler *toward the sonne* (ib.). — And burnished her beekis, and bent to *him-wardis* (DEPON OF RICH. II. p. 17.). Mony stede . . . *to Arabie-ward* lepyng (ALIS. 1872.). Halfsax.: þat Pandrasus þe king *him towardes* com (LAJAM. I. 22.). Herneð nu *towardes me* (III. 87.). Nebhjepp *toward me* (ORN. 12794.). Halfsaxon has also the combination *in toward*: Ouer sæ he ferden *in toward France* (LAJAM. I. 203.). Fare we bliue *in towarde France* (II. 219.). He nom þene wæi þe *in toward France* læi (II. 560. cf. III. 39. 70.). This *in toward* is analogous to *into*, cited in conclusion under *unto*; it agrees in meaning with the *untoward* above mentioned. In Anglosaxon only the reference to locality seems to belong to the particles *tōveardes*, *tōveard*, as to the Middle-Highdutch *wart*: Fērdon *tōwardes ōs* (SAX. CHR. 1094.). Scotedon ādūnveard mid arevan *tōveard þam hālig-dōme* (1083.). Purh ālle (ealle) þā meres and feornnes (fennas) þā liggan *tōward Huntedūneporte* (656.). Godvine sǣh him æfre *tōverd Lundenes* (1052) (here with the genitive? comp. Middle-Highdutch *berges wart* (PASS. ed. Köpke 601, 27.). — Eōdon *tō Sodoman veard* (GEN. 18, 22.). Nāmon hit þā on tvā healfa *tō scipan-veard* (SAX. CHR. 1009.). And væron heom *tō Lundene-veard* āfter þam eorlan (1052.). He vent æfre þone hricg *tō þære sunnan veard* (WRIGHT, Pop. Treat. p. 15.).

2. Applied to time, the preposition becomes the expression of approximation, and therefore of an approximate determination of time, like the Highdutch *gegen*.

The engagement began *towards the close* of day (GIBBON, Decl. 10.). When *towards* evening arose a cloud of dust (COLER., Wal-lenst. 4, 4.). Here also belong approximate determinations of age, as: He is *towards seventy* (SWIFT in Johns. Dict. v.).

Old-Engl.: When it drew *towards the eve*, The emperour toke his leave (RICH. C. DE L. 2379.). Halfsax.: *Touward þam sumere* heo over sæ wende (LAJAM. I 382.). Anglosaxon uses *on geān* instead (see *against*) but expresses approximative determinations of time partly by compounding, a substantive with *læcan*: Hit *æfen-læcð* (LCC. 24, 29.) = It is *toward evening*.

3. In a metaphorical meaning the preposition often stands with the notions of inclination, tendency and direction of the will to anything: He had been *long t'wards mathematics. Optics, philosophy, and statics* (BUTL., Hud. 2, 3, 205.). The townsmen had long leaned *towards Presbyterian divinity* and *Whig politics* (MACAUL., H. of E. II. 154.). The zeal and success with which many of the clergy had contributed *towards preserving peace and order* in the kingdom (ROBERTS., H. of Scotl. II. 313.) and the like. It is particularly used of ethical relations, especially to per-

sons, and referred to action and behaviour, as well as to disposition, not unlike the French *envers* and *vis-à-vis*, when *towards* may touch to: The Duke acted *towards me* as a friend (COLER., Picc. 5, 4.). He had formed no plan of conduct *towards the poor girl* (BULW., *Maltrav.* 1, 4.). I attempted a tone of conciliation *towards Thurncliff* (SCOTT, *R. Roy* 14.). All who bore any enmity *towards him* (IRVING, *H. of N.-York*, Acc. of the Auth.). Soon his heart relented *towards her* (MILT., *P. L.* 10, 940.). That they may find Justification *towards God* (12, 295.). A person . . . guilty *towards the state* (SCOTT, *Heart of Mid-Loth.* 2, 10.). — The Lord . . . is long-suffering *to us-ward* (Ep. Pet. 2, 3, 9.). — In: Quick is mine ear to hear of good *towards him* (SHAKSP., *Rich. II.* 2, 1.) *towards* is immediately referred to *good*.

Toward is frequently used in Old-English of tendency and destination to or for anything: Thoo was the folk *to rest-ward* (ALIS. 5338.). *To bataile-ward* he gynneth to yarke (1411.). This dom y geve to *the ward* (4005.). It is employed in Hallsaxon of ethical relations to a person: Ne sinnþepp noht Ne gillepp hise þannkess, Ne *towarrd God*, ne *towarrd mann* (ORM. 3970.). *To-wardes gode* he was god (LAJAM. II. 272.). Ða wes swiðe grim Dinabuz *touward Merlin* (II. 228.) [modern text to M.]. Beope (beoþ?) Ða pine sustren *toward him* for-sworene (I. 149.). Forr to sahtlenn hemm *towarrd Ilias Faderr* (ORM. 351.). Blipe Ða *towarrd Godd* Ða *towarrd mann* (2600.). He wes swiðe hali mon, hæh *touward drihten* (LAJAM. II. 272.). In a few of these cases the preposition answers to the Anglosaxon *for*, *āforan* = *before*. See this prepos. — In Anglosaxon we find instead of *toward* the combination of *við* . . . *veard*: And beheold *við heofonas veard* (A.-S. HOMIL. I. 46.).

To the compound *toward* there stood opposed in Old-English the analogously formed preposition *fromward*, comp. Lat. *ab occidente versus* (VARR.). In Anglosaxon there occurs the adjective *framveard*, comp. Modern-Engl. *froward*. The Gothic *framvairþis*, is an adverb. The modern tongue still knows an obsolescent adverb *fromward*.

Old-Engl.: Tho seie hii out of the tour the erl Robert of Ferers Atte tounes ende come . . . As *fram ward Teukesbury* (R. or GL. II. 543.) see I. 414. In Hallsax. *fromward*, *framward*, *fraward* are not rare as prepositions: þiderward heo cumen *fromward heore peoden* (LAJAM. III. 39.). Ðe wind wende forð riht *framward þam stronde* in to pissen londe (I. 401.). Sævarus *from Scotle ward* (wærd, ward) seoððe aæn wende (II. 4.). Ða turneest tu þe *frawarrd Godd* (ORM. 4672.). Ferrsenn aþ all hire lif *Frawarrd* te defless wille (14198.).

For *amidward* see the prepos. *amid*.

into, Old-Engl. Hallsax. *into*, Anglosax. *intō*, with the dative, forms, as it were the contrary to *out of*. It answers in meaning to the Gothic and Anglosaxon as well as the Latin *in* with the accusative, and is always referred to an outward or a mental movement. The simple *in* has not yet quite given up the same meaning, although the form *into* is its more decided expression. But *into* not rarely coincides in usage with the simple *to* and the Anglosax. *tō*, so far as with the latter the absent movement is selfintelligible or superfluous.

1. The movement and transport into the inside of an object which constitutes its allsided, manysided or planimetrically enclosing goal, is denoted by intransitive or by transitive verbs. which may be employed in a proper or a figurative sense.

I *fall into Charybdis* (SHAKSP., *Merch. of Ven.* 3, 4.). Go you *into the other street* (JUL. CÆS. 3, 2.). Mrs. Honour *came into his room* (FIELD., *T. Jon.* 5, 4.). So *clomb* this first grand Thief *into God's fold* (MILT., *P. L.* 4, 192.). He *darts into our hall* (WHYTE MELVILLE, *Digby Gr.* 1.). Just as she was *stepping into the York diligence* (SHERID., *Sch. for Sc.* 1, 1.). I hate to see an awkward gawky *come sneaking into the market* (Camp. 1, 1.). The bravest part of the Britons *fled into a very hilly part of the country* (SCOTT, *Tales of a Grandf.* 1.). You have *fallen into a princely hand* (SHAKSP., *Ant. a. Cleop.* 5, 2.). A considerable portion of his property *had already gone into the hands of the duke* (TROLLOPE, *Framl. Parson.* 1, 2.). I favour'd not this *stealing And winding into place* (SHERID. KNOWLES, *Virgin.* 1, 1.). He *brought thee into this delicious grove* (MILT., *P. L.* 7, 537.). Soon *had his crew Open'd into the hill a spacious wound* (1, 688.). He begins to *fling the crockery into the street* (LEWES, *G. I.* 18.).

The notions look, seem and shew in the proper and the figurative sense, partly with regard to direction, partly to movement into the inside of an object, likewise take into.

If you can *look into the seeds of time* (SHAKSP., *Macb.* 1, 3.). We will just *peep into another bottle of port* (WHYTE MELVILLE, *Digby Grand* 1.). It is useless to *look back into the past* (10.). Do the stars think of us? Yet if the prisoner see them *shine into his dungeon*, would'st thou bid him turn away from their lustre? (BULW., *Lady of L.* 1, 3.). The apartment *into which we were shewn* (GOLDSM., *Vic.* 19.). The interchange with *towards* and *to* is readily explainable: This window . . *looks toward the street*, And this *into the Prado* (LONGF. I. 169.). I was *shewn to a magnificent chamber* (GOLDSM., *Vic.* 19.).

Intransitive and transitive verbs, denoting a moving activity, are also referred to substantives containing a notion of time, as well as to abstract nouns generally, especially when the falling into or removal into the sphere of an abstract noun, into all sorts of conditions, affections, and so forth, is considered: Morning *riseth into noon*, Mai *glides onward into June* (LONGF. I. 114.). Out of childhood *into manhood* Now *had grown my Hiawatha* (11. 180.). I was as yet young — but just *entered into my twenty-first year* (TH. MOORE, *Travels*). — Go; *into banishment* (BEN JON., *Catiline* 4, 2.). We are *ushered into the presence of a good-looking man* (WHYTE MELVILLE, *Digby Gr.* 6.). My lord is *fallen into an epilepsy* (SHAKSP., *Oth.* 4, 1.). He *fell into a fever* (BUTL., *Hen.* 2, 1, 116.). I *grew very much into his favour* (SOUTHERN, *Oroon.* 1, 2.). I have *entered into the happy state* (SHERID., *Sch. f. Sc.* 2, 3.). I . . *entered into conversation with my poor player* (GOLDSM., *Vic.* 18.). His passion never *brake into extremity of rage* (SHAKSP., *Com. of Err.* 5, 1.). They *give into all the substantial luxuries of the table* (SHERID., *Sch. f. Sc.* 3, 3.). This mistake . . *threw the whole company into a fit of laughter* (1, 1.). I cannot restrain a feeling that *propels me into a belief that you're in roseate health* (DOUGL. JERROLD, *Bubbles* 1, 1.).

Notions of activity, which of themselves denote no moving acti-

ity, receive in connection with *into* the meaning of an occasion of being transported into a sphere or a condition: It is a great sacrifice I make in *marrying into a family* in trade (BULW., *Lady* of L. 1, 1.). He laid down his office of decemvir to be *re-elected to the decemvirate* (SHERID. KNOWLES, *Virgin*. 1, 1.). All *dies into new life* (YOUNG, *N. Th.* 6, 696.). Neglected talents *rust into decay* (COWP. p. 15.). Many a man . . . *warms into kindness* with the blazing hearth of merry Christmas (WHYTE MELVILLE, *Digby* ir. 13.). Even the stern and pensive William *relaxed into good humour* (MACAUL., *H. of E.* II. 101.). Ev'n age itself is charm'd with music; It . . . *warms us into transport* (ROWE, *Fair Penit.* 2, .). These are the motives which *induce*, Or *fright us into love*, ou use (BUTL., *Hud.* The Lady's Answ. 39.). His appearance would *frighten a child into convulsions* (WHYTE MELVILLE, *Digby* ir. 15.). Any unwonted proof of kindness from Adrian seemed . . . to *offend him into cooler distance* (BULW., *Rienzi* 1, 4.). You *hall fast and mortify yourself into reason* (GAY, *Begg.* Op. 3, 1.). *willing deceive myself into the belief* that he is yet quite fresh (WHYTE MELVILLE, *Digby* Gr. 11.).

The notion *search, inquire* is combined with *into*, if the penetration into a thing, taken figuratively, is to be denoted, whereas *after, for, about* are used in other relations: To *inquire into all the circumstances* of the story (ROBERTS., *H. of Scotl.* III. 2.).

The preposition *into* is often employed in the ancient language in the proper and the figurative sense; yet *into* is used in combination with abstract substantives, especially with verbs, which originally denote sensuous movement. Old-Engl.: The barouns of Fraunce thedir conne gon *Into the aleis* (WRIGHT, *Polit.* S. p. 190.). And *com into then halle* (Anecd. p. 3.). That is the liting That *shut into al the wordle* (Pop. Treat. p. 135.). *Flowen in to florest and ffeldis* (DEPOS. OR RICH. II. p. 8.). Bulsifal neied o loude That hit *sehrillith into the cloude* (ALIS. 776.). The quik *jallith into his hond* (1419.). He sende abonte *ynto the londe* (HALLIW., *Freemas.* 0.). And *putte hem ynto a dep presone* (524.). Ancres *into schip* they *alith*; . . . And *into Trace sailith in hast* (ALIS. 1416.). — He fell *into knesse* (MAUNDEV p. 29.). *Ynto here warde* he schal *be take* (HALLIW., *reemas.* 420.). Lest hyt wolde . . . *brynge the craft ynto gret schame* (285.). Oldsax.: *Wenden in to ane huse* (LAJAM. II. 623.). Helyas . . . *stah into att karre* (ORM. 8705.). Sannit Johan þa shollde *cumenn newenn Innto is lif* (633.). Anglosax.: *Eode into his bottle* (EXOD. 7, 23.). Þæt he ioste unsvican *into gemôte cuman*, and út of gemôte (SAX. CHR. 1051.). þonon he *för into Gallia* (381.). Ne gā þu mid þinum esne *into dōme* Ps. 143, 2.). *Brohton eall into Lunden-byrig* (SAX. CHR. 894.). *Into* is extremely rarely referred to abstract notions.

How far *into* at present yields to the simple *in*, as formerly to *on*, is to be pointed out on the preposition *in*. But the use of *into* in the ancient tongue, where the notion of motion has no place, remains remarkable. Old-Engl.: In Parys was y-feld ech a sale *Into all the town* (OCTOUIAN 59.), with which Anglosaxon seems here and there to agree: Eádríc ealdorman esvác Sigeferst and Morcære þa yldestan þágnas (pegnas) *into Seofon-burum* (SAX. CHR. 1015.). Þæt hi æfre voldon fryðe and freondscype *into isan lande* haldan (1066.). Or shall we here take *into* for the Engl. *unto*? — For this particle is not seldom employed in the earliest times for *unto* or *to* and *towards*. It is referred in Old-English to relations of space and of time, and other relations: At þe laste in sorwe ynow *in to þe* see he

wende (R. or GL. I. 34). And cast him ded *into theo felde* (ALIS. 3943). His curs be turned *in to his owne hed* = et in verticem ipsius iniquitas ejus descendet (MAUNDEV. p. 71). Therfor wyllē God apon us rew, And his son downe send *Into erthe* (TOWNS. M. p. 54). The world he schal wyne *into the Este* (ALIS. 316). He claf him with his sweord broun *Into the sadelis arsoun* (2363). He pat hatip his soule (pat is lijf) in pis worlde kepip it *into euerlastyngē lijf* (WICLYFFE, Joh. 12, 25.), comp.: Crist dwelip *into wip outen ende* (ib. 12, 34). Go theyl thi mete with swynk and swoot, *Into thy tyvys ende* (COV. MYST. p. 30.). He hathe also *into a 14000 olifauntz or mo* (MAUNDEV. p. 191.). (Comp.: Every man scholde have 2 wyfes or 3 or 4, but now thei taken *unto* 9. [ib. p. 135.]). Even in Half-saxon *in to* stands for the Latin *versus* and *usque ad*: Al þat liggende lond þat lið *in to Rome* (LAȜAM. I. 228). Belin þef his leue broþer anne dal of his londe . . mid monscipe to halden norð *in to pare sæ* (I. 183.). Heo hatieð þe swiðe *in to þan bare dæge* (II. 165. cf. I. 300.). And in Anglosaxon *intō* in the following passage can hardly be apprehended otherwise than *unto*: þis sindon þā landes and þā feonnes (= fennas) þe seo (= se) kȳning gef (= geaf) *intō sçe Petres mynstre* (SAX. CHR. 656.). More remarkably: Sume urnon *intō cyrcan*, and belucan þā duran *intō heom* (1083). As *into* here to *unto*, *intill* is sometimes related to *until*. See *intill*.

2. With a multitude of notions of activity the idea of a movement or removal to a locality, apprehended properly or figuratively, recedes.

Into stands along with *to* with the notions of becoming or making into something, and of transformation into something.

A river . . was parted and *became into four heads* (GEN. 2, 10.). O! *were mine eye-balls into bullets turn'd* (SHAKSP., I Henry VI. 4, 7.). Man's caution often *into danger turns* (YOUNG, N. Th. 1, 272.). There he dies, and leaves his race *Growing into a nation* (MILT., P. L. 12, 163.). Without art, the noblest seeds Of flow'rs *degen'rate into weeds* (BUTL., Hud. The Lady's Answ. 227.). *Gloves my resentment into guilt?* (YOUNG, N. Th. 3, 189.). The smokes at once will *kindle into flame* (COLER., Picc. 3, 1.). He *crystallizes once more into prudence*, as he *hardens into age* (LEWES, G. I. 41.). Thou *hast turned my mourning into dancing* (Ps. 30, 11.). To *transform into an image* (LEWES, G. I. 60.). To *subtilize the gross into refin'd* (YOUNG, N. Th. 5, 8.). The art of *transmuting copper and other base metals into gold and silver* (CHAMBERS, Inform. I. 289. I.). Posterity . . has obstinately refused to *degrade Francis Bacon into Viscount of Verulam* (MACAUL., Essays III. 68.). *Having construed my astonishment into a scruple of his power*, He showed me His written evidences (COLER., Picc. 3, 1.). Every trifle must not be *blacken'd into sacrilege* (1, 2.). His conscience, like a glassy lake before, *Lash'd into foaming waves*, begins to roar (COWP. p. 46.). I stood still As *stricken into stone* (TALF., Ion 2, 2.). With abstract nouns with *into* it often remains doubtful whether they are to pass as predicative determinations of an object, or whether with a closer approach to the sensuous idea the entrance into a sphere is denoted. Comp.: Blocks, *half-chiseled into life* (RODGERS, It., Naples.).

Here also belong the notions of falling, breaking, bursting and taking to pieces, and the like, as well as parting and

dividing, where the pieces or parts become, after intransitive and transitive verbs, determinations of the subject or object: *Fall, break, shatter into small pieces, fragments* (LEXICOGRAPH.). If a stone is brittle, it will *crumble into gravel* (ARBUETHNOT). The tough ash spear, so strong and true, *Into a thousand splinters flew* (SCOTT, L. Minstr. 3, 4.). The substances, having hitherto resisted all endeavours to divide or resolve them into any others, are termed the elements of matter (CHAMBERS, Informat. I. 289. I.). The process here *divides itself into two* (ib. I. 310. II.). The history of Scotland may properly be *divided into four periods* (ROBERTS., H. of Scotl. I. 4.). Hence *into* also stands with corresponding adjectives: Just as all the words which compose a language are *resolvable into a few letters* (CHAMB. I. c. I. 289. I.). Apart from *to*, appearing instead of *into*, the simple *in* is also employed: I could . . . *spurn in pieces* the coats of adamant (SHAKSP., I Henry VI. 1, 4.). It would . . . *shake in pieces* the heart of his obedience (Lear 1, 2.). These people . . . were not one nation, but *divided in two*, called the Scots and the Picts (SCOTT. Tales of a Grandf. 1.).

The notion of uniting or blending is also construed with *into*, where the result of the combination is also to be denoted: He *drew up* all his force *into* One body, and that *into* one blow (BUTL., Hud. 2, 819.). The kingdoms of the Heptarchy . . . seemed to be firmly *cemented into* one state (HUME, H. of E. 2.). When three or four wandering families of savages have settled in one place . . . and collect their huts *into* a hamlet or village (SCOTT, Tales of a Grandf. 34.). From the period when England and Scotland became subject to the same king until that of the Union, when they were finally *united into* one Kingdom (ib. Dedic.). *In* is also used here: Thus *were united* all the kingdoms of the Heptarchy *in* one great state (HUME, H. of E. 1.). Its effect was to *unite* the nations of Western Europe *in* one great commonwealth (MACAUL., H. of E. 8.).

Whether with the notion of translating (into a language) we should rather join the idea of transmutation or of removal may appear doubtful.

King Alfred . . . employed himself in *translating* various works *into* Saxon (CHAMBERS, Engl. Liter. p. 2.). Happy is your grace, that can *translate* the stubbornness of fortune *into* so quiet and so sweet a style (SHAKSP., As You Like It. 2. 1.). I shall read upon her cheek the sweet thoughts that *translate* themselves *into* blushes (BULW., Lady of Lyons 1, 3.).

The ancient language with become, make, transform &c. *to* and *into* anything, prefers the simple preposition in such a degree that *into* seems to be used only with a few verbs. Old-Engl.: Al hit shal *wenden* *into* nowt (WRIGHT, Anecd. p. 90.). This Jhesus . . . Water *into* wyn *turnede* (P. FLOUGHM. p. 402.). The waters . . . *Ar turnyd into* rede blayde (TOWN. I. p. 61.). My myrthes *ar turned* to teyn, my mekenes *into* ire (p. 142.). *In* in general stands with verbal notions of the kinds above cited. Old-Engl.: For man I *have mad* my body *in* brede, His sowle for to fede (Cov. I. p. 346.). To *breke* the ston *in* peces (MACCARTHY, p. 75.). My hart *old breke* *in* thre (TOWN. M. p. 138.). And *departede* here ost *in* twolf

partyes (R. or GL. I. 18.). *Departe* hem in *hoostes twee* (RICH. C. DE L. 3791). He *departed* that ryvere in 360 *smale ryveres* (MAUNDEV. p. 41.). In *thre persones departable* (P. PLOUGHM. p. 355.). Let *shere* it in *shredys* (TOWN. M. p. 239.). Sone he *delt* hys hoost in *thre* (RICH. C. DE L. 1458.). His men he *delys* in *two flockes* (3816.). Therewith stands on, o, a, in Old-Engl.: Myn hoost I shal *parte* on *thrie* (RICH. C. DE L. 3789.). Hence: *atiro*, *atwin*. It *kerveth a-two* hem that first were makid on flesh (CHAUC., C. T. p. 206. l.). She and her sonne *was departed atwin* (SIR DEGORÉ 980.). Hallsax.: *Delde a preo ulockes* his dubthe *cnihtes* (LAJAM. III. 244.). He *a fif dæle dælde* his ferde (II. 463.). *Todæledd . . Om hirden rihht sextene* (ORM. 564.). Hemm *was* all þe kinedom *O fower daleen dæleld* (8325.). Anglosax. employs on: *Gecerde stān on mere vātera* (Ps. 113, 8.). Þā *veart þāt rice tōdæled on fif* (SAX. CHR. 887.). Þāt flōd is *tōdæled on feoƿer eān* (GEN. 2, 10.). Þās temples *vah-ryft veart tōsliten on toegen dælas* (MATH. 27, 51.).

To translate, expressed also by *put*, formerly also by *wenden*, *turnen* (vertere), likewise takes *into*: I *have put* this boke out of Latyn into *Frensche*, and *translated* it aȝen out of *Frensche into Englyssche* (MAUNDEV. p. 5.). With *wenden*, *turnen* ORM has *intil*, answering to *into*: Ic *hæfe wendd* inntill Enngliſsh Goddspelless halȝhe lare (ORM. Ded. 13.). And tærfore *hæfe ic turrnedd itt Inntill Enngliſshe spache* (ib. 129.). In Anglosaxon *tō* is found along with *on*: þāt ic þās bōc of Lēdenum gereorde *tō Engliſcre sprāce āvende* (A.-S. HOML., I. 2.). Būton þām bocum þe Ālfred cȳning snoterlice *āvende* of Lēdene on *Engliſc* (ib.).

3. *Into* is sometimes taken additionally.

I'll make her the best husband in the world, and Lady O' Triger *into the bargain* (SHERID., Riv. 2, 2.). Mr. Baldeston aye wears a rapier, and whiles a dirk *into the bargain* (SCOTT, Bride 13.).

The form *into the bargain* answers to the Highdutch in den Kauf, Fr. *par-dessus le marché*. A similar Romance combination of the Old-Fr. *bargaine* or the prov. *barganh*, *barganha* with a corresponding preposition is unknown to me. The Highdutch *ein* (in obendrein) may serve to explain the *into*.

Into for *in*, *within* is found in Scottish and in English dialects: All louing men *intō this world* so round, Sall loue thy name perpetuall, and more, Gif more may be, regnand *into thy glore* (SCOT. POEMS. Edinb. 1801. II. 108.). Vnto thee, Lord, will I call *Into my hauie cace* (II. 118.). Comp. HALLIW. v. *into*.

till, Old-norse, Dänish *til*, Swed. *till*, Old-Friesish *til*, *thil*, in northern dialects also *tul* and even *tir* (East Riding) is cited by Sommer as an Anglosaxon preposition with the dative: Cƿād *til* him hælend, without indication of the passage; it occurs as a conjunction (donec) in the Sax. Chr. 1140: *Til* hī aiauen up here castles. In Old-norse *till* is construed with the genitive, which is still sometimes found with the Danish *til*, Swedish *till*; otherwise it is construed in the two latter tongues with the dative or accusative, which are only theoretically to be distinguished. The affinity with the Gothic adject. *tils*, Anglosax. *til*, aptus, and the Highdutch *Ziel* explains the original agreement of the preposition with the Anglosaxon *tō*, as the Old-Engl. *til* as an adverb, answered to the adverb *tō*, Modern-Engl. *too*. The preposition, which even in Hallsaxon (in ORM) was widely diffused, is without doubt to be ascribed to Danish influence; in modern times it has been confined to narrow limits in the literary language.

1. *Till* namely is still referred to time, and is equivalent to *to*, which hitherto has in part supplanted it.

Fathers, that . . . Have in these parts from morn *till even* fought (SHAAKSP., Henry V. 3, 1.). Fight *till the last gasp* (I Henry VI. 1, 2.). I never had been happy *till that moment* (LONGF. I. 138.). I have gnash'd my teeth in darkness *till returning morn*, Then cursed myself, *till sunset* (BYR., Manfr. 2, 2.). Had the maid *till morning's light* delay'd . . . She ne'er had left his lonely isle (TH. MOORE p. 209.). The house did not adjourn *till three* (DOUGL. JERROLD, Bubbles 1.). The stricter law Which still prescribes the question *till the full Confession* (BYR., Foscari 2, 1.).

Old-Engl.: Fro morwe *tyll even* (DEPOS. or RICH. II p. 20.). That he reasteth there *til the day of doom* (MACNDEV. p. 22.). Fro morwe *til even* (P. PLOUGHM. p. 274.). There he dwellyd *tyl Halwemes* (RICH. C. DE L. 6483.). This cas laste al *til nyght* (ALIS. 4483.). Halfsax.: He wass all day; Unncleue anan *till efenn* (ORM. 1104.). Old-norse employed *til* with regard to time also: Fê råða vill fyrða hverr æ *til ins ena dags* (FARNISM. 10.). Yet in the earlier Old-English and in *Lazamon* in the modern text *for to. forte, vort* have been substituted for *til*: Neeje dayes hit thicketh so, *forte thon and tuenteothe day* (WRIGHT, Pop. Treat. p. 139). Fram Sainte Margarete tid *vort Misselmasse nei* (R. or GL. II. 548.). Halfsax.: þat fiht bi-gan at midnight and laste *forte dai liht* (*Lazam.* I. 241. modern text), also referred to a local goal: Wend adun stille *for to pan walere* (III. 23. modern text). For this form used along with *till* in the dependent sentence see the sentence of Time.

In Old-English, on the other hand, *til, till, tille* becomes almost wholly the substitute for *to*, which subsists alongside, and, as it seems, decidedly prevails in southern dialects, as, for instance, it does not occur in Robert of Gloucester, or in *Lazamon*. In Old-norse it was used of movement and direction to an object, and, in a metaphorical meaning, of the goal and aim of the activity. See *until*.

The reference to the movement to a place or to a person is familiar. Old-Engl.: þei went *tille Snaudone* (LANGT. I. 3.). *Tille him* com his sone Richard (I. 142.). *Tylle Egypp* shalle thou fare (TOWN. M. p. 135.). How they ben goon Hom *til Athenes* (CHAUC., C. T. 2965.). Evyn *tylle Emauus* . . . from Jerusalem with hym we went (COV. MYST. p. 372.). *Til the erl* he rides ful right (SECVN SAGES 2971.). Halfsax.: All *for till helle* (ORM. Intr. 5.). He wisslike stah . . . upp *till heffne* (Ded. 169.). Annd sennde sippenn Haliz Gast *Till hise Lerrningcnihhtess* (ib. 235.).

That the further employment of *to*, even where it serves to periphrase a former dative, is replaced by *till* may be proved by a few miscellaneous instances. Old-Engl.: And bad the men bow *til hys hand* (SECVN SAGES 3002.). He bigan to speke *tille alle chiuatrie* (LANGT. I. 2.). Every man *till othir* gan saye, He was the manlyest there that day (IPOM. 833.). Thus sche sayd *hir tille* (CHAUC., C. T. 10811.). That Cryst xulde leve he tolde *tylle us* (COV. MYST. p. 373.). Thus shalle he dy . . . And ryse agane *tylle our relefe* (TOWN. M. p. 166.). And shop mi douter *til a biche* (WRIGHT, Anecd. p. 11.). *Tille a duke* of Danes he gaf his daughter to wife (LANGT. I. 56.). And other giftes he yaff also *Tille other men* (IPOM. 2311.). Why dos thou *tylle us* thus? (TOWN. M. p. 163.). So was he lyke . . . *Tille von pylgryme* (p. 277.). He is glad with alle glade, And good *til alle wikkede* (P. PLOUGHM. p. 305.). Manuscripts often offer *to* and *til* for each other, for instance: Was turned from a womman *to* a bere (CHAUC., C. T. 2060.).

From a woman *til* a here (ib. Tyrwh.). Both prepositions are also combined: *To* the blys of hevyn for sothe he broght hym *tylle* (HALLIW, Nugae P. p. 38.). Comp. also: Her skirt kilted *till her bare knee* (DOUGLAS, Virg. p. 23.). Dialect: I gav it *tul him* (DIALECT OF CRAVEN II. 220.). Gang *tull him* (II. 207.). If we dinna pit hand *tillt* oursell (SCOTT, Antiquary 38.). Hallsax.: Heoffness wærenn oppnedd ta *Till Sannt Johanness chne* (ORM. 10674.). He wolde uss waterkinn *Till ure fulluht* hallþenn (Ded. 193.). Itt mihhte wel *Till mikell frame* turraenn (ib. 17.). Forþi jaff þe Laferrd Crist Rihht sware *till hemm bape* (ORM. 13006.). In Anglosaxon the instance above cited would belong here. In Old-norse the use of *till* is not so widely extended as in Hallsaxon and Old-English.

until, Old-English *until*, *untille*, *ontylle* is related to *til*, as *unto* to *to*.

1. In Modern-English it is, like *till*, only referred to time.

I was not angry since I came to France, *Until this instant* (SHAKSP., Henry V. 4, 7.). And was there *until the death* of Herod (MATTH. 2, 15.). The English language . . was not known at the court of the Anglo-Norman kings *until the reign of Edward III* (SCOTT, Minstrelsy I. 53.). I resolved to adjourn my communication to him *until next morning* (R. Roy 34.).

Old-Engl.: No childe had he neuer . . Bot welth inou to welde. *untille his lyve's ende* (LANGT. I. 10.).

2. The use of *until* instead of *unto* or *to* in their further application to relations of space, and to other relations, is, like that of *till*, obsolete. A few instances are presented in the sixteenth century: I trust in God, how dare ye then Say thus *my soule untill* (STERNHOLD, Ps. 11, 1.). He rousd himselfe full blyth, and hastned *them untill* (SPENS., F. Qu. 1, 11, 4.).

Old-Engl.: Men moten so forth goon . . unto Geble: and thanne *untyl Tourtous* (MACNDEV. p. 128.). I sal bring the *Until a kastel* (SEECYN SAGES 3590.). *Until the kirk* than went he sone (3252). They . . naylid hym streyte *ontylle a tree* (COV. MYST. p. 366.). Shete out thi bemys, *ontyl this audyens* (p. 288.). Al thai answerd him *untill*, Thai sold be redy at his will (SEECYN SAGES 2791.). And gaf the knyght *until his wiue* (3359.). The manuscripts fluctuate even here. For instance: *Unto* his ordre he was a noble post (CHAUC., C. T. 214.). *Until* his ordre etc. (ib. Tyrwh.).

intil, Swedish *intill*, Danish *indtil*, appears in Old-English and Hallsaxon, and answers in meaning to the preposition *into*. The modern language has abandoned it.

Old-Engl.: *Licht in til helle* . . *stegh in til hevenne* (WRIGHT A. HALLIW, Reliq. Ant. I. 23.). Whan þe bigan to fle *in tille a wod* (LANGT. II. 306.). *Intil his bate* he gan him bring (SEECYN SAGES 3581.). Yif . . sho were comen *intil helde*, And Engelond sho couthe welde (HAELOK 128.). Sarsens and Surré, And so forth alle the Jewes, Turne *into* the trewe feith, And *intil oon hileve* (P. PLOUGHM. p. 253.). Ther sawgh I Dyane turned *intil a tree* (CHOC., C. T. 2064.). Hallsaxon very frequently in Örm: Hiss moderr . . Comm rihht *inntill patt illke tun* (ORM. 3503.). Icc hafe wennd *inntill Ennglish* Goddspelles hallþe lare (Ded. 13.). To turnenn bape bræd and win Ut all off þeþre kinde, Annd *inntill Cristess fleah andd blod*, *Intill þe sawless fode* (ORM. 11699.). This combination of particles seems not merely assimilated to the ancient *into*, but to have been received immediately from the Danish, although it is wanting to Old-norse, which, however, offers *innantil*, intra.

up, Anglosax. *up*, *upp*, *uppe*, Goth. *īup*, Old-norse *upp*, Old-Sax. *hwed. up*, Old-Friesish, Danish, Hollandish *op*, Old-Highdutch *uf* (*uf*) answers originally to the adverbial *op*. It was often combined in Anglosaxon with prepositions and adverbs of motion and direction (comp. *pon*), but was early, like the Old-Highdutch *uf*, combined with a case, as a preposition.

In Modern-English this preposition is used of motion and direction upwards, but also occurs with continuous movement or direction on level ground, or upon a basis the elevation of which is not to be absolutely inferred, which was originally ruled by the perspective rising of a plain in the sight of the person marching, but when the standing-point or the subjective view of the speaker might be mingled. Even where the notion of the activity in the sentence indicates no continuance of the movement, the mind holds fast to the idea of moving *up* or along.

But on they roll'd in heaps, and *up the trees* Climbing, sat thicker than the snaky locks That curl'd Megæra (MILT., P. L. 10, 558.). The younger knight that maiden bare Half lifeless *up the rock* (SCOTT, Lord of the Isl. 1, 27.). He left the house . . By the same stairs *p which* he came in state (ROGERS, It., Foscari). And drove his heel into the smoulder'd log, That sent a blast of sparkles *up the hue* (TENNYNS. p. 201.). Through Douglas-burn, *up Yarrow stream*, their horses prance (SCOTT. L. Minstr. 2, 33.). I cast my looks *up the sky* (BYR., Mazeppa). A voice replied, far *up the height*. Excelsior! (LONGF. l. 115.). For *up the porch* there grew an Eastern rose (TENNYNS. p. 207.). — *Up Fishstreet!* Down Saint-Magnus-corner! (SHAKSP., II Henry VI. 4, 8.) She says *up and down the town*, that her eldest son is like you (II Henry IV. 2, 1.). *Up a path* she came . . singing her song (ROGERS, It., An Advent.). A half mile further *p the road* is a house (COOP., Spy 1.). And slow *up the dim aisle* fer . . The holy Fathers . . came (SCOTT, L. Minstr. 6, 30.).

In Old-English *up* is used in an amplified and metaphorical meaning, in which the modern tongue has in part retained only the prepositions *upon* and *on*.

In the relation of space the movement from below upwards is certainly lastingly denoted by this preposition, conformably with its fundamental meaning. Old-Engl.: *Up an toret* of on herre hulle þe Saxons wende there (R. or Gl. I. 174.). Men gon *up the mountayne* of seynt Kateryne (MAUNDREV. p. 62. cf. 266.). Hallsax.: Stijen *up þan hulle* (LAJAM. III. 32.) [*uppe þan h.* modern text]. A-stijen *uppe þen hul* (l. 370.). He com to Dene-marke, he iwende *uppe þat lond* (l. 261.).

Yet the preposition is also often referred to an object in repose, which is upon or above another: þe þridde wonder ys *Up þe hal* of þe þek (R. or Gl. I. 7.). To that *up the water* fyghtis, Yet neotith (= ne woteth) nought of this knyghtis (ALIS 3766). To a uayr castel & god, þat þe biscope's was, & *vp Trent* stod (R. or Gl. II 449.). Hallsax.: Heo arærdæn enne burȝe an enne swiðe teire stude *uppe Sauerne* (LAJAM. I. 408.). Even: And *up zoure feet* stondeþ (l. 250. modern text), where the old text offers: Stondeþ *on* eowre sconken. In Ormulum in such a case *upp* is accompanied by *onn*, *o*, *inn*, *i*, as by *till*, *intill* with the idea of motion. But in Laſamon *up*, *uppe* often interchanges with *uppen*: *Uppe* pere Tambre heo tuhte to-somme (III. 141.). *Uppe* pere Tambre heo tuhten to-gadere (III. 140.), where however *uppe* is not to be regarded as an ab-

abbreviation of *uppen* (= upon), comp.: He bar þare his croune heþe *uppe* on his heued (II. 309. modern text); *uppe* is rather the amplification of *up*, as the Middle-Highdutch *uf* and, at the same time *ûfe*, *uffe*, are used as prepositions.

2. With the notion of time *up* stands alone of proximity in time. Halfsax.: þa hit wes muchel *uppe non* (= near noon) (LAJAM. I. 273.). Comp. Middle-Highdutch: Nu was e; h  ch *uf den tac* (PARZIV. 704, 30.).
3. In a metaphorical sense the idea of a friendly or hostile direction or activity generally attaches itself to *up*. Old-Engl.: Kyng Lo-cryne's herte was al clene *vp hire* ywent (R. or GL. I. 24.). And werrede *vp hym* faste (I. 23.). The Soudan began *up hys godes* chyde For that myschaunce (OCTOBIAN 1455.). Upon the sensuous idea repose sentences like the following: þo þe nyȝt *vp hem* come, þat hii ne myȝte no leng abyde (R. or GL. I. 174.). Comp. Middle-Highdutch: D   schein *uf in der tac* (PARZIV. 587, 26.). — Halfsax.: To Rome wende Maximian *uppe Valentin & uppen Gracien* (LAJAM. II. 69.).

With threats and assertions the object to which the threat and affirmation has regard is not seldom introduced by *up*. Old-Engl.: Nomore, *up peyne* of leessing of your heed (CHAUC., C. T. 1709. cf 2545.). His office naturel ay wol it holde, *Up peril* on my lif (6726.). And bad his folk, *up hyff and leme*, Noo good off hem for to neme (RICH. C. DE L. 3875.). Y am y-come to telle *up oth* (ALIS. 228.). Halfsax.: þat al comen to Lundene *uppe wite* of feowerti punden (LAJAM. I. 218.).

The object also, (the person) on whome revenge is taken is sometimes accompanied by *up*. Halfsax.: Heo mihten awr  ken heore wansides *uppe Marenze* (LAJAM. II. 39), comp.: Wreken heom on Maxenz (ib.).

adown, *down*, proceeding from the Anglosaxon adverbial *ad  n*, *deorsum*, which agrees in meaning with *of d  ne* (from Anglos. *d  n*, *mons*, Old-Irish *d  n*, Cymric *d  n*) and may owe its *  * to *of*, *af*, stands opposed to *up* as an adverb and preposition. The abbreviation from *adown* to *down* is of great age, occurring even in Halfsaxon: Nu *upp* nu *dun*, swa summ þe wheol (ORM. 3642.). He bi-heold pene wal *up* and *dun* ouer al (LAJAM. II. 173.). In Orm *ad  n* does not occur along with *d  n*. We can in some measure compare the Lowdutch *up un dal*, so far as *dal* has arisen from the Old-Sax. *te dale*. Middle-Highdutch *ze tal*, *zetal*, comp. Old-Fr. *aval*, after rejecting the preposition; while to the Gothic *i  p* the adverb *dalap*, that is, dalewards, downwards, stands opposed.

The prepositional *adown*, *down* is used of movement and direction downwards, being moreover equivalent to *up* in its application to a plain.

The cataract . . Whose waters their wild tumult toss *Adown the black and craggy boss* Of that huge cliff (SCOTT, Lady of the L. 4, 5.). *Adown the Tigris* I was borne (TENNYS. p. 19.). *Adown the steep* like a wave I would leap (p. 61.). And, *adown the roof-pole* hung, Loosely on a snake skin strung, In the smoke his scalp-locks swung Grimly to and fro (WHITTIER p. 11.). Far *adown the long aisle* sacred music is streaming (SCOTT, Helvellyn).

What rein can hold licentious wickedness, When *down the hill* he holds his fierce career? (SHAKSP., Henry V. 3, 3). For want of faith *Down the steep precipice* of wrong he slides (YOUNG, N. Th. 7, 1150.). I heard him go *down stairs* (BULW., Maltrav. 1, 4.). Like a river *down the gutter* roars the rain (LONGF. I. 236.). Thy blood

. . Which, else, runs tickling *up and down the veins* (SHAKSP., John 3, 3.). This sword shall *down thy false throat* cram that word (BUTL., Hud. 2, 3, 1035.). His tears ran *down his beard* (SHAKSP., Temp. 5, 1.). *Down her cheeks* two gushing torrents ran (ROWE, J. Shore 5, 1.). *Down the river's wide expanse* . . Did she look to Camelot (TENNYS. p. 70.). When Norland winds pipe *down the sea* (p. 56.). Turn *down the lane* (BULW., Lady of L. 1, 2.). *Down the sound* = in the direction of the ebb-tide toward the sea (WEBST. v. down).

The form *adown* has again found more reception with modern authors, whereas *down* seemed to be supplanting it. In Old-English moreover both forms chiefly appear in combination with *of*, that is, as adverbs: They . . *kast down* that gentil cors, *Adown of his gode hors* (ALIS. 4600.). Anon he *lepe down of the walle* (5870.). The aventerous felde hym there with yre, *Down off stede* and brak hys swyre (RICH. C. DE L. 495.). *Of his palfrey down* he light (SEYIN SAGES 2972.). Hafsax: *A-dun of þan walle* iwenden heo alle (LAJAM. II. 100.). We sculleð forð rihtes . . *adun of pissen hulle* (II. 348.). Forr whatt teþ; fellenn sone *dun Off heoffne* (ORM. 1398.), answering to the Anglosax.: Moises eode þa *adun of þam munte* (EXOD. 32, 15.). Comp.: Moses . . went down from the mount (ib.). We rarely find the adverb as a preposition in immediate combination with a substantive in the sense of the Modern-English. Old-Engl.: If gentiles were plaunted naturelly Unto a certayn lignage *down the line* (CHAUC. C. T. 6716.). On the other hand a case is added even in Hafsaxon to *adowne* compounded with *ward*: Corineus hine fælde & hine fude mid mæine *aduneward þa clude* (LAJAM. I. 81.), that is, down the rocks.

along, sometimes abbreviated *long*, answers to the Anglosaxon preposition *andlang*, *andlong*, also *ondlong* and *anlang* (SAX. CHR. 887.) proceeding from the adjective accusative. *Ondelong* appearing in Old-English for *along* is attached more closely to the Old-norse *endlangr* (Edda) and *endilangr*, porrectus in longitudinem. See I. 413. Grimm's, Dictionary III. 564.). The preposition refers to movement, direction and extension, following the expansion of an object in length, but which can also be transferred to every expansion.

Travelling *along this coast* (SHAKSP., Love's L. L. 5, 2.). Here, Ouse, . . Conducts the eye *along his sinuous course* Delighted (COWP. p. 167.). While we glide *along the stream* of time (JONS., Russel. 35.). An apartment hung with black cloth, which waved in dusky folds *along its lofty walls* (SCOTT, Antiquary 28.). They have walked at free-will, and with unconstrained steps, *along the wilds* of Parnassus (Minstreley I. 7.). Four miles *along the moor* you detected no vestige of any habitation (BULW., Maltrav. 1, 1.). *Along the quiet air* Come and float calmly off the soft light clouds (BRYANT p. 25.). Yet oft-times in his maddest mirthful mood Strange pangs would flash *along Childe Harold's brow* (BYR., Ch. Har. 1, 8.). With high woods the hills were crown'd . . and each fountain side, With borders *long the rivers* (MILT., P. L. 7, 326.). *Alongside* = *side by side*, used in nautical language is also treated as a preposition in combination with the case of the object, like other compounds with *side*: '*Longside the wheel*, unwearied still I stand (TH. MOORE p. 143.). We also find *alongside of*. For the frequent combination of the adverbial *along* with *with*, see *with*.

Old-Engl.: What day that *endelong Breteigne* Ye remewe the rokkes, ston

by 'ston (CHAUC., C. T. 11304.). Than came thai apon Spayne *endlonge the shoore* (MS. in Halliwell. v.). She slow hem . . *Endelonge the borde* as they be set (GOWER MS. ib.); strikingly: As thay went *endlande this revere* (HALLIW. v.), perhaps an oversight of the writer for *endlange*. The adverbial *endelong*, *andelong* is often opposed to the dimension denoted by *overthwart*: The dores . . l-clenched *overthward* and *endelong* With iren tough (CHAUC., C. T. 1992.). He save you and me *overthwart* and *endlang* (TOWN. M. p. 85.). *Andelong*, nouht *overthwert*, His nose went unto the stert (HAVELOCK 2822). *Along* may be thought to be prepositional in the following combinations: *Ten myle* they yeode *along* (ALIS. 3410.). *XX mylen* they stoden *along* (3436.), although in *lengthe* might be substituted for it. The Hallsaxon uses *an long*, *on longen* with the dative as a preposition: Muche long he him jef & mare hym beheyte *an long* *pare sea* (LAZAR. I. 7.). *Das swiken* per heo sæten *on longes pere streten* (II. 402.), for which the modern text presents *pes swikes* *par isete in langes* *pane strete*, which points to the substitution of *in* for *an*, *on* as a preposition. Anglosaxon commonly combines *andlang*, *anlang*, *ondlong* as a preposition with the genitive, yet a deviation is made into another case: Ridende him after *andlang* *pās vēstenes* (JOS. 8, 16.). *Læte yrnan* *pāt blōd nyðer andlang* *pās veofudes* (LEVIT. 1, 15.). *Hēr fōr se here up . . anlang* *Sigene* *ōf Māterne* (SAX. CHR. 887.). *Hēr fōr se here up ondlong* *Māse* (882.). *Pā scipu fōron be sūðan-eāst andlang* *sæ* (dat. or accus.) *tōgēnes* *mare* (911.).

In combination with prepositional members, introduced by *on*, *upon* we often find *along* conjoined, where this alone would suffice: The contree is sett *along upon the ryvere* of Nyle (MAUNDEV. p. 45.). *Along* here operates adverbially, as in: As we pac'd *along Upon the giddy footing* of the hatches (SHAKSP., Rich. III. 1, 4.).

forth, Anglosax. *fōrð*, Old-Friesish *forth*, *ford*, Middle-Highdutch *vort*, Modern-Highdutch *fort*, an adverb which referred in Anglosax. to relations of space, denoted partly *forth*, forwards, partly away, and, transferred to time, henceforth. We find it used prepositionally in the meaning *out of* in Shakspeare in immediate combination with a case: A holy maid . . which . . Ordained is to raise this tedious siege, And drive the English *forth the bounds of France* (SHAKSP., I Henry VI. 1, 2.). Moderns sometimes imitate this. See I. 410.

It is also joined with *from* preceding it, in the meaning of the simple *from*: Here's a prophet, that I brought with me *From forth the streets of Pompret* (SHAKSP., John 4, 2.). *Th' eternal Eye . . from forth his holy mount* And from within the golden lamps that burn Nightly before him, saw without their light Rebellion rising (MILT., P. L. 5, 712.).

Neither in Old-English nor in Hallsaxon and Anglosaxon do we find a support for the immediate combination of *forth* with a case for *out of* or *from*. However in the Glossary to Langtoft II. 575. *forth* is cited in the meaning of *from*, although I have not discovered a corresponding place.

through, also abbreviated into *thro'*, Anglosax., Hallsax. *purh*, Old-Sax. *thurh*, Goth. *pairh*, Old-Highdutch *dhuruh*, *duruh*, *durh*, Old-Friesish *thruch*, Modern-Highdutch *durch* (see I. 410.), foreign to the Norse tongues, has been restricted in metaphorical meanings, especially by *by*, in the modern English tongue.

1. a) The root meaning of *through* with regard to space has reference to a movement commencing at the outside of an object, proceeds through its interior, and comes out at the opposite

side, like the Greek *διά* c. gen. But the movement may also pass through an unresisting object not sensuously fenced round, whence the reference to boundaries is not always retained, and the continuous movement in the interior chiefly engages the mind. Abstract ideas are often compared in a figurative manner with a sensuous sphere through which anything passes.

I'll believe as soon, This whole earth may be bor'd, and that he moon May *through the centre creep* (SHAKSP., Mids. N. Dr. 3, 1.). *Pierc'd through the heart* with your stern cruelty (ib.). *Through be valley winds* the river Ure (HOLME LEE, Thorney Hall 1.). And *thro' the field the road runs by* (TENNYS. p. 65.). *Riding through be air* she comes (MILT., P. L. 2, 662.). In my flight *Thro' utter and thro' middle darkness borne* (3, 15.). The foremost ruffian, Who bore no burden, *pressing through the gloom* . . Throd at the extreme verge upon a crag (TALF., Ion 3, 3.). I would *go through re and water* to serve thee (BULW., Lady of L. 1, 3.). From the ellucid tides that *whirl The planets through their maze of song* TH. MOORE p. 115.). The permeating activity is sometimes represented by the reduplicated preposition, *through and through*, whereby the complete penetration is more energetically denoted: Thy slander *ath gone through and through her heart* (SHAKSP., Much Ado 5, 1.). Let envious censors, with their broadest eyes, *Look through and through me* (BEN JONS., Ev. Man out of h. Hum. Prol.). She, *look- ing thro' and thro' me* (TENNYS. p. 5.).

The penetration is also referred to a plurality of objects which together constitute as it were the checking of the motion, or form the objects to be touched: Brightly *thro' his reeds and owers* Eurotas wandered by (MRS. HEMANS p. 137.). *Thro' perils* oth of wind and limb, *Thro' thick and thin* she follow'd him BUTL., Hud. 1, 2, 369.). *Thro' the noises of the night* She floated own to Camelot (TENNYS. p. 71.).

Old-Engl.: Some *weore perced* in armures, *Thorough scheldis*, and *thorough es* (ALIS. 937.). I litel while was mony y-slawe And y-smyte *thorough we and mawe* (2401.). Hit *schit thurf the cloude* (WRIGHT, Pop. Treat. 135.). He may, if that he wole, *go thorghe Almayne* (MAUNDEV. p. 6.). *Irch feld and thurch wode* hye geth Al the winter-long night (LAY LE IRE 142.). The reduplication of *through* is old, but in an adverbial meaning. Sax.: *pā fleh Henges purh & purh* (LAZAM. II. 264.). And droh hine *porh porh* (II. 276. modern text). Anglosax.: *Gān purh ānre nædle eage* (LUC. 25.). *Ganyað in purh pāt nearuue geat* (MATH. 7, 13.). Hēr fōr se here *purh pā brycge* āt Paris (SAX. CHR. 887.). Nān ne mihte *faran purh e weg* (MATH. 8, 28.). He fērde *purh pā āceras* (LUC. 6, 1.).

The reference to a plurality of surrounding objects, which may denoted by a collective name or a plural, also occurs in the ancients: He forth *through the pres* (ALIS. 2401.). In he come amonge hem alle *Throu cloudis* as he had falle (IROM. 811.). Anglosax.: *pā fērde he purh heora len* (LUC. 4, 30.).

The diffusion in several directions through a space, as well as the extension of anything to various objects or persons, is next indicated by the preposition *through*.

There remained not any green thing . . *through all the land of Egypt* (EXOD. 10, 15.). We are assured, however, that "Roswald

and Lilian" was sung *through the streets* of Edinburgh (SCOTT, *Min-strelsy* I. 26.). There they shall found Their government, and their great senate choose *Through the twelve tribes*, to rule by laws ordain'd (MILT., P. L. 12, 224.). A family likeness prevailed *through all*, and properly speaking, they had but one character (GOLDSM., *Vic. 1.*).

Old-Engl.: Wan oper kynges echone Hit dude *porz al þe world* (R. or GL. I. 66.). These statutes . . . Ychulle they ben holde *throzh my lond* (HALLIW., *Freemas.* 487.). Anglosax.: He *ástýrað þis folc*, lærende *purh ealle Judæam* (Loc. 23, 5.). Comp. *throughout*. In the figurative application of the relation of space to persons the modern language has made progress.

2. Applied to time, *through* denotes extension through a space of time. It touches the prepositions *for*, *during*, also *throughout*, and the simple accusative of time.

This remark will hold good *through life* (GOLDSM., *Vic. 1.*). *Through life* he manifested the same eager desire for knowledge (LEWES, G. I. 23.). A circulating library in a town is an ever-green tree of diabolical knowledge; it blossoms *through the year* (SHERID., *Riv. 1, 2.*). He numbered . . . The great, the learned that . . . with him familiarly *Thro' the rough day and rougher night* conversed (ROGERS, *It., Jorasse*). Dumouriez prospers, *through this winter season* (CARL., *Fr. Revol. 3, 2, 2.*). After a contest protracted *through three generations* (MACAUL., *H. of E. I. 43.*). Passages like: For often *thro' the silent nights* A funeral, with plumes and lights, And music, went to Camelot (TENNYS. p. 68.), do not denote the uninterrupted extension through a space of time, and are rather to be reduced to the relation of space.

The reference to a space of time measured by the activity appears frequently till recent times. It was familiar to the most ancient period of the tongue. Old-Engl.: Ones goth the sonne aboute *thurf dai* and *thurf nigt* (WRIGHT, *Pop. Treat.* p. 132.). Hallsax.: *purh elleouen zere þe king wunede þere* (LAJAM. III. 282.). Anglosax.: *purh singal gér þere ylcan hefnesse ádle unblinnendlic(e) von* (THORPE, *Anal.* p. 52.). *Þurh tvegen dagas* (BEDA, *Sm.* 589, 2.). Si him lof symle *purh voruld vorulda* (COD. EXON. 48, 26.).

3. *Through* may also be transferred to the causal domain.

- a) The preposition is combined with concrete names of things, denoting intermediate objects, but which appear less as active instruments than as means of passage for an activity.

Material things are presented only *through the eyes* (CHEYNE). Men possesses five senses . . . each of which acts *through the medium* of appropriate instruments (CHAMBERS, *Informat.* I. 122. I.). While *through that public organ* of report He hails the clergy (COWP. p. 194.).

The ancient language extends *through* to the selfacting instrument. Hallsax.: Ich wulle *purh mire hond* witen þi feh[t] & þi lond (LAJAM. II. 14.). Anglosax.: Heaðo-ræs fornam mihtig mere-deor *purh mine hand* (BEOV. 1119.). Svyłce mitha þe *purh his handa* gevordene synd (MARC. 6, 2.); so too in Gothic (ib.) = *by his hands*. With that may be compared: Freá engla hēht *purh his vord* vesan vāter gemæne (CASDM. 157.).

Frequently, however, *through* appears with abstract names of things denoting the thing by means whereof anything is effected, or which yields the cause for it.

O, I am press'd to death, *Through wunt of speaking* (SHAKSP., Rich. II. 3, 4.). Sanctify them *through thy truth* (JOHN 17, 17.). He . . could not bear *Through pride* that sight (MILT., P. L. 5, 664.). Some, darting, strike their ardent wish far off, *Thro' fury* to possess it (YOUNG, N. Th. 5, 985.). Others . . once seated, sit, *Through downright inability* to rise (COWP. p. 175.). He groaned when I approached him, as much *through spite* as *through pain* (SCOTT, R. Roy 39.). No matter whether it be communicated *through action* or in books (BULW., Maltrav. 6, 5.).

The older language uses *through* to a still wider extent, of the mean, cause and occasion. Old-Engl.: *poru enchaument* yt was fast ydo (R. or GL. 1, 28.). Whan the sonne hath thider idrawe the mist *thurf hire hete* (WRIGHT, Pop. Treat. p. 136.). *Thurf gret wit* of clergie here names were furst i-founde (p. 132.). *Thorugh that art*, y say the, Y can Godes pryveté (ALIS. 262.). Mon for wouing ne *thoru prude* Shal do me scham (WRIGHT, Anecd. p. 5.). Scho purueid þat poyson *porgh hatred* of old (LANGT. I. 11.). My lord of Gascoyn is lorn *porgh tresons* (II. 291.). *Throghre enuye or dedly hate* ofte aryveth ful gret debate (HALLIW., Freemas. 309.). — *Thorugh that ilke tidynge*, He forsok Alisaunder (ALIS. 7037.). He cam thedyr *thorugh a vnyoun* (RICH. C. DE L. 166.). *Through counsel of his barony* He made him steward of that lond (2440.). *Thorugh that synne* thi sone Sent was to this erthe (P. PLOUGHM. p. 106.). And seþpe *porz diuerse tonge* me clepede hit Seuerne (R. or GL. I. 27.). Halfsax.: Witen he wolde *purh pa wiper-craftes* wat þing hit were (LAJAM. I. 12.). Naffdenn þeþ *purh þezze streon* Ne sune child, ne dohhterr (ORM. 127.). Þus riht *purh swulne* (sochne, modern text) *ræd* wes Maximien dæd (LAJAM. II. 85.). Anglosaxon takes the lead; its *thurh* answers partly to the Latin *per*, partly to *propter*; Gif eall Israhêla folc syngað *purh ungevið* (LEVIT. 4, 13.). Þá se forhatena spræc *purh feondscepe* (CÆDM. 606.). Þára þe hyra lifes *purh lust brúcan* (Cod. Exon. 190, 11.). *purh þæt* hig hine hatedon þe sviðor (GEN. 37, 5.), that is *propter hoc*, as the Goth. *pairh pata* (EPHES. 5, 6.).

Through is also referred to the intermediate person, but not to the personality immediately operative. It is rather a question of the person as a mean which is the occasion, or for the sake of which a fact takes place. The member introduced by *through* stands with transitive, intransitive and passive verbs.

The false revolting Normans, *through thee*, Disdain to call us lord (SHAKSP., II Henry VI. 4, 1.). I love the king, And *through him*, what's nearest to him (Wint. T. 4, 3.). *Through thee* will we push down our enemies (Ps. 44, 5.). *Through me* no friend shall meet his doom (SCOTT, L. Minstr. 4, 26.). That all men *through him* might believe (JOHN 1, 7.). For all, I'm certain, went *through that Sesina* (COLER., Picc. 3, 3.). It is said . . that the Tribune will shortly be allied to the Colonna, *through his fair sister* (BULW., Rienzi 3, 2.). The most extraordinary thing, Clemmy, is that I should live to be brought round *through you* (DICKENS, Battle of Life 2.). Where the operative person is introduced as the logical immediate bearer of the predicate, it is

accompanied by *by*, which is particularly contemplated with the passive.

In olden times *through* was also extended to the person whose immediate activity is predicated, so that *through*, especially with the passive, answers to the Greek *ὅτι*, Lat. *ab*, Fr. *par*. Old-Engl.: Do al after my conseil, and þu schalt *þoru me* Ouercome al þi fon (R. or Gl. I. 119). *Thrughe hym* have we lost that sight and for his gyle (Town. M. p. 131.). — Gloucester *þorȝ þe emperour* first þus arerd was (R. or Gl. I. 67). Si-briht . . . Had a kosyn, hight Egbricht, whilom exiled was *þorh þe king Brihtrik* (LANGT. I. 14.). Thou art begylyd *thrughe Jacob* (Town. M. p. 43.). Why knowys thou not what thyng is done . . . *Thrughe wylded Jues?* (p. 273.). This dede *thrughe God* is done (p. 282.). *Thurwe hym* many folke xul be unbownde (Cov. MYST. p. 156.). Men *thruȝ wynnem be shent* (HALLIW., Nugae Poet. p. 39.). Halfsax.: þu sert *purh us* bald king (LAȜAM. II. 184.). Enne ræd heo ifunden, þat was *purh þa senaturs* (III. 4.). *purh hire* þu miht biwinnen lufe of hire cunnen (III. 249.). *þorh him* heo sculden deiȝen (I. 13.). — Nu wes Hengeat inumen *purh Aldaif* (II. 268.). Ðas þinges weoren idone *purh þene pape of Rome* (III. 192.). Ðatt wass don *purhþ Jesu Crist* (ORM. 16084.). Ðatt himm *purhþ deofell* beodenn wass (11627.). Anglosax.: þonne polige heo þere morgengyfe and ealra þæra selta, þe heo *purh ærran ver* hæfde (Luce. CNUT. I B. 71.). — Þonne bið geȝced and geednivad mon-cyn *purh meotud* (COD. EXON. 64, 19.). Veard þæt earme folc þus besvicen *purh hine* (SAX. CHR. 1014.). Middan-eard vās gevorht *purh hine* (JOH. 1, 10.). Ðus is æwriten *purh þone vitegan* (MATH. 2, 5. cf. 2, 17. 8, 17. LUC. 18, 31.). Thus too Gothic employs *pairh*, for instance, in the two passages last cited, where Greek has *διὰ* with the genitive.

To swear by anything or anyone was also conjoined with *purh*. Anglosax.: He æð sveret . . . *purh his sylfes lif* (CAEDM. 3360.). Ic sverige *purh me silfre* (GEN. 22, 6.). Behæt nu me *purh God* (21, 23.). With pray *purh* likewise stood, especially with God, God's name, and the like. Halfsax.: We geornet þine milce *purh þæne milde godd* (LAȜAM. II. 495.). Anglosax.: þon hy him *purh minne noman* eadmode to eor Æna bædun, þon ge hyra hulpon (COD. EXON. 83, 7.). Comp. Middle-Highdutch *durch Got* = for God's sake, which was formerly in use in Modern-Highdutch.

throughout, a strengthening of *through* by *out*, by which properly the coming forth or out after the entering is more strongly emphasized, is in use in this sequence of the particles even in Halfsaxon, *purh ut*, whereas Anglosaxon *ūt purh* conversely uses. The Modern-Highdutch adverb *durchaus*, corresponding in form, on the other hands does not appear before the sixteenth century.

1. With reference to space, *throughout* is limited in Modern-English to diffusion through a space or over a multitude of persons, for which the simple *through* is also employed.

I would select nineteen more, to myself, *throughout the land* (BEN JONS., Ev. Man in his Hum. 4, 5.). The winged heralds . . . *throughout the host* proclaim A solemn council to be held (MILT., P. L. I, 752.). Great indeed was the lamentation *throughout the city* (ROGERS, It., Marcolini). The names of Bede, and of John, surnamed Erigena, were justly celebrated *throughout Europe* (MACAUL., H. of E. I. 9.).

Old-English long preserved the original meaning, which denoted at the same time the passing out or through: *Thoroughout the bord, thorough-*

out the hilt, Throughout the brany creepeth the egge (ALIS. 1269.). His here was grown *thorowe out his hat* (SKELTON I. 43.). Comp.: His hair grows *through his hood* = his hood is full of holes (PROVERBS ed. 1768. p. 57.). Halſax.: Ihtite his æne fader *purh ut pere broste* (LAſAM. I. 14.). He smat Borel pene eorl *purh ut pā breosten* (II. 468.). Eoden heo alle *purh ut pære halle* in to pas kinges bure (II. 142.). Anglosax.: Se sticca him eode *ut purh pat heafod* into pære eorðan (JED. 4. 21.). Þā nāmon hi ænne up-gang *ut purh Ciltern*, and svā tō Oxena-forda (SAX. CHR. 1009.).

But therewith occurs the compound also in the sense of diffusion in various directions. Old-Engl.: *poru out al Engelond* so gret erpgrype per com (R. of GL. II. 414.). *porgh out Chesterschire* werre gan þei dryne (LANGT. I. 1.). She rod *throughout al the toun* (ALIS. 205. cf. 564.). Thus is God nu served *thurwout religioun* (WRIGHT, Polit. 8. p. 330.). The idea of extension through a entire domain touches diffusion over it. Old-Engl.: The ryvere of Euphrate ran *thorghe out the citee* and aboute the tour also (MAUNDV. p. 41.). Halſax.: He bigon ane stræte . . *purhut al his kinelond* (LAſAM. II. 468.). Anglosax.: Eodon heom to heora garvan (= gearvan) *feorme ut purh Barntūn-ætre* tō Rædingan (SAX. CHR. 1006.). The diffusion in all sides is denoted in Anglosaxon particularly by *ofer*. See *over*.

Throughout denotes, more energetically than *through*, extension through a space of time or through the events and activities filling it.

And ne'er *throughout the year* to church thou go'st (SHAKSP., I Henry VI. 1. 1.). No longer excited by the visions which youthful ardour had kept before him *throughout the day* (COOP., Spy 8.). Ye shall keep it a feast *throughout your generations* (EXOD. 12. 14.). A love of freedom and an attention to the forms of the republic are to be discerned *throughout the reign of Julian* (GIBBON, Decl. 15.).

The application of the preposition to the notion of time likewise reaches into Halſax.: In ure spæc-huse per he spel haldeð *purh ut peme dæi* (LAſAM. II. 124.), according to which: *purh ut* (*porp ut* modern text) *al pat ulke 3er* heo duden al þus per (I. 156.) might be improved. I find nothing similar in Anglosaxon.

The English adverb *throughout* is partly used analogously to the High-dutch *durchaus*. See Grimm, Wörterbuch II. 1583. The form appears adverbially in the meaning of through and through, even in Halſax.: And smat hine *purh ut*, mid his spere (LAſAM. III. 56.). But *throughout* had formerly the meaning of completely, absolutely, commonly in combination with *al, alle pinges*. Old-Engl.: A wys mon *porzout al* (R. of GL. I. 38.). The midwiif answerd *thurchout al* That hye nil, no hye ne schal (LAY LE FREINE 113.). Halſax.: & hehte hine . . *purh ut alle pinges* makian an eorð-hus (LAſAM. I. 100.); likewise *purh alle pinges* II. 142. 207. In Orm there stands, along with *purhullike* in this sense *all pweorrt ut, all pweorrt ut*. See *athwart*.

across, cross, the latter sometimes spelt 'cross and abbreviated *in across*, is referred to a crossing movement and direction. e I. 412.

Her flight *across thy father's ground* (SHAKSP., Wint. T. 4. 3.). Montreal, with his troop, *struck gallantly across the desolate campagna* ULW., Rienzi 3. 1.). To chase them to their homes *across the Baltic* OLER., Wallenst. 2. 3.). He was directed to *hasten hither across country* (MACAUL., H. of E. II. 141.). *Across the window pane* It

pours and *pours* (LONGF. L. 236.). Her graceful arms in meekness *bending Across her gently-budding breast* (BYR., *Bride* 1, 6.). Though once I ask'd her what the letters meant. She laugh'd, and *drew a scratch across them* (SHERID. KNOWLES, *Virgin*. 1, 2.). *Across the brook* like roe-buck bound, And thread the brake like questing hound (SCOTT, *Lady of the L.* 3, 13.). The old hall . . . *looks across rich sweeps of cultivated land* to the distant moors (HOLME LEE, *Thorney Hall* 1.).

The preposition is also referred to intransitive verbs of repose: I came with strong reluctance, as if death *Had stood across my way* (BOWE, *Fair Penit.* 3, 1.). There is *no path across it* that I can see (BULW. MALTRAV. 1, 1.).

Across is referred figuratively to movements and affections which pass over the countenance, the body or the mind: *Across the monarch's brow* there came A cloud of ire, remorse, and shame (SCOTT, *Marm.* 5, 15.). A shudder comes *across me* (TENNYS. p. 108.). The sadness that had come *across him*, was gone (ROGERS, *It.*, *The Bay of Gold*).

The simple *cross* appears more rarely in the meaning of *across*. I charge thee, *waft me safely cross the channel* (SHAKSP., *I Henry VI.* 4, 1.). Sullen he flung him in the boat, And instant *cross the lake* it shot (SCOTT, *Lady of the L.* 3, 30.). For *cross Loch-Katrine* lies his way (3, 27.).

The substantive *cross*, foreign to Anglosaxon, which is very familiar to English in the fourteenth century, is met with in Hallsax.: He lette sone arere a muchel *cross* and mare (LAGAM. III. 261.). The time of the arising of the prepositional form, which is very widely diffused in the most modern times, has remained unknown to me. Middle-Highdutch has the expression *an kriuze vallen*, that the form of the cross is made (MÜLLER, *Middle-Highdutch Wörterbuch* I. 885. II.). An instance of the preposition is afforded by the ancient ballad *Sir Cauline*: Now, dame, that traitor shall be sent *Across the salt sea fome* (PERCY, *Rel.* p. 13. II.), yet this ballad has been much corrupted by Percy. The older Germanic forms of the subst., Old-Highdutch *chruci*, *chrusi*, *chriuzi*, Old-Sax. *cruci* along with the Old-norse *kross*, metaphorically in the Danish and Swedish *kors*, make us think of the Danish influence upon the form of the word, unless we refer the Old-Fr. *crois* hither, whence the Old-Engl. *crois* (WRIGHT, *Polit.* S. p. 334.) has decidedly been borrowed.

athwart, *thwart*, (in southwestern dialects *athurt*, *thurt*) *overthwart*, attach themselves in form in the first place to *pwerri*, *pweorrt*, which appears in Orm, which is used adverbially in combination with *ut* (ORM., *Ded.* 74, 99. and often). The Anglosax. adj. *pweorh*, *transversus*, *perversus*, *contumax*, answers to the Goth. *pvairhs*, Old-norse *peer*, *pwer*, which pervades the Germanic dialects, and lives in Modern-Highdutch as *zwerch* and *quer*, as the Anglos. adverb *pweohres*, *pveires*, in Middle-Highdutch *twerhes*, *tweres*, *Hollandish dwars*, *Lowdutch dwars*, *dwars*. Anglosax. *on pweorh*, *pervorse*, stands in CAEDM. 4207. Old-norse *i pverst*, *oblique*, superlative from *pwer* in HELGAKV. HÍÐRV. SON. 18. Middle-Highdutch *entwer*. The prepositional English forms answer in meaning to *across*; *thwart* seems abridged from *athwart*, although the Hallsaxon form might speak against this.

Athwart his breast a bauldrick brave he ware (SPENS., *F. Qu.* 1,

7, 29.). *Athwart the lane*, He with two striplings . . made good the passage (SHAKSP., *Cymb.* 5, 3.). Thou . . That dar'st . . advance Thy miscreated front *athwart my way* (MILT., *P. L.* 2, 681.). That he . . Should in like manner be so soon conveyed *Athwart the deep* (ROGERS, *It.*, Lake of Geneva). *Athwart the swinging branches* cast, soft rays of sunshine pour (LONGF. I. 4.). Still *athwart their darker boughs*, the sunbeam struck out paths of deeper gold (DICKENS, *M. Chuzzlew.* 1, 2.). At eve the beetle boometh *Athwart the thicket lone* (TENNYNS. p. 3.). I look'd *athwart the burning drouth* Of that long desert to the south (p. 96.). When the thick-moted sunbeam lay *Athwart the chambers* (p. 12.). — Sundry recollections of Gil Blas and the Vicar of Wakefield came *athwart me* (BUTLW., in *v. Dalen Gr.* p. 295.). This most frequent form of the adverb used prepositionally belongs also to nautical language: A fleet standing *athwart our course* and the like (MARINE DICTION.).

We do not frequently meet with the simple *thwart* as a preposition; When Cerdon gave so fierce a shock, With sturdy truncheon, *thwart his arm*, That down it fell and did no harm (BUTL., *Hud.* 1, 3, 666.). Milton combines *thwart* with *of*: *Thwart of these* (sc. *Natus* and *Afer*) as fierce Forth rush the Levant and the Ponent winds (*P. L.* 10, 703.).

Sometimes *overthwart*, comp. Highdutch *überzwerch*, is used as a preposition: Ralpho was mounted now, and gotten *O'erthwart his beast* with active vaulting (BUTL., *Hud.* 1, 3, 643.). While far beyond, and *overthwart the stream* . . The sloping land recedes into the clouds (COWP. p. 167.).

Among the forms above named *overthwart* alone seems to be able to claim a higher age as a preposition. Old-Engl.: There passed Moyses, with the children of Israel, *overthwart the see*, alle drye (MAUNDEV. p. 57.). After masse men *overthwart a gret ryvere* (p. 211.). Furneye a tree, styff and strong, Though he be fourty foote long, And trusse it *ovyrtwert his mane* (RICH. C. DE L. 5517.). A boy or tweyn anone up-styen And *overthwart* he sayle-yrde lyen (WRIGHT A. HALLIW., *Rel. Ant.* I. 2.). For the adverb *overthwart* see *along*. *Athwart* does not seem to have restricted the prepositional *overthwart* in usage till subsequently.

traverse, Old-French *travers*, belongs to modern times and is little used; its meaning as a preposition is equal to that from *athwart*: He through the armed files Darts his experienc'd eye, and soon *traverse* The whole battalion views their order due (MILT., *P. L.* 1, 567.).

The simple *travers* like *à travers* in Old-French, is also used as a preposition: *Travers les cans* esperonoit (ROM. DE BAUT. 12266.).

aslant, see I. 405, an adverb not used prepositionally till modern times, referred to motion and direction.

There is a willow grows *aslant the brook*, That shows his hoar leaves in the glassy stream (SHAKSP., *Hamlet* 4, 7.). Therewith is found the reading *ascaunt* see I. 405.: Lo, now apparent all, *Aslant the dew bright earth and coloured air* He looks in boundless majesty abroad (THOMS., *Seas.* 2, 85.). The swelling upland, where the side-long sun *Aslant the wooded slope*, at evening goes (LONGF. I. 24.).

The word, which seems of Norse origin, eludes further pursuit in the

literary language. Along with the Swedish *slentra*, *slinta* = to slide, is perhaps also to be considered.

around, *round*, see I. 414. These particles refer originally to a circular movement, which is or has been brought to an end, when it remains indifferent whether their circulating object supposes a contact with the other or not. But the notion of the circle becomes also the more general one of circumference as an arbitrary bounding and surrounding. The shorter form is not distinguished in meaning from *around*.

I will see a crown *around her head* (COLER., Wallenst. 1, 4). *Around the whole* rise cloudy wreaths (CRABBE, The Borough. Lett. 1). They swarm *around thee* (COWP. p. 11.). The innumerable stars Which are *around us* (BYR., Cain 2, 1.). They thronged *around the Admiral* (IRVING, Columb. 4, 1.). What make you here, from aid so far, Before yon walls, *around you war?* (SCOTT, L. Minstr. 4, 28.) Her love of seeing happy faces *around her* (LEWES, G. I. 12.).

Full thirty times hath Phoebus' cart gone *round Neptune's salt wash*, and Tellus' orb'd ground (SHAKSP., Haml. 3, 2.). A shoreless ocean tumbled *round the globe* (THOMS., Seas. 1, 314.). Those seas behold *Round twice an hundred islands* roll'd (SCOTT, Lord of the Isl. 1, 8.). He was sentenced . . . to be led *round Westminster Hall* with an inscription declaring his infamy over his head (MACAUL., H. of E. II. 55.). His portrait presents him in a perruque à huit étages, with the heavy golden chain *round his neck* (LEWES, G. I. 20.). Girded *round its middle* was an antique scabbard (DICKENS, Christm. Car. 3.). We 'll drink a measure *The table round* (SHAKSP., Macb. 3, 4.). I can almost touch its sails That languish idly *round the mast* (TH. MOORE p. 119.). When night *Closes round the ghastly fight* (LONGF. I. 21.). The nation . . . rallied *round the sovereign* (MACAUL., H. of E. I. 40.). To day their friends are *round 'em* (ROWE, Fair Penit. 2, 2.).

But the idea of bounding is also abandoned, and rather the space itself in its extension in all directions is indicated by *around*, *round*.

No war, or battle's sound Was heard *the world around* (MILT., Hymn. IV.). Death treads in pleasure's footsteps *round the world* (YOUNG, N. Th. 5, 864.). Let not this weak, unknowing hand . . . deal damnation *round the land* On each I judge a foe (POPE, Univ. Pr.). To go *round the city* (WEBST. v.).

Old-English used the adverbial *around* and *round*, comp. CHAUC., C. T. 15294. (the latter of which was also early received from the Old-French, whereas *run*, occurring occasionally in Middle-Highdutch, is not to be pointed out in Old-Highdutch), rarely as prepositions. They were rendered superfluous by *about*, employed formerly to much greater extent, although we frequently see *round* combined with this very *about*, in Modern-English. Here and there however both forms occur as prepositions: That rewlens of rewmes *a-round all the erthe* Were not y-foundid, at the frist tyme, To leve al at likynge (DEPOS. OF RICH. II. p. 23.). I, mercy, have ronne *the heavenly regyon rounde* (COV. MYST. p. 110.).

The particle, now and formerly often placed after a case of the object is, however, not always to be regarded as a preposition. Comp.: Your hanging

will be a rare holiday thirty miles *round* (DOUGL. JERROLD, *Rent. Day*).

about, 'bout, Anglosax. *ábútan, onbútan*, see I. 412., an adverb employed prepositionally, contains, according to the elements its compound form *á (on)*, *be* and *útan*, not only the notion of a circular movement as of one going round outside of an object, or of being brought to an end, but in its use approaches so near to the Anglo-Sax. *ymberútan, embútan* and *ymbe*, circum, circa, Old-Highdutch *um, umpi*, that it frequently shares the same territory with them, and even at present often coincides with *around, round*.

In a local regard *about* is primarily referred to what moves round an object, encompasses it, or, generally, takes place around it, but is also added figuratively to abstract terms.

Set bounds *about the mount* (EXOD. 19, 23.). Let not mercy and truth forsake thee . . . bind them *about thy neck* (PROV. 3, 3.). The chain he drew was clasped *about his middle*. It was long, and wound *about him* like a tail (DICKENS, *Christm. Car.* 1.). Its hair, which hung *about its neck* and down its back (ib. 2.). Then they sang *about The old man's neck* (TENNYNS. p. 220.). As bees . . . pour forth their populous youth *about the hive* (MILT., P. L. 1, 18.). At noon the wild bee hummeth *About the moss'd headstone* (TENNYNS. p. 3.). Look *about you* (SHAKSP., *All's Well* 4, 3.). Crooge glanced *about him* on the floor (DICKENS, *Christm. Car.* 1.). *bout them* frisking play'd all beasts of th' earth (MILT., P. L. 4, 10.). Good angels guard you, And spread their gracious wings *about your slumbers* (ROWE, *J. Shore* 2, 1.).

To that is attached the use of *about* with reference to what is in the immediate neighbourhood of an object, particularly of a person, what the person has by or on itself. This mode of expression is also transferred to the possession of intellectual and moral qualities: Do you think I carry such things *about me*? (BOLDSM., *Vic.* 11.). Have you much money *about you*? (BULW., *Maltrav.* 1, 1.) I have worn it (sc. an old handbill) *about me* for any a long day (DOUGL. JERROLD, *Rent. Day* 1, 2.). He had nothing of the sober Englishman *about him* (BULW., *Maltrav.* 1, 1.). She had not an atom of pride or formality *about her* (DICKENS, *Pickleby* 2, 14.). There's more of gravity than of grave *about you* (CHRISTM. CAR. 1.).

The idea of inclusion is also rejected, and *about* is employed, like *around, throughout, through*, to the movement extending over a space or over various objects: In troops I have dispers'd em *'bout the isle* (SHAKSP., *Temp.* 1, 2.). Flock after flock has fled; yet have I smiled upon't, and gone whistling *'bout the fields* (DOUGL. JERROLD, *Rent. Day* 1, 3.). Some of the most savage empoons which were handed *about the coffeehouses* were imputed to him (MACAUL., *H. of E.* IV. 25.).

Old-English shares the fundamental meaning specified: Hevene goth *aboute* : wordle (WRIGHT, *Pop. Treat.* p. 132.). Ase the sonne mai schyne *oute hem echon* (p. 133.). His gentil folc *aboute him* come (ALIA. 4460.). He was seeld . . . was þanne yhongre wast *About ys soldren* (R. or GL. I. 174.). Her ne was raton . . . That dorste have bounden the belle *About the cattles*

nekke, Ne hangen it *aboute the cattles hals* (P. PLOUGHM. p. 11.). Many othere iles, that ben *abouten Inde* (MAUNDEV. p. 4.). The movement around in a space is also denoted by *about*: As men heom ladde *aboute thea toom* (ALIS. 4716.). Send spyes *aboutu the countre wyde* (COV. MYST. p. 261.). — Halfsax.: Al *abeoten Rome* riden seouen kinges (LAFAM. II. 85.). þe king lette dehen ænne dich al *abuten Eouerwic* (II. 277.). Heou longe wult þu beoþie *abuten pissere burge* (III. 171.). Hiss girdell wass off shepess skin *Abutenn hise lendess* (ORM. 9229.). Godess enngless nærenn nohht *Abuten ure Laferrd* (12536.). The preposition is not wanting in Anglosax.: After þam vendon eft *abūtan Penvihhteort* on þā sūð-healfe (SAX. CHR. 997.). An vunderlic trendel veaŕð æteóved *abūtan þære sunnan* (806.). Þā vrecan munecas lāgon *onbūtan þære sunnan* (1104.). It interchanges with *ymbe* and *ymbēūtan*: Hveorfað *ymb Sion* (Ps. 47, 11.). Hāfde . . fellenne gyrdel *ymbe his lendenu* (MATH. 3, 4.). Geotað þāt blōd *ymbēūtan þāt veofud* (LEVIT. 3, 2.). Aarones suna . . offrjon þās celfes blōd, and geoton *embūtan þāt veofod* (1, 5.).

With the denoting of locality, *round about* are also combined. Comp.: Herne the hunter . . Doth all the winter time, at still midnight, Walk *round about on oak* (SHAKSP., Merry Wiv. 4, 4.). Look *round about the wicked streets of Rome* (Tit. Andron. 5, 2.). Through a cloud Drawn *round about thee* like a radiant shrine (MILT., P. L. 3, 378.). The Bear That's fixed in northern hemisphere, And *round about the pole* does make A circle (BULT., Hud. 1, 1, 683.). All the Egyptians digged *round about the river* for water to drink (EXOD. 7, 24.); as is also the case with the adverbial *about*: And scattering flowers above, and *round about* (LONGF. I. 48.).

Old-Engl.: Here xal a massanger come into the place rennyng and crying: Tydyngs! . . and so *round abowth the place* (COV. MYST. p. 293.). *Aboute this awtere* to kepe my fame, vij times I have gone *round aboute* (p. 140.). As *all round*, around at present, *al about* used readily to combine: He bad heom make paveloun *Al aboute the riche toun* (ALIS. 1642.). Comp. Half-saxon.

2. Time is determined in an approximative manner by *about*, when a space of time immediately preceding or even following may be contemplated.

If *about this hour*, he make his way . . He shall here find his friends (SHAKSP., III Henry VI. 4, 5.). To-morrow *about this time* I will cause it to rain (EXOD. 9, 18.). It was *about this time* that the stranger deemed it advisable to commence his retreat (BULW., Maltrav. 1, 2.). He went out *about the third hour* (MATTH. 20, 3.). At *about one* in the morning of Monday the sixth of July, the rebels were on the open moor (MACAUL., H. of E. II. 176.).

Old-Engl.: Gret lyjtyn; þer was And pondrynge *about Seyn Luke's tyd* (R. OF GL. II. 415.). Four hondred þer & four score & *aboute þe tenpe ȝer*, Aftur þat gon (Lat. god) on erpe com (I. 148.). For þat is evene above thin heved, *aboute the nones stounde* (WRIGHT, Pop. Treat. p. 132.). The lordes . . Been on the Sonday to the cité come *Aboute prime* (CHAUC., C. T. 2189.). A starne þus, *aboute mydnyght*, So bright shynand (TOWS. M. p. 124.). Halfsax.: *A-buten mid-nihte* he warnede alle his cnihtes (LAFAM. I. 341.). In Anglosaxon I have only observed *ymbe*: þā he út-eode *ymbe underntide* (MATH. 20, 3.). He út-eode *ymbe þā sixtan and nigōðan tide*

(ib. 5. cf. 6.). From *fruman middangeardes ymb fif þúsendo vintra and CC and XXVI vintra* (SAX. CHR. 33.).

3. An approximative determination of quantity is introduced by *about*; thus it particularly stands before numerals.

At this time the vicar was *about twenty-five years of age* (TROLLOPE, Framl. Parson. 1, 1.). "I believe that you have paid five thousand pounds." — "Yes, and *about three* before." (1, 9.) Nova Scotia . . . measures *about 300 miles* in length (CHAMBERS, Informat. II. 295. I.). *About four years ago*, old Melnotte died (BULW., Lady of. L. 1, 2.). — I'm told he's much *about my size and figure* (GOLDSM., G. Nat. M. 3.). The language seems to oscillate between the prepositional and adverbial apprehension of *about*, with which we may compare the Latin *circiter*. In modern times moreover *about* is used again to a greater extent in this meaning.

In this application *about* extends into the Anglosaxon. Old-Engl.: *A boute four & twenti fet* me seip he was long (R. or Gl. I. 22.). And toke al the contrey *Aboute fyve myle wey* (ALIS. 3237.). Anglosax.: *Man slôh þær mycel vâl, abútan feóver hund manna óððe fyve* (SAX. CHR. 1055.). *Abútan III mile tó* þrokonholt (656.).

4. A further application of the preposition is its connection with the object, about or with which the activity is engaged.

I must be *about my father's business* (LUKE 2, 49.). *What are you about?* (BULW., Lady of L. 2, 1.). But then we must *about it* straight (BUTL., Hud. 1, 3, 121.). She busied herself *about my couch* (WHYTE MELVILLE, Digby Grand 1.). What does a man do, now, When he sets himself down to business? How does he set *about it?* (TROLLOPE, Framl. Parson. 1, 3.).

To this is attached the introduction of the object, which may pass partly for the motive, and even as the purpose, partly as the object, in the wider sense struck by the activity, by *about*, so that this preposition, as the more general expression of the relation, is adapted to be substituted for a series of special terms. The vast domain of verbal notions, which may here occur, comprises verbs like see, seek, ask, hear, talk, write, contend, consult, think, know, care, to disturb oneself, be interested, and so forth.

When I went to court seven years ago, To *see about new horses* for our regiment (COLER., Picc. 1, 2.). We will *see about it* (WHYTE MELVILLE, Digby Grand 10.). I have sent to *inquire about it* (SCOTT, Antiquary 38.). These requisitions of the Emperor — I too have *heard about them* (COLER., Picc. 1, 1.). Melon's *told me all about it* (DOUGL. JERROLD, Bubbles 2, 1.). I wish he'd *say something about my pocket* (ib.). My clerk, with fifteen shillings a-week, and a wife and family, *talking about a merry Christmas* (DICKENS, Christ. Car. 1.). Two old campaigners will sufficiently *prose about their marchings and counter marchings* (WHYTE MELVILLE, Digby Grand 13.). Lloyd *hinted something about the honours and rewards* designed for Russell himself (MACAUL., H. of E. VII. 45.). Lady Lufton always *wrote about him* in the highest terms (TROLLOPE, Framl. Parson. 1, 1.). He *quarrelled with the proprietor about the repair* of the garden-wall (MACKENZIE, Man of

Feeling). To consult *About the great reception of their king* (MILT., P. L. 5, 768.). I *had thought a good deal about it* (WHYTE MELVILLE, Digby Grand 8.). And what the deuce do you *know about courts?* (BULW., Lady of L. 2, 1.). They *knew about the Emperor's requisitions* (COLER., Picc. 1, 11.). Dialectically: If he *kend only about the place* (SCOTT, Antiquary 21.). — You women regard men just as you buy books — you *never care about what is in them* (BULW., Lady of L. 2, 1.). Do not *trouble yourself about him* (LONGF. I. 143.). You Lutherans Fight for your Bible. You are *interested about the cause* (COLER., Picc. 4, 5.). Hence also: This *here question is about severity and justice* (GOLDSM., G. Nat. M. 3.). What a *fuss is here about nothing* (2.). There *was no doubt about that* (DICKENS, Christm. Car. 3.); as *about* readily leans upon substantives (see the adnominal and attributive relation of the sentence).

The loose relation in which *about* can stand to the predicate does not admit a restriction of it to determinate notions. Comp.: Here comes the nobleman that committed the prince for striking him *about Bardolph* (SHAKSP., II Henry IV. 2, 1.). She must have her way *about Sarah* (TROLLOPE, Framl. Parson. 1, 1.).

With adjectives allied to the verbal notions above cited, or admitting a general reference to an object, we likewise meet with the preposition: This Oroonoko is naturally *inquisitive about the men and manners of the white nations* (SOUTHERN, Oroon. 1, 2.). We were not quite so *particular about uniform* as we are now (MARRYAT in Herrig, Brit. Class. Auth. p. 536.). Don't be *angry about the poor spaniel* (SCOTT, Antiquary 22.). We can easily imagine that Goethe was *silent about the tailor* (LEWES, G. I. 8.).

The employment of *about* in the domain indicated has not been so widely extended till modern times. Activity or occupation about or with anything is indeed often indicated by this preposition in Old-English: The burgeis . . . *wente aboute his marchaundise* (SEVEN SAGES 2222.). Theo Thebes *stoden about his harme* (wished to do him harm) (ALIS. 2824.). Sir, he said, thou art mistaught, Thou *art all about naught* (RICH. C. DE L. 2399.); but we rarely find *about* with the verbal notions above cited, but *of, for* and others instead. Nevertheless its usage extends far into antiquity in many of those cases, as in *think, care &c.*: þe kyng, þo non oper nas, bod hym som quoyntyse *Bipenke aboute pilke cors*, þat so noble were and wyse (R. OF GL. I. 145.). Halfsax.: Uss birrp beon full hoʒheʒull *Abutenn ure sawless* (ORM. 8061. cf. 8954.). This *about* answers to the Anglosaxon *ymbe, ymb*: He bið a *ymbe pāt an þū* he on manna sávlum mæst gesceaðjan mæge (LEGG. CNUT. I A. 26.). *Frinan . . . ymb pinne sið* (BEOW. 708.). Gif þeos cvæn *úsic frigneð ymb pāt tred* (ELENE 533.). Uan eac ealle *ymb fryðes bōte and feoð bōte smeagan* (LEGG. CNUT. I B. 8.).

against, 'gainst; along with which the form *again*, Anglos. *onġen, aġen* (see Vol. I. 412.) is still here and there met with in the earlier Modern-English and still lives in dialects, is, in its origin, allied to the Old-norse *gagn, gegn*, Old-Highdutch *gagan, gagen, gegin*, Middle-Highdutch *gegen, gein, ġen*, and in its composition, as it appears to the Middle-Highdutch *engegen, engein*. The descent of the Old-Germanic forms is uncertain; Gothic presents no cognate word used pre-

positionally. In meaning it agrees also with the Lat. *contra*, Old-French *contre, encontre*.

1. We must start from the local meaning, which appears as the direction turned towards an object.

If thou be that princely eagle's bird, Show thy descent by *gazing 'gainst the sun* (SHAKSP., III Henry VI. 2, 1.). The doors of bliss . . . Direct *against which open'd* from beneath . . . A passage down to th' Earth (MILT., P. L. 3, 525.). He turned and *took the road against the hill* (SCOTT, Heart of Mid-Loth. 1, 11.). With that the notion opposite is given, in which, especially formerly, *against* combined with *over* placed before it: Go your way into the village *over against you* (MARK. 11, 2. cf. DEUTER. 1, 1. 11, 30. EXOD. 14, 2.). With that the idea of immediate proximity: Retaining but a quantity of life: Which bleeds away, even as a form of wax Resolved from his figure *'gainst the fire* (SHAKSP., John 5, 4.). Stoop then and set your knee *against my foot* (I Henry VI. 3, 1.). To the idea of direction and approximation may be associated that of a counter-support or resistance on the part of the object, to which another is approximated: First lean thine aged back *against mine arm* (SHAKSP., I Henry VI. 2, 5.). He lean'd *against the lofty pillar* nigh (BYR., Lara 1, 21.). Leaning himself *against the door*, he applied then his eye to a chink (BULW., Maltrav. 1, 1.). He . . . pressed his hands *against his forehead* (SCOTT, Heart of Mid-Loth. 1, 2.). From a bench of oak Fastened *against the wall* (LONGF. II. 22.). O, thy cry did knock *Against my very heart* (SHAKSP., Temp. 1, 1.). I throw thy name *against the bruising stones* (Two Gentlem. 1, 2.). Is it the roar of Teviot's tide, That chafes *against the scaur's red side?* (SCOTT, L. Minstr. 1, 12.). Finally, the direction and movement opposed to an object moved is denoted by *against*: The right-hand path they now decline, And trace *against the stream* the Tyne (SCOTT, Marm. 4. 9.).

These applications also belong to the prepositions *ageyn, ageynes* in Old-Engl.: The gate opened *ageynst him* (MAUNDEV. p. 81.). We there find them chiefly in the meaning of *obviam*, with verbs of movement serving to express the encounter, which the context may also denote as a hostile one: þe kyng & þe quene faire ynow *azeyn þe oper kyng wende*, And with grete honour hym fongon (R. or GL. I. 36.). *Ageyn heom come* bothe lord and from For to here what tidynge they broughte (ALIS. 7282.). The senatour, is was usage, *Rood him again* (CHAUC., C. T. 5419. cf. 4812.), *Ageyn his onne* he *yede* And said welcom ye be (TORRENT 2076.). Orgles, tymbres, d maner gleo, *Was dryuen ageyn that lady freo* (ALIS. 191.); whence is explained: Al thes toun y-honged was *Ageynes theo lady Olimpias* (for her reception) (189). Hue *turnden hem azeynes* with suerd ant with launce (WRIGHT, Polit. S. p. 189.). The meaning of opposite is contained in sentences like: The mone bi-gynneth bi este a-rise evere *azen hire* (sc. the onne) riht (WRIGHT, Pop. Treat. p. 134.). Euene *azeyn Fraunce stonde* þe contre of Chichestre, Norwiche *azeyn Denemarc*, Chestre *azeyn Yrlond* R. or GL. I. 6.). The idea of approximation to a resisting object is no less amiliar than that of movement in an opposite direction: That he smot with yis cholle *Azen the narbyl ston* (WRIGHT A. HALLIW., Rell. Ant. I. 59.). His heved brak *ageyn a ston* (ALIS. 718.). — Whoso roweth *azein the flod* off sorwe he shal drinke (WRIGHT, Polit. S. p. 254.). In Hallsaxon the imple form *gæn*, Anglosax. *gegn, gedn, gæn* along with *ongæn, ongænes*,

ageynes occurs in the sense of *obviam* and *e regione*: Heoffne was oppnedd anan *ȝan Crist* (ORM. 10830.). Gast iss all unnsēhennlic *ȝan eorþlic eȝhes sihhpe* (10932.). To ȝartkenn hemm *onnȝaness Crist* (10362.). Heore cun heom *com aȝeines* (LAȜAM. II. 388.). The form *aȝenest* occurs incidentally in the modern text of Laȝamon: And wende *aȝenest him* anau (II. 591.); to *ȝeines* old text. Anglosaxon likewise: And fōr *ongēn his fāder* (GEN. 46, 29.). Ða fōron hie mid prym scipum ūt *ongēn hie* (SAX. CHR. 897.). — Farað tō pam castelle þe *ongean inc ys* (MARC. 11, 2.). *Ongēn Phiairoth*, seō stov ys betvȳnan Magdalum and þære readan sæ, *ongēn Behelsefon* (EXOD. 14, 2.). On pam lande Moab, *ongean Jericho* (DEUTER. 32, 49.). In passages of the latter kind, where the translation of the Bible usually chooses *over against*, the Anglosaxon has also *við*, the Hallsaxon also *forn aȝan*: þer sæt *forn aȝan him* Gorlois (LAȜAM. II. 353.). *aforneȝen him* (modern text). — In Old-Engl. we still meet with *togeynes*, which is almost always equivalent to *again*: The Flemmisshe hardeliche *hem come to-ȝeynes* (WRIGHT, Polit. S. p. 191.). Hallsax.: Aganippus *ferde him to-ȝenes* mid alle his þeines (LAȜAM. I. 154. cf. I. 104.). Anglosax.: *Ferde se cyng . . mid eall his fyrdē tōgedines him* (SAX. CHR. 1101.).

2. Applied to time, or to events in time, *against* answers to the Highd. gegen, um, to denote approximation to a point of time; the idea of a tendency or of destination for a time may grow out of the preposition through the nature of the notion of the activity.

Let them . . be ready *against the third day* (EXOD. 19, 11.) [comp. Anglosax. *Sin gearve tō pam pryddan dāge*]. They'll talk of state; for every one doth so *Against a change* (SHAKSP., Rich. II. 3, 4.). *Against ill chances* men are ever merry; But heaviness foreruns the good event (II Henry IV. 4, 2.). As when a flock Of ravenous fowl, through many a league remote, *Against the day of battle*, to a field, Where armies lie incamp'd, come flying (MILT., P. L. 10, 273.). But it is now high time to look about me for a decent execution *against next sessions* (GAY, Begg. Op. 1, 1.). The lists' dread barriers to prepare *Against the morrow's dawn* (SCOTT, L. Minstr. 1, 6.). — So tin-foiled by nature, as not ten housewives pewter, *again a good time* (= against some festival) (BEN JONS., Ev. Man in his Hum. 1, 2.). Dialectically: To see when the broidered saddle-cloth for his sorrel horse will be ready, for he wants it *agane the Kelso races* (SCOTT, Heart of Mid-Loth. 5.).

Old-Engl.: The breth of the water, that the sonne draweth up *aȝen eve* (WRIGHT, Pop. Treat. p. 137.). The wynd rose *ayen the nyght* (TORRENT 1940.). He clad mo men *ayegns the Yole* Then dyd a greyt knyght (SIR AMADAS 141.). *Ageins this lusty somer tyde* This mirour and this ryng . . He hath send to my lady (CHAUC., C. T. 10456.). That every man shalle whake and gryse *Agans that ilk dome* (TOWN. M. p. 53.). Anglosax.: Fela breōvice and hungerbitene *ongean vinter* hām tugon (SAX. CHR. 1096.); comp.: *Tōgedanes Eāstron* (1095.).

3. From the notion of placing opposite to results the usage of *against* with the comparison and measurement of objects by one another.

Can the idle reports of a silly boor *weigh*, in your breast, *against my tried affection?* (SHERID., Riv. 3, 2.). The travel, toil, the perils, the fatigues . . *Were weigh'd i' the balance, 'gainst the foulest stain*

(BYR., Mar. Fal. 1, 1.). What are ages and the lapse of time, *Match'd against truths*, as lasting as sublime? (COWP. p. 128.)

Old-Engl.: Urthe is a lutel hurfte *azen hevene* (WRIGHT, Pop. Treat. p. 132.). The kynges Losen ten *ageyns on* in werrynges (ALIS. 6094.). Halfax.: *Azenes wuel* ich wulle don god (LAJAM, I. 377.). *Azan pine twee* heo habbeoð twælve (HLL. 41.). Anglosaxon instances seem to be wanting.

4. *Against* is by the modern language referred, particularly in the ethical sense, to contrariety, repugnance or hostile disposition and activity.

His hand will be *against every man*, and every man's hand *against him* (GEN. 16, 12.). He has arrests out *against him* already (BOURCIC., Lond. Assur. 1, 1.). I say this is *against all nature* (2, 1.). *Against his will* he can receive no harm (MILT., P. L. 9, 350.). Let not thine anger burn *against thy servant* (GEN. 44, 18.). Highly they rag'd *against the Highest* (MILT., P. L. 1, 666.). The people murmured *against Moses* (EXOD. 15, 24.). If you fight *against God's enemy* (SHAKSP., Rich. II. 5, 3.). When he was fighting *again him* (SCOTT, R. Roy 26. Dialectically). An honest man dares challenge *'gainst the world* (SHERID. KNOWLES, Virgin. 1, 1.). It was no longer *against one man* he should have to contend (BULW., Maltrav. 1, 2.). *Against both these propositions* Ritson made a determined opposition (SCOTT, Minstr. I. 50.). Many would not marry at all, were not an unseen coercion exercised *against them* by the other sex (TROLLOPE, Framl. Parson. 1, 2.). They would hardly have allowed the heart to bear witness *against the soul* (BULW., Maltrav. 1, 7.). They watch *against Southern force and guile* (SCOTT, L. Minstr. 1, 6.). The crime was charged *'gainst those* who lay Prison'd in Cuthbert's islet gray (Marm. 2, 7.). In vain he warned me *against this absorbing love of play* (WHYTE MELVILLE, Digby Grand 15.). France, divided *against herself* (MACAUL., H. of E. I. 60.). The extension of the preposition to the notion of protection, defence and security, when it frequently touches *from*, is natural: The fidelity of the legions might . . . *protect him against the secret dagger* of assassination (GIBBON, Decl. 2.). Their courage secured their territory *against foreign invasion* (MACAUL., H. of E. 1, 11.). The mutual hatred betwixt these hags and the rest of mankind *had steeled their hearts against all impressions* of festivity (SCOTT, Bride 34.). No skill in swordmanship, however just, Can be *secure against a madman's thrust* (COWP. p. 109.). I am *proof against their enmity* (SHAKSP., Rom. a. Jul. 2, 2.). The love that cheers life's latest stage, *Proof against sickness and old age* (COWP. p. 360.). I envy that unfeeling shrub, *Fast-rooted against ev'ry rub* (p. 109.).

Old-Engl.: Al *azeyn his willle* To defe he schet ys owne fader (R. or Gl. I. 11.). This mervaylle is *azent kynde*, and not with kynde (MAUNDEN, p. 193.). His stepmoder Juwet he weddid *agayn the lawe* (LANGT. I. 20.). Ther he thoughte, *ayen resoun*, To don him strong tresoun (SEUYN SAGES 1111.). Than dost thou nought *ayeyns the lawe* (RICH. C. DE L. 1004.). *Ageyns the have* y no vigour (ALIS. 4510.). When hii thohte pris *azeyn huere kyng* to fyhte (WRIGHT, Polit. S. p. 215.). It goyse *agans*

myn hart fulle sore (TOWN. M. p. 13.). Cain why art thou so rebelle *Agan* *this brother Abelle?* (p. 14.) — It *schadowethe* alle the body *agen the sonne* (MAUNDEV. p. 157.). To-jeines is still found in former times: Hit was to-jeines his wille (WRIGHT A. HALLIW., Reliq. Ant. II. 274.). In Halifaxon *æn*, *zæn*, *onæn*, *onzæn*, *azein*, *azeines* and *tozeines* are employed beside each other in this sense: patt upponn all piss boc ne be Nan word *æn Cristess lare* (ORM., Ded. 69.). To stanndenn *æn þe defell* (ib. 238.). He sholdde fihhtenn *Onnæn an drake* (ORM. 1842.). To chilldenn *zænness kinde* (2320.). Þat he wolden fehten *azan Valentin & Gracian* (LAJAM. II. 60.). He wule beon þi mon icoren *azein alcne men iboren* (III. 284.). Ich wulle mine rihte faren to stal fehte *to-gene pene sward broperen* (I. 177.). Anglosax.: þæt þu stóde *ongean me* (NUM. 22, 33.). Mīn yrre onrist *ongān hig* (DEUTER. 31, 17.). Ne nān þing dyslices *ongean God* ne sprāc (JOS in ETTM. 4, 39.). Se king hēt hī feohtan *āgiēn Fihhtas* (SAX. CHR. 449.). — Þeāh þe þu āstýredest me *tōgeānes him* (JOS in ETTM. 5, 12.). *Tōgeānes me* rūnodon ealle fýnd mine (Ps. 48, 1.).

5. *Against* rarely appears in an ethical relation, like the Highdutch *gegenüber*, Fr. *vis-à-vis*, without including the idea of a counter effect or of a hostile opposition.

In all enjoyments Superior and unmov'd, here only *weak Against* the charm of Beauty's powerful glance (MILT., P. L. 8, 531.),

In the ancient language *against* often serves to express such a relation to an object, especially to a person. Old-Engl.: Who se nis nout *polmed agean alle woves*, and in alle ueles (WRIGHT A. HALLIW., Reliq. Ant. I. 66.). Þat Vortiger were kyng, that *azen vs ys so hende* (R. OF GL. I. 109.). Ac seþthe he *dude*, verrament, *Ageynes God amendement* (ALIS. 6396.). Halifax.: Swa þatt he *æn þe Kaserrkin Ne felse noht i wite* (ORM. 3294.).

anent, Anglosax. *on efn*, *on emn*, Old-Sax. *an eban*, allied to the Old-Highdutch *in eban*, Middle-Highdutch *eneben* (*neben*, *nebenst*), a preposition whose forms are pointed out in their development Vol. I. 413. belongs here on account of its frequent coincidence with *against*. The literary language has given up *anent*, although it sometimes occurs in English fragments of Scottish authors in the meaning of *about*, *concerning*, as it is still frequently met with in the popular speech of the North. Old-English, as well as the dialects afford a view of its syntactical employment.

1. The fundamental meaning as to space is perhaps, in even line, whence the meanings overagainst, obviam, and with, beside, equally result. Old-Engl.: Ech other see *anante ous* ne beo heo so grete non, Nis bote a lyme of thulke see ther-inne hi goth echon (WRIGHT, Pop. Treat. p. 137.). Mak it in a playster, and lay it one thi breste *anense thi hert* (MS. Medic. in Halliw. v. anenst). That slen and devouren alle that comen *aneyntes* hem (MAUNDEV. p. 298.). The idea of direction also lies in such expressions as: To accuse þou *anentis þe fadir* (WICLYFFE, Joh. 5, 45.), where the preposition takes the place of *to*, Anglosax. *tō* otherwise used. Anglosax.: *Him on efn liget ealdor-gevinna* (BEOV. 5798.). He gevislice *æræst æfre his getel on emn his gebrōðra* (GEN. 16, 12.). Comp.: *Vicodon þær on emn* (JOS. 10, 6.). The dialectal combinations *foranent* (Vol. I. 415.) and *opposite anent* in Halifax are strengthened forms, assimilated to one in Anglosax.: þu me þær *on efn andveard* sittest (Ps. 138, 6.). Comp. also Halifax.: *forn æzan* above p. 332.
2. In the sense of a hostile direction or activity *anent* as well as *against* still stands in modern times: I gave my sonne not to hear nor suffer any irrevirent speeches or bookes *anent any* of his parents or progenitors (B. JAMES, Bas. Dor. Preface). Comp. dialectically: To raise scandal *anent hem*, whilk is termed to murmur *again them*, is a crime sui generis (SCOTT, Heart

d-Loth. 1, 12.). Old-Engl.: Thou wirkis, to thi reprove, *Onence thi* hat thou sold loue (SEYEN SAGES 2871.). Anglosaxon presents no in-
e of it.

stands more generally with the meaning of *about, concerning*, and in also like the ancient *again* (see against 5.). So in modern times the
ess style in Scotland: The resolution of Grand Committee *anent the*
ent of Annual Contributions to Grand Lodge was approved of (G.
OF SCOTLAND, Annual Circul. 1858.); often in the popular dialect:
de the lass get the lantern, and came slipping my ways here to see
can be dune *anent your affairs* (SCOTT, R. Roy 22.). Because of
difficulties *anent aiths* (Heart of Mid-Loth. 2, 15.). It's an unco while
I heard *this business* treated *anent* (Antiquary 24.). It's lucky I didna
nyself to expenses *anent him* (R. Roy 30.), that is, in regard to him,
im. Comp.: to Mr. Calverd my Lords Attorney for the matter *anent*
Dean of York XS (MSS. HOUSEHOLD B. OF H. L. CLIFFORD, 1510 in
an Dial. I. 8.). Old-Engl.: And as *anentis the second reson*, we seyen
(WRIGHT A. HALLIW., Reliq. Ant. II. 47). Comp.: Halliw. v. *anent*,
it, anempt. Anglosaxon presents nothing similar even here.

posite, otherwise combined with *to* has as a preposition upon a
ed field the meaning of *against*, and is not of frequent use till
times.

oethe who sat *opposite Stilling* (LEWES, G. I. 93.). Her sottish
d was sitting *opposite the fire* (WARREN, Diary 1, 15.).

ositions with which originally the idea of abiding
prevails.

, sometimes *i*, with the nasal cast off, Anglosax. Old-Highd.
thic *in*, Old-norse *í*, Lat. *in*, Greek *ἐν*, seems to point origin-
a local abiding, although the preposition, even in Anglosaxon,
ll as in Gothic, Old-norse and Old-Highdutch (analogously to
tin), according as it is combined with the dative or the accu-
points to an abiding or a movement, although even early (in
) a partial interchange of the accusative with the dative occurs.
s preposition is frequently represented in Anglosaxon by *on*,
nversely, in English *in* has very often taken the place of *on*.
must from their nature touch each other, at the same time the
in and Romance *en* have had an influence in the employment
particle in English. A separation of the syntactical relations
according to its original connection with the dative or the ac-
ve, is not always feasible in English, yet we particularly sepa-
he *where* and the *whither* for the relations of space, so far as
re contemplated, the distribution of them into *in* and *into* not
g throughout.

s fundamental meaning of *in* as to space supposes the sur-
nding of an object which is thought as being in the in-
or of another; yet not merely the total or partial surrounding,
also the inclusion within the bounds of a surface. Confinement
rally is indicated by *in*, when this borders on *on*, *at*, and may
it being supplied by more precisely determinate particles.

In is essentially referred to an abiding, and stands with verbal
tions which denote rest and staying, yet also with such

as denote activity and movement within the limits of the same locality or the same object.

If it had not been *in the church* (SHAKSP., Merry Wiv. 5, 5). I had rather lie *in prison* (III Henry VI. 3, 2.). The babe lying *in a manger* (LUKE 2. 16.). To think that your blood flows *in these veins* of mine! (WARREN, Diary 2, 5.) Long may'st thou live *in Richard's seat* to sit (SHAKSP., Rich. II. 4, 1.). The good old hermit, that was said to dwell *Here in the forest* without trees, that built The castle *in the air* (BEN JONS., Fortun. Isles, init.). His lordship sleeps sounder *in parliament* than *in his own bed* (DOUGL. JERROLD, Bubbles 1.). He . . was one of the most popular men *in the university* (TROLLOPE, Framl. Parson. 1, 1.). His accession had excited hopes and fears *in every continental court* (MACAUL., H. of E. II. 35.). Even such, they say, as stand *in narrow lanes* (SHAKSP., Rich. II. 5, 3.). These officers are always *in one's way* in love affairs (SHERID., Riv. 4, 3.). More *in this place* to utter is not safe (MILT., P. L. 5, 682.). Goethe was born *in the busy town* of Frankfort-on-the-Maine (LEWES, G. I. 15.). His father had lived *in Italy* (L. 17.). No stir *in the harbour*, no merchandize *in the mart* or on the quay (ROGERS, It., M. Griffoni). Thy sun sets weeping *in the lovely west* (SHAKSP., Rich. II. 2, 4.). Constantinople, situated *in the forty-first degree* of latitude (GIBBON, Decl. 11. cf. (BUTL., Hud. 1, 1, 173.). A vagabond shalt thou be *in the earth* (GEN. 4, 12.). There is no light *in earth or heaven* But the cold light of stars (LONGF. I. 8.). The sun is high *in the cloudless heavens* (WHYTE MELVILLE, Digby Grand 3.). He entered into a ship, and sat *in the sea* (MARK. 4, 1.). Present thyself there to me *in the top of the mount* (EYOD, 34, 2.) (Anglos. *uppan pære dūne*). The Olympians are left quite undisturbed *in their mountain* (THACKERAY, Engl. Humourists 2.). *In their hats* they wore a medal (ROGERS, It., The Bay of Gold). The people named *in the two preceding pages* (TROLLOPE, Framl. Parson. 1, 2.). I saw the colour settle for an instant *in his cheek* (WHYTE MELVILLE, Digby Grand 1.).

The ancient shares with the modern language the vast range of the use of *in* with regard to the place *in, on* and *upon* which anything takes place, and in some things goes even further. Old-Engl.: The while that hit *in the water* is (WRIGHT, Pop. Treat. p. 135.). They hidden hem *in here caves* (MAUNDEV. p. 195.). Nys no wyt *in is nolle* (WRIGHT, Polit. S. p. 157.). Heo shulen *in helle* on an hoke Honge therefore (p. 158.). *In that yle* . . I fond my chyld lye *yn oo place* (OCTOUIAN 1849.). *Stylle in that stede* thou dwelle (TOWN. M. p. 57.). *In þe firmament* beþ Planetes (R. or GL. L. 112.). Hue leyȝen *y the stretes* (WRIGHT., Polit. S. p. 190.). Let us go walke forthe *in oure way* (Cov. MYST. p. 371.). While thi loverd is *in toune* (WRIGHT, Anecd. p. 4.). I have y-seen segges . . *In the cité* of Londone Aeren beighes (P. PLOUGH. p. 10.). The kyng of Fraunce made statuz newe *In the lond* of Flaundes (WRIGHT, Polit. S. p. 188.). *In that valeye* is a feld (MAUNDEV. p. 67.). Multiplie *in erth* (TOWN. M. p. 2.). *In the hed* of that see . . is a strong castelle (MAUNDEV. p. 117.). I am God *in trone* (TOWN. M. p. 1.). Myche folk per was ynon aslawe *in eþer syde* (R. or GL. L. 174.). And slowe faste

in *cyber half* (I. 175.). In *Halfsaxon* *in*, *i*, *inne* stand, in the same meaning, beside each other; *i* may perhaps be ascribed to Danish influence, but *inne* seems to go back to the *Anglosax. inn, inne*, alongside of *innane*, comp. Goth *inn, inna, innana*: Al hit wes stille in *hirede* and in *halle* (LAJAM. III. 10.). *De king in are medewe* alihte of his stede (III. 214.). To *peowwtenn i þe temple* (ORM. 132.). Broþerr min *i Godess hus* (Ded. 5.). Heo duden *i þisse lond*e alle leod sorwen (LAJAM. I. 257.). Heo haeneden *inne sæ* seorwen ibidene (I. 267.). Heo wunede *i Winchestre inne þan castle* (III. 223.). Uther lai *inne Wales in anne wilderne* (II. 325.). The older text of *Laſamon* frequently has *inne*, the younger commonly *in* instead. *Anglosaxon* presents *in* and *innan*, the latter however in a more pregnant meaning (inside): þæt he dogora gehwām drem gehyrde hlūdne in *healle* (Bæov. 176.). Gif in *cyminges tīme* man mannan ofsleah (Lægg. ÆTHELE. 5.); comp.: Gif on *eorles tīme* man mannan ofsleah (13.). — Sic þe in *heānessum* ēce hælo, and in *eorðan lof* (Cod. Exon. 25, 34.). *Firen-lustas forberaþ in breostum* (150, 8.). Ne hafu ic in *heafde* hwite loccas (427, 28.). Ne gefrāgn ic frēondlicor feower mādmas golde gegyrede gummanna fela in *ealobence* (upon the beerbench) oðrum gesellan (Bæov. 2057.). — He wæs bebyrged *innan Cantuarbyrig* (Sax. Chr. 690.). Embe godes cyrcanbōte þā beoþ *innan Cent* (694.). He sāt *innan huse* (MATH. 9, 10.).

- β) The idea of circumscription is readily transferred to comprehensive objects of various kinds, as bands, arms and the like, also used figuratively.

Fettered in *amorous chains* (SHAKSP., Tit. Andron. 2, 1.). I hold you in *these arms* (BULW., Richel. 5, 3.). In a moment I had my wife folded in *my arms* (WARREN, Diary 2, 1.).

Old-Engl.: Men that are in *sinne bunden* (WRIGHT A. HALLIW., Reliq. Ant. I. 22.). *Halfsax.*: His broþer wes in *armliche benden* (LAJAM. I. 26.). Læi *inne benden* (I. 29.). *Anglosax.*: Viste ferhð guman *cearum on clom-mum* (CAEDM. 2787.). Therewith: He heo mid *armen inom* (LAJAM. I. 95.). Himm toc *bitwenenn armness* (ORM. 7616.).

The reference to dress and envelopment.

Here he comes, and in *the gown* of humility (SHAKSP., Coriol. 2, 3.). He makes a pretty figure in *his fine clothes* (BULW., Lady of L. 2, 1.). Even with the verbs *clothe*, *array*, *invest* &c., in the proper and in the figurative sense, which otherwise take *with*, *in* is used: *Arayd in habit blacke* and *amis thin* (SPENS., F. Qu. 1, 4, 18.). The morn, in *russet mantle clad* (SHAKSP., Hamlet. 1, 1.). Remains, That in *the official marks invested*, you Anon do meet the senate (Coriol. 2, 3.). The damned'st body to *invest and cover* in *princely garb* (Meas. for Meas. 3, 1.). Nature would not *invest herself* in such shuddering passion (Oth. 4, 1.). To *invest myself* in the character as speedily as I could (STERNE, Sentim. Journ.). I have a project in my head . . of *wrapping myself up warm* in *my roquelaure* (Tristr. Sh. 6, 6.). His face is *muffled* in *his cloak* (BYR., M. Faliero 4, 1.). Several little girls . . *dressed in white* (IRVING, Br. H. The Wedding). *Clothe* envy in the garb of honest zeal (BYR. p. 318). *Wrapt in sweet sounds*, as in *bright veils* (SHELLEY II. 105.). *Masked in grey hairs and wrinkles* (Cenci 5, 4.). As it was the custom for a gentleman to *envelop* his head in a *periwig* and his hands in *lace ruffles* (THACKERAY, Engl. Humourists 1.).

Old-Engl.: *Nou is non of the That wolletþ me y-se In mine clothes olde* (WRIGHT A. HALLIW., Reliq. Ant. I. 123). *Ther sit an old cherl in a blake hure* (WRIGHT, Polit. S. p. 156.). *He rood upon a rouncey . . In a gowne of faldyng to the kne* (CHAUC. C. T. 392.). *Mony juster in covertour, mony knyght in riche armure* (AL:s. 3213.). Halſsax.: *þe bodiþ forr to pinenn . . Wipþ chele i wicke clapeſſ* (ORM. 5523). In Anglo-saxon *on* stands similarly: *pā cumað tō eov on ſcedpa gegyretum* (MATH. 7, 15. cf. LUC. 21, 46.). With such verbs as *clothe*, *envelope* &c. *in* likewise occurs. Old-Engl.: *ȝif he be clothed in clothe of gold* (MAXDEV. p. 39.). *He was clad in coote and hood of grene* (CHAUC., C. T. 103. cf. 296.). *Be cled in Stafford blew* (TOWN. M. p. 25.). And *armed hym in avarice* (P. PLOUGHM. p. 432.). And *bar that chyld yn pelle y-rounde* (OCTOUIAN 319.). *Lappe hyt in a lennyu clothe* (WRIGHT A. HALLIW., Reliq. Ant. I. 196.). *Buen y-shrud in gode clothe* (I. 263.). Halſsax.: *Wand himm sone i winndeclut* (ORM. 3320.). Otherwise *with*, formerly also *mid* had a place here.

Vest and *invest* are always construed with *in* in Modern-English, when they are used figuratively of the laying out of money: *To vest* (*invest*) money, a sum etc. *in land, stocks, bonds* etc. (LEXICOGR.). His fortune *was vested in the house* (SCOTT, R. Roy 1.); likewise in the law-term: An estate *is vested in possession* (BOUVIER in WEBST. v.). More remarkable is the reference of the passive of *vest*, with *in*, to persons or bodies to which something belongs by law: The executive power of that government . . *is vested in the governor or captain general* (CHAMBERS, Inform. II. 310. I.). The judicial power *is vested in a supreme court* (II. 299. II.). The members convene at Frankfort-on-the-Maine: and the presidency *is vested in Austria* (II. 203. I.); likewise that of the intransitive: Upon the death of the ancestor, the estate, or the right to the estate. *vests in the heir at law* (WILLIAMS, Dict. v.). We must here go back, partly to the Romance expression, as the Ital. *investire danaro in checchessia*; partly to the usage of verbs in law. For although the Old-French *vestir, investir, avestir* and *ravestir* used to take the accusative of the person along with the thing introduced by *de*, like as the Medieval-Latin law language uses: *vestire, investire, reve-tire aliquem de aliqua re*, yet *vestire* as well as *tradere, donare* are sometimes treated like: *Per festucam et guazonem et andelaginem, et per ramos de arboribus, et per ostium domorum vendidi. et manibus meis tradidi, atque investivi tibi* etc. (DU CANGE, Gloss. II. 126.), by which expressions like: the power *is vested*, and intransit *it vests* are explained. But the preposition *in* seems to be the same, as in: *Devestiens de praedictis omnibus cum quodam lapillo in manu nostra* (DU CANGE II. 125.), where *in* is referred to movement.

- γ) A number of objects, among which one or many more are contained, may be imagined as comprising or including them. The preposition then touches *among*. It stands with collectives, rarely with plurals of concrete names of persons.

If thy offences were upon record, Would it not shame thee *in so fair a troop*, To read the lecture of them? (SHAKSP., Rich. II. 4, 1.) Is he *in the army* then? (STERNE, Tristr. Sh. 6, 6.) They were evidently subalterns *in one of those Free bands* (ROGERS, It., The Bag of Gold). Words, like *men*, . . at length take their places *in society* (THACKERAY, Engl. Humourists 2.). — He, *in twelve*, Found truth in all but one; I, *in twelve thousand*, none (SHAKSP., Rich. II. 4, 1.).

Old-Engl.: *Y-blissed thou ine wymmen* (WRIGHT A. HALLIW., Reliq. Ant.

I. 42.). And hap dwellide *in us* (= among us) (WICLYFFE, Joh. 1, 14.). He beholdethe, *in alle*, whiche of hem is most to his plesance (MAUNDEV. p. 39.). Halſax.: Whenhauer his quene, wurdſlukeſt wiuen þa þe *in þiſſere leode* wunede an londe (LAIAM. III. 108q.). Angloſax.: Oft ge *in geſtalu* (among thieves) ſtondað (COD. EXON. 132, 31.); *on* is commonly uſed: Næfre ætýrde ſvylc *on Iſrahēla-foſce* (MATH. 9, 33.). Þā māgenu þe gedōne ſynd *on eow* (21, 11); Goth. *in*, inſtead of which *betvyz* (MATH. 11, 11.) and *betveoh* (27, 56.) ſtands.

- ð) The idea of ſpace is transferred to ſubſtantive notions which can no longer be regarded as limited and limiting localities, although they may be in part ſenſuous. The prepoſition therefore moſtly ſtands with ſubſtantives of an abſtract nature which denote natural phenomena, bodily, mental and moral conditions, affections, circumſtances or activities, in the ſphere of which a perſon or thing is, or is thought to be involved.

When ſhall we three meet again, *In thunder, lightning, or in rain?* (SHAKSP., Macb. 1, 1.) As the billows leap *in the morning beams* (SHELLEY II. 105.). A barque, that *in foul weather*, Toss'd by two adverſe winds together, Iſ bruiſ'd (BUTL., Hud. 1, 3, 677.). His joints . . Shook, like the aſpen leaves *in wind* (SCOTT, L. Minſtr. 2, 24.). We have heard the lute of Hope *in ſleep*; We have known the voice of Love *in dreams* (SHELLEY II. 104.). I am *in health* (SHAKSP., Rich. II. 2, 1.). I ſtood as *in a trance* (ROGERS, It., An Advent.). I dare no longer ſtand *in ſilence* (COLER., Picc. 3, 1.). I am *in doubt* (GAY, Begg. Op. 1, 1.). We are both *in the wrong* (2, 2.). I felt *in a fever* of excitement (WARREN, Diary 2, 1.). I had rather die at once . . than live *in fear* of thoſe rascals (THACKERAY, Engl. Humouriſts 4.). Vows made *in pain* (MILT., P. L. 4, 97.). And to part thus for ever — *in ſcorn* — *in anger* — I cannot bear it (BULW., Money 3, 1.). The maid's *in love* (SHERID. KNOWLES, Virgin. 1, 2.). I am afraid they are *in ſinking circumſtances* (WARREN, Diary 1, 15.). They are *in action* (SHAKSP., Troil. a. Cress. 4, 5.). The crew's *in motion* (TH. MOORE p. 388.). Douglas . . *in his flight* was took (SHAKSP., II Henry IV. 1, 1.). Free Bands which were always ready to ſerve *in any quarrel* (ROGERS, It., The Bay of Gold) and many more. Here alſo belongs the combination of *in* with concrete ſubſtantives, as *tears* and the like: I often detect her alone *in tears* (WARREN, Diary I. 15.). It may occur that a concrete ſubſtantive is to be taken in the ſenſe of an abſtract one: The dog is leaky *in his liquor* (GAY, Begg. Op. 3, 1.).

Old-Engl.: Therefore me ſiðt noȝt ſuch thing, boȝe hit beo *in hete* (WRIGHT, Pop. Treat. p. 135.). *In dremels* me tolde (P. PLOTGHM. p. 247.). That coveiten lyve *in truȝhe* (p. 52.). The prophete his payn eet *in penaunce* and *in ſorwe* (p. 146.). Be *in my blyſſyng* (TOWN. M. p. 2.). Sytt thay *in peace*? And we every day *in doute and drede*? (p. 63.). We were *in myrth and joy* (p. 5.). If thou be *in proſperite* (WRIGHT A. HALLIW., Reliq. Ant. I. 56.). We ben not *in purpoſ* to fulfylle thi gret covetyſe (MAUNDEV. p. 18.). Kyng non of no londe, *In batail* no myȝhte him withſtonde (ALIS. 1531.). — All his body was *in a ſwete* (WRIGHT A. HALLIW., Reliq. Ant. I. 46.). Halſax.: To beon wipp himm

i blasse (Orm. 6567.). Women . . *inne griſe & in friſe* (Lazam. I. 21.). *Swiſe monie* Peohtes heſ sloȝen *i þan fehte* (II. 163.). Anglosax.: *Se þe in pystrum bād* (Brav. 175.). *Ic þec ofer eorðan gevorhte, on þære þu scealt yrmðum lifgan, vunjan in gevinne* (Cod. Exon. 39, 12.). Along with it stands *on*. See this prepos. The use of the Lat. *in* and of the Old-French *en* has perhaps not been without influence upon the extensive employment of *in* in this province in English, although the way had been already paved in Anglosaxon.

- e) The use of *in*, where an object is not imagined in another, but in its reach or in the sphere of its activity, is allied.

Kill him, and in *her eyes* (SHAKSP., Cymb. 3, 5.). Of those seven spirits that stand *In sight* of God's high throne (MLT., P. L. 3, 654.). There . . the group is full in *view* (COWP. p. 4.). But he did say so — say so *in my hearing* (SHERID. KNOWLES, Virgin. 1, 1.). If he should lose the way, We may not be in *call* (BULW., Richel. 5, 1.). Thus also the thing in whose reach, being or power, taken literally, anything lies, is combined with *in*: The living of Framley was *in the gift* of the Lufton family (TROLLOPE, Framl. Parson. 1, 1.). When it was *in his power* to gain what the witches promised him (SCOTT, Tales of a Grandf. 2.). Great pity *consists in pride* (BUTL., Hud. 1, 3, 1173.). The reward *is in the race* we run, not *in the prize* (ROGERS, It., A Character.). It was not *in thy nature* to be thus (ROWE, Fair Penit. 4, 1.). Is it *in time* to hide eternity? And why not *in an atom* on the shore To cover ocean? (YOUNG, N. Th. 6, 227.). Is it *in words* to paint you? (7, 1195.). In like manner finally the thing, as well as the person, to which a quality or activity belongs, or in which it dwells, is connected with *in*: Hope constancy *in wind*, or corn *in chaff* (BYR. p. 312.). Neither age nor force Can quell the love of freedom *in a horse* (COWP. p. 100.). High sparks of honour *in thee* have I seen (SHAKSP., Rich. II. 5, 6.). *In thee* is no deficiency found (MLT., P. L. 8, 415.). To mischief bent as far's *in them* lies (BUTL., Hud. 1, 3, 1103.). Comfort thyself: what comfort is *in me*? (TENNYS. p. 200.). Falsehood is worse *in kings* than beggars (SHAKSP., Cymb. 3, 6.). 'Tis some praise *in peers* to write at all (BYR. p. 324.). 'Tis constancy of mind, and manly *in thee* (ROWE, Fair Penit. 4, 1.). 'Twill be generous *in you*, Lydia (SHERID., Riv. 3, 3.). There is danger *in thee* which must be watched (BULW., Rienzi 4, 2.). Professional spirit and party spirit were strong *in him* (MACAUL., H. of E. VII. 44.). — Where the personal name, instead of the name of a thing, is used to denote a literary work, *in* of course stands, conformably with its original application: The verse is *in Juvenal* (FIELD., T. Jon. 4, 10.). As it is written *in the prophets* (MARK. 1, 2.).

Old-Engl.: All is *in my sight* (TOWN. M. p. 1.). Whyles ye ar present *in my sight* (p. 216.). — He is God, that all thinge made, and all thinge hath *in his power* (WRIGHT A. HALLIW., Reliq. Ant. I. 230.). Halfsax.: *Þure sawless fode iss . . I Cristess fleſch annd inn hisſ blod* (Orm. 11691.). — The combination of *in* with names of persons, in denoting the quality, nature or activity belonging to a person, is familiar: Al the wit of the world was *in tho thre kynges* (P. FLOUGHM. p. 400.). *In hym*

was *liif* (WICLYFFE, Joh. 1, 4.). Grett shamfastnes and grett dred is *in me* (Cov. MYST. p. 113.). He wiste what was *in man* (WICLYFFE, Joh. 2, 25.). *In me* standes lyfe and dede (TOWN. M. p. 142.). I wille waynde with the For to do that is *in me*, For that body to pray (p. 231.). Alle the poer lyth now *in the* (Cov. MYST. p. 311.). The use of names of persons with *in* for their works likewise occurs: Inquere in alle wrytyng *In Vyrgylle, in Homere* (TOWN. M. p. 144.). Gothic: Gameliþ ist *in Esaim* (MARC. 1, 2.). The Anglosaxon on the other hand: *On þas vite-gan béc* Isaiaim. In the most ancient times *in* seems to have been avoided, especially with names of persons. Anglosax.: þu scealt vāpnedmen vesan *on gevealde* (CAEDM. 916.). Nābbe ge lif *on eōv* (Joh. 6, 53.). Gothic *in izvis*.

- γ) Reserving the further development of the mode of viewing space to the discussion of the causal and modal province, we here, where we consider the relation of abiding, mention in conclusion the combination of *in* with the personal pronoun strengthened by *self*, which denotes that a thing in its most peculiar sphere, concluded in itself and without foreign admixture, is to be considered by itself.

And as the thing that's heavy *in itself*, Upon enforcement, flies with greatest speed (SHAKSP., II Henry IV. 1, 1.). And what she did, whatever *in itself*, Her doing seem'd to justify the deed (MILT., P. L. 10, 141.). Fame is the shade of immortality, And *in itself* a shadow (YOUNG, N. Th. 7, 365.). Sounds unharmonious *in themselves* and harsh (COWP. p. 168.).

Even Halfsaxon uses *in* similarly: Godess sune Jesu Crist Iss Godess aþhenn kinde Annd Godess word. annd Godess witt Annd soþ Godd *inn himm selfenn* (ORM. 3038.).

- α) But *in* is also referred to verbal notions which express a movement, or an activity in general, which strives after a goal and does not remain within given bounds.

Will the aspiring blood of Lancaster *Sink in the ground?* (SHAKSP., III Henry VI. 5, 6.). They *fell in the pit* they themselves had digged (BULW., Rienzi 5, 3.). *Hath she sunk in the earth?* (BYR., Siege 21.) *Putting the hand in the pocket* (SHAKSP., Meas. for Meas. 3, 2.) After that John *was put in prison* (MARK. 1, 14.). None of you will bid The winter come *To thrust his icy fingers in my maw* (SHAKSP., John 5, 7.). She had no jewels to *deposit in their caskets* (FIELD., J. Andr. 4, 16.). He *laid his head in Luxury's soft lap* (COWP. p. 19.). *Lay her in the shade* ROGERS, It., For. Trav.). *Dipping my pen in my ink-horn* (ib.). Then murmur'd Arthur, "*Place me in the barge.*" (TENNYS. p. 198.). A creature rational and *cast in human mould* (COWP. p. 178.). Never after *look me in the face* (SHAKSP., Rom. a. Jul. 3, 5.) and so on. This is frequently the case with abstract substantives: The town might *fall in fright* (SHAKSP., Oth. 2, 3.). To *fall in love* with him (As You Like It. 3, 5.). A serving maid was she, and *fell in love* With one who left her (COWP. p. 177.). I . . *fell in a doze* (TENNYS. p. 189.). Heaven *put it in thy mind* (SHAKSP., II Henry IV. 4, 4.). Don't put me *in a frenzy* (SHERID., Riv. 2, 1.). He . . would not *plunge his brother in despair*

(ADDIS., Cato 1, 6.). This is the first time my honour *was* ever called in question (GAY, Begg. Op. 2, 2.). The author, blinded by ambition, *set in motion* a machinery such as none could long resist (MACAUL., Essays V. 13): and many more, in which in partly interchanges with *into*, partly the combination of the verb with the substantive accompanied by *in* has become merely formal. Comp. *into*.

Old-Engl.: *Do hit in a vessel*. IX. dayes (WRIGHT A. HALLIW., Reliq. Ant. I. 51.). *Do hit in a glasse* (I. 52.). *In dichez falle* (I. 263.). *Ant caste we y the fen* (WRIGHT, Polit. S. p. 188.). *To put hem in prison* (DEPOS. OF RICH. II. p. 23.). *In ys ryst hond ys lance he nom* (R. or GL. I. 174.). *He tok in hond a styf launce* (ALIS. 966.). They were faire brought in eorthe (1635.). Theo body was bawmed, and leyd in a shryne (4670.). Tho thou sprettest in my visage (978.). Grace gaf greynes . . . And sew hem in monnes soule (P. PLOUGHM. p. 412.). Quyk he loket in the steorre (ALIS. 76.). Yn hys face lovely thou loke (HALLIW., Freemas. 708.). Spreyte of life I in the blaw (TOWNS. M. p. 5.). Lete us falle in no fondynge (WRIGHT A. HALLIW., Reliq. Ant. I. 57.). If he jalle In gilt or in trespas (P. PLOUGHM. 414.). Barons and burgeises She bryngeth in sorwe (p. 52.). I put me in his power (DEPOS. OF RICH. II. p. 4.). He scholde putte the ryvere in suche poynt, that etc. (MACSDEN. p. 41.). Halfsax.: *Wurpen hine in ænne broc* (LAJAM. II. 26.). Heom sette in ane hulle (III 83.). *In eorðe me heom leide* (III. 115.). Heo felleð i pare sæ (I. 106.). This usage answers in general to that of the Anglosax. in with the accusative: þæt se vites bona in helle grund hean gedreose (Cod. EXON. 17, 3.). Þæt he ðs geferge in fater-rixe (22. 1.). Svā ve men sculon, heortan gebygdum, hl̥pum stillan (?) of mægne in mægen (46. 33.).

end, terminate in, for which *with* partly appears, may be referred here. "O! let me make the period of my curse." — "Tis done by me and ends in — *Margaret*." (SHAKSP., Rich III. 1, 3) Hit him again! Forbid it *end in death* (SHERID. KNOWLES, Love-Chase 4. 1.). Disproportioned friendships ever *terminate in disgust* (GOLDEN., Vic. 5.). Grammarians use: Words *ending in the consonant h* and the like (M' CELLOCH), along with: Words *ending with a single consonant* etc. (MURRAY); Hence also ellipses like: The present participle *in-ing* (ib.). — We must not only regard the French. as: *Cela finit en pointe* (AC.). Les noms qui se *terminent en eur* (ib.), but to classical expressions, as: *Cauda Desinit in pacem* (OVID, Met. 4, 72. cf. HORAT. Art. 3.). Gr. Τελουτάν εις αναπαύην (GRAMM.). There certainly mingles with this mode of view the idea of a condition, or of a sphere in general, in which anything is when it comes to an end: so that instances of such verbs in *in* may be equivocal, and must be explained from the context.

- β) We attach to this series of ideas, the construction of the verbal notions believe in, hope in, trust in, so far as the idea of a direction is at the bottom of their combination with *in*- and an original accusative can be supposed with *in*.

We have believed in Jesus Christ (GALAT. 2, 16.). I am one of those who believe in Fate and Predestination (POPE, Lett.). Hope thou in God (Ps. 42, 5.). I hope in God he will still mend (STERNE, Tristr. Sh. 6, 6.). In them I trust (SHAKSP., III Henry VI. 1, 2.). I will not trust in my bow (Ps. 44, 6.). I never trusted in an arm but thine, Nor hop'd but in thy righteousness divine (COWP. p. 54.). Confide in me — thou knowest my nature (BYR.,

Mar. Fal. 4, 1.), *Have faith in God* (MARK. 11, 22.). *He had faith in nothing else* (TROLLOPE, Framl. Parson. 1, 6.). *The trust I have is in mine innocence* (SHAKSP., II Henry VI. 4, 4.). Comp.: *I put my trust in God* (WARREN, Ten Thousand a-year 2, 1.).

Apart from other constructions of these verbal notions, which likewise extend up to ancient times, and are touched upon in their place, their combination with *in* along with that with *on* early made way. Old-Engl.: *Ich leve ine God* (WRIGHT A. HALLIW., Reliq. Ant. I. 42.). *I byleve in God* (I. 38.). The Sowdan, that *left yn Teruagaunt* (OCTOBIAN 919.). *Leve thou in oure Loverd God* (P. PLOUGHM. p. 497.). Comp.: *Oure bileve . . in þe hye Godes ys ydo* (R. OF GL. I. 112.). — *Hi true in God* (WRIGHT A. HALLIW., Reliq. Ant. I. 22.). *Trow in none God bot oone* (TOWN. M. p. 50.). *In me if thay wille trast* (p. 58.). As I may me *in you affy* (p. 258.). Along with it *on* is long preserved, especially in *believe*: *To levyn on that maumetys for here God* (HALLIW., Freemas. 519.). *To pray me leve on Appolyn* (RICH. C. DE L. 3715.). *Mony a duk, That byleved on Belsabuk* (ALIS. 1682.); still in Modern-Engl.: *To them that believe on his name* (JOHN 1, 12.). In Hallsaxon *on*, *o*, prevails: *O Godesse Sune lefenn* (ORM. 3853.). *Min ilæse is al on him* (LAJAM. I. 126.). *Wha se onn himm ne trourwepp noht* (ORM. 16726.); also *uppo*: *Lefenn uppo Criste* (939.); as in Anglosaxon *on*: *We sceolon gelyfan on pone hālgan gāst* (THORPE, Anal. p. 61.). *Ne getrūvode ic næfre on minne bogan* (Ps. 43, 8.). *Þā hoppendan on þe* (Ps. 16, 8.); yet *in* is also met with: *þu in ēcne God þrym-sittendne getreōvdes* (COD. EXON. 268, 19.), as in the periphrasis, which is analogous to the above cited: *Gūðlāc sette hyht in heofonas* (128, 17.). In Anglosaxon, for instance, with *on* in combination with *treōvjan* the dative certainly interchanges with the accusative. *tō* is placed by the side of *on*, *in*: *Ve us tō þam hālgan helpe gelēfað* (CAEDM. II. 293.). *Hopa tō Drihtne* (Ps. 41, 6.).

2. If *in* is applied to time, it is placed to the space of time or to the event filling it, in which a fact falls, whether the space of time is filled up by it or not.

Canst thou, O partial sleep, give thy repose To the wet sea-boy *in an hour so rude* (SHAKSP., II Henry IV. 3, 1.). God doth know that *in the day* ye eat thereof, then your eyes shall be opened (GEN. 3. 5.). *Late in the evening . . the doctor had gone off to the castle* (WARREN, Ten Thous. a-year 2, 1.). The whole force of the confederate powers was assembled at Saint Helen's *in the second week of May* (MACAUL., H. of E. VII. 462.). At Lynn, *in June*, 1752, Frances Burney was born (Essays V. 4.). Our fathers have told us, what work thou didst *in their days, in the times of old* (Ps. 44, 1.). *In the past century* the young gentlemen of the Universities all exercised themselves at these queer compositions (THACKERAY, Engl. Humourists 2.). Hero-worship, done differently *in every different epoch* of the world (CARL., Past a. Pres. 1, 6.). I never spoke An angry word to you *in all my life* (SHERID. KNOWLES, Virgin. 1, 2.). A situation which had been fashionable *in the reign of Queen Anne* (MACAUL., Essays V. 5.). Prince Frederick died *in 1751* (II. 247.).

Yet the final point of a space of time may also be essential: *In two years* after Were they at wars (SHAKSP., II Henry IV. 3, 1.). *In seven months*, one of the messengers . . returned (JOHNS., Rassel. 37.). My papa and mamma may *in time* relent (GAY, Begg.

Op. 1, 1.). "Mr. Rashleigh leaves Osbaldistone Hall then?" — "Yes, in a few days." (SCOTT, R. Roy 6.) Nought of the bridal will I tell, Which after in short space befell (L. Minstr. 6, 28.).

In is also given by the more ancient language to the space of time in which anything falls. Old-Engl.: *In a poresday* yt was (R. or Gl. II. 419.). Our leuede day in *Decembre* pere byuore was poru angel vorst byfounde (II. 441.). De verste kyng of Norphomber in *pe zer of grace* bygan *Vyf hondred & seuene and fourty* (I. 228.). Sir Amadas seyde in *that stonde* (SIR AMAD. 344.). He ne scholde to the herte hevene.. Come in *eiste thousand zer* (WRIGHT, Pop. Treat p. 134.). In *harvest* after Seint Clementes day, Thanne is thundre cunde y-nouȝ (p. 136.). So dede Jhesu in *hise dayes* (P. PLOUGHM. p. 402.). Thys craft com ynto Eng lond . . *Ya time* of good cyng Adelstanus day (HALLIW., Freemas. 61.). I sal teche him . . In *four e yere*, with-owten ma (SEUYN SAGES 98.). Halfsax. in and inne: Hit was in *ane zeol-dæie* þat Arður in Lundene lai (LAȜAM. II. 532.). I þan *bridde dæize* faire: hit ȝon dæizeȝ (II. 494.). In *ne seuen niht* isomned heo weoren (II. 23.). Þiss wæȝȝn wass þurh an kingess wæȝȝn In *alde dæzness tæcnedd* (ORM. 5912.). Anglosax. in and innan: þe freofo sceal in *lifdagum* lengest veorðan (CAEDM. 3351.). *Innan August* he ferde ofer sæ into Normandig (SAX. CHR. 1111.); comp. *on*, which is here familiar.

The reference to the final point of a space of time is also met with in Old-Engl.: Ther nis non . . That ever-eft i-heled beo, ac dyeth in a *stounde* (WRIGHT, Pop. Treat. p. 138.). In *time of seuen yere* He sal be wise (SEUYN SAGES 115.). Halfsax.: Hit ilomp *inne lut zere* þat þe fader wes dead (LAȜAM. I. 17.). Here might be referred: Unnbindeþþ all þiss temple, andd icc Itt i *pre dæzness rezæe* (ORM. 15590. 16210. 16220.), where the Anglosaxon text offers *after* (MARC. 14, 58.), *on* (15, 29.) and *binnan* þrym dagum (JOH. 2, 19.).

3. The preposition is extensively referred to concrete and abstract objects in or in regard to which anything acts or makes its appearance. Both transitive and intransitive verbs occur.

We did well in *that* (SHERID. KNOWLES, Virgin. 1, 1.). Richelieu was most disloyal in *that marriage* (BULW., Richel. 4, 1.). We shall be shortened in *our aim* (SHAKSP., Coriol. 1, 2.). The boldness of this worthy officer Which now has but mistaken in *his aim* (COLER., Picc. 1, 2.). Unless I fail in *my reckoning* (SHERID. KNOWLES, Virgin 1, 2.). Hither also are to be referred determinations such as in: He stoops a little in *the shoulder* (LONGF. II. 15.). Thus the person is introduced by *in*, in regard to which, or in which the activity is put forth: Thy sins are visited in *this poor child* (SHAKSP., John 2, 1.). The virtue of that fruit in *thee* first prov'd (MILT., P. L. 9, 616.). You are too much mistaken in *this king* (SHAKSP., Henry V. 2, 4.). You are deceived in *me* (LONGF. I. 168.). The person with regard to whom the quality makes its appearance, is also attached immediately to adjectives: A great conqueror, but unfortunate in *his friends* (SOUTHERN, Oroon. 1, 2.).

In this regard substantives without attributive determinations are particularly to be observed, which are attached with *in* to verbs and adjectives.

Of verbs compare especially the notions: *equal, match, vie, rival, rank, excel, exceed, surpass, top* and others, *grow, thrive, improve, advance, rise, sink, abate* and the like. *abound, want, agree, coincide, disagree, differ, vary, flinch* and the like.

equal God *in power* (MILT., P. L. 6, 343.). I would, my
 could *match thee in contention* A· they *contend* with thee *in*
jeasy (SHAKSP., Troil. a. Cress. 4, 5.). Where the tints of the
 and the hues of the sky, *In colour though varied, in beauty*
vie (BYR., Bride 1, 1.). None *in lofty numbers* can *surpass*
 bard who soars to elegize an ass (BYR. p. 316.). Nature,
 ent, does not *grow alone In thews, and bulk* (SHAKSP., Haml.
). He *grew in popularity and repute* (BULW., Rienzi 1, 4.).
 girl, *improving daily in beauty, modesty, and genteel and good*
viour (SCOTT, Lives.). *Sinking in virtue as you rise in fame*
 NG, N. Th. 5, 749.). E'en the favour'd isles . . . *inert through*
ty, lose in morals what they gain In manners (COWP. p. 179.).
 she *in plesaut purpose* did *abound* (SPENS., F. Qu. 2, 6, 6.).
 it you *want in meat*, we 'll *have in drink* (SHAKSP., II Henry
 5, 3.). What the conversation *wanted in wit, was made up in*
hler (GOLDSM., Vic. 4.). For tho' they do *agree in kind*, Spe-
 difference we find (BUTL., Hud. 1, 3, 1279.). Then, sir, you
in opinion with me (SHERID., Riv. 4, 3.). If I break time,
inch in property Of what I spoke, unpitied let me die (SHAKSP.,
 Well 2, 1.).

Adjectives are numerous. Physical as well as moral qua-
 are in this manner connected with concrete and abstract sub-
 stives denoting the objects in and in regard to which the
 ity of a person or thing appears. *in* often meets *of*, which is
 ted to a narrower field. See p. 248.

Three legs upholding firm A massy slab, *in fashion square or*
d (COWP. p. 163.). She was *short in stature* (DICKENS, Chuzz-
 1, 3.). The hounds were *level in size and faultless in frame*
symmetry (WHYTE MELVILLE, Digby Gr. 11.). Where . . . the
 ile of ocean is *deepest in dye* (BYR., Bride 1, 1.). A lawless
 d, But *rough in form, nor mild in mood* (2, 20.). *Rich in titles,*
urs, and promotions (SHAKSP., John 2, 2.). The Lord shall
 e thee *plenteous in goods, in the fruit of thy body* (DEUTER. 28,
 . He *strong in gold, in numbers, rank, authority* (BYR., Wern.
 .). The court of St. Petersburg has never been supposed
 rely *deficient in intrigue* (WHYTE MELVILLE, Digby Gr. 15.). I
 bankrupt *in gratitude* (SHERID., Riv. 5, 1.). His equals, if in
 er and splendor less, *In freedom equal* (MILT., P. L. 5, 795.).
 night though wondrous and *in acts of war* (6, 376.). Of the
 ch officers Van Almonde was *highest in rank* (MACAUL., H. of
 VII. 46.). *High in demand, though lowly in pretence* (COWP.
 1.). You seem mighty *low in spirits* (GAY, Begg. Op. 3, 1.).
 atoms *inferior in intelligence* (BYR., Cain 2, 2.). The land wherein
 liest *in reputation sick* (SHAKSP., Rich. II. 2, 1.). Being a
 on *elegant in sauce* (BEN JONS., New Inn 3, 1.). *Genteel in*
re, easy in address . . . Expert in all the duties of his place (COWP.
 4.). Profoundly *skill'd in analytic* (BUTL., Hud. 1, 1, 65.).
 icious, cunning, *Fluent in words, and bold in peaceful counsels*
 we, Fair Penit. 2, 2.). I am too *stubborn in habits, and too*
 polished *in manners* (SCOTT, Bride of L. 1.). Be *frank in*
 is (BULW., Maltrav. 5, 6.). *Slack in discipline* (COWP. p. 182.).

A short poem . . . *forcible in style, and not contemptible in versification* (MACAUL., H. of E. II. 132.). He died *young in years* (BULW., Richel. 1, 2.) and so forth.

In the ancient tongue we find the preposition *in* used more rarely with verbal notions of the kind cited. Old-Engl.: He that lernede best . . . And *passud* hys felows *in curyate* (HALLIW., Freemas. 31.). *In pouste* thou shalt *waze* sone (WRIGHT A. HALLIW. I. 264.). That they *ffleblen in ffleische, in ffelle, and in bones* (DEPOS. OF RICH. II. p. 15.). Halfsax.: Hire sune *urex* annd *praf I wissdom* annd *inn elde* (ORM. 8973.). Comp. Anglosax.: *Veox* and *väs on gäste* gestrangod (LTC. I. 80.); more frequently on the other hand with adjectives of every kind. Old-Engl.: So *stuf* man he was *in harmes. in esoldren & in lende* (R. OF GL. II. 377.). Thou art *strong in flesch and bones* (RICH. C. DE L. 5445.). *In sperynge* he was *fol large* (R. OF GL. II. 389.). Blessyd ben alle *poure in spirit* (WRIGHT A. HALLIW., Reliq. Ant. I. 39.). The fite joye is *feirest in rede* (I. 49.). Thay ar *fe-kille in word and thought* (TOWN. M. p. 281.). He thought hymself as *worht* as hym that hym made, *In brightness, in bearty* (p. 20.). To make him *cunnand in clery* (SEVYN SAGES 46.). Halfsax.: patt sholde wurppem offerr me *Wurppfull and heh i mahhte* (ORM. 12582.); rarely in Anglosax.: *Snottor in sefan* (CARM. 3367.). *On* was long collaterally preserved. Old-Engl.: Hy beth *feire and bryht on hewe* (WRIGHT A. HALLIW., Reliq. Ant. I. 242.). De mereman is a meiden *i-like on brest and on bodi* (I. 221.). *Feyre* he was *on fote and hand* (IRON. 7.). *Mery sche* was *on sighte* (SM. CLEGGES 27.). Halfsax.: *pa iwarð ich on restine wunder ane firir* (LAFAM. II. 233.). Anglosax.: *Lytel on vastmum* (LTC. 19. 3.). *Lang on bodige* (BEDA 2, 16.). *On bodige heah* (3, 14.). *Vlitig on hive* (GEN. 12. 1.). Hine god fremede *on andsvare* and *on elne strong* (CON. EXON. 119, 32.).

We may here especially mention the construction of verbs denoting participation in anything, as *share, have part* &c. with *in*, to which others, as *join, engage, meddle, interfere* and the like, are attached.

Adam shall *share* with me *in bliss or wee* (MILT., P. L. 9, 831.). It is fit he should *share in its amusements* (GOLDSM., Vic. 8.). Alas! the *part I had in Gloster's blood* Doth more solicit me, than your exclaims (SHAKSP., Rich. II. 1, 1.). Those who did not *join in the insurrection* (MACAUL., H. of E. I. 40.). Many there are . . . Who say you *meddle in affairs of state* (ROWE, J. Shore 4. 1.). Ever *interfering* *In a man's family affairs* (BULW., Rich. 2, 1.). With that the notions *traffic, deal in*, are perhaps related: I will *deal in poison* with thee, or *in bastinado*, or *in steel* (SHAKSP., As You Like It. 5, 1.). They stare not at the stars from out their attics Nor *deal . . . in mathematics* (BYR., Beppo 78.). He is *attainted*, and his princely head Fair booty for each slave that *trades in murders* (COLER., Wallenst. 2, 11.).

The application of the preposition *in* in these combinations is readily explainable, but seems to have been used in ancient times, and to be partly founded upon Latin and Romance linguistic usage. We may recollect the Latin *partem habere in aliqua re*, the French *partager dans une succession* and the like, *engager, s'engager dans qch., trafiquer, négocier en pierreries, laines, épiceries* &c.

4. The object in whose sphere and in which anything acts leaves a wider play to the imagination, and may sometimes be regarded as

the material from which anything is produced, and as the mean to something.

A wreath of oak and olive leaves, *wrought in silver* (BULW., Rienzi 5, 3.). Thine evil deeds *are writ in gore* (BYR. p. 348.). *Written as in fire-characters* (CARL., Past. a. Pres. 1, 2.). — So *scoffing in ambiguous words* (MILT., P. L. 6, 568.). But say *in a word*, and my servant shall be healed (LUKE 7, 7.). My wife . . . discovered her pride *in a whisper* (GOLDSM., Vic. 8.). She does not heed . . . with whom The King *confers in whispers* (BULW., Rich. 1, 2.). I will *pay thy graces Home, both in word and deed* (SHAKSP., Temp. 5, 1.). The speech *in which* conversation can most agreeably be *carried on*, and ingenious ideas *best expressed* (KAVAN., French Wom. of Lett. 1.). We saw one *casting out devils in thy name* (MARK. 1, 38.). The mark of recognition may also be joined by *in*: *In this* thou shalt know that I am the Lord (EXOD. 7, 17.).

The person may also be regarded as a medium through which anything happens, or which is to be regarded as the representative of another: For, as *in Adam* all die, even so *in Christ* shall all be made alive (1. Cor. 15, 22.). But there are honest men, Who a your friends: you *are secured in them* (SOUTHERN, Oroon. 3, 1.). — Now hear our English king; For thus his royalty doth *speak in me* (SHAKSP., John 5, 2.). The nurseling of the camp *spoke in thee* (COLER., Picc. 1, 4.). *In me* all Posterity *stand's curs'd* (MILT., P. L. 10, 817.). *In him* Demosthenes *was heard* again (COWP. p. 10.). One parricide . . . Who dares *in Richelieu* murder France (BULW., Richel. 3, 2.).

We may certainly call this the instrumental use of the preposition *in*, of which the Old-English offers instances: The kynges . . . *sheuden wel* that he ys God, *in gold, and stor, and mirre* (WRIGHT A. HALLIW., Reliq. Ant. I. 87.). To *pay* hys tythe, *owthyr in money or corne* (HALLIW., Nugae Post. p. 24.). To *maken hire mynstralcyne in dyverse instrumentes* (MACDEV. p. 237.). *Ʒe heye God Ʒat in oure tonge Woden ycleƷud ys* (R. or GL. I. 112.). *Ʒat in Ebrewe is namyde* Bethsayda (WICLYFFE, Joh. 5, 2.). *Thanne gan al the commune Crye in vers of Latyn* (P. PLOUGHM. p. 9.). An aungel of hevene Lowed to *speke in Latyn* (p. 8.). Ʒis is it *Ʒat baptisip in Ʒe holy goost* (WICLYFFE, Joh. 1, 33.). I baptysed the . . . *In the name* of thi Fader (TOWNS. M. p. 169.); likewise of the mark of recognition: Alisaundre he *knew in the vyage* (ALIS. 4231.). *On long* runs parallel to it: None That *is mayde on flesh and bone* (TOWNS. M. p. 154.). *Stella maris, Ʒat is on Englis sæsterre* (WRIGHT A. HALLIW., Reliq. Ant. I. 128.). Also *Ʒe prophete seið on his stefne* (I. 130.). *Halfsax. : Wrat Ʒa læten on Englis* (LAIAM. I. 269.). In Anglosaxon the instrumental *on* is frequent: He *vorhte [magne] on hys earne* (LUC. 1, 51.). Ʒys cyn ne mæg of nānum men ütgan, hūton Ʒurh gebedu, and *on fæstene* (MARC. 9, 29.). *On bigsƷellum hym tō cƷās* (3, 23.). *On Leden, on Enylisc* and the like are common, in *Englisc* (THORPE, Anal. p. 50.) of the linguistic medium in which we represent, speak: *Leornjan sƷrecan on Leden gereorde* (THORPE, Anal. p. 101.). *On Ʒam gemete Ʒe ge metað, eov bið gemeten* (MARC. 4, 24.). *On hƷylcum anƷealde dæst Ʒu Ʒās Ʒing?* (11, 28.) The Gothic has here *in* answering to the Greek *ἐν*.

Even the intervening person takes *on* in Anglosax.: *On deoðla ealdre* he driftu üt deoðfu (MATH. 9, 34. comp. MARC. 3, 22.). Goth. *in*.

The ambiguous *in the name* is often used accompanied by the name of a person, to denote that person, for whose sake, at whose instance or with whose approval anything happens: He that receiveth a prophet *in the name* of a prophet shall receive a prophet's reward (MATTH. 10, 41.). Whosoever shall give you a cup of water to drink *in my name* (MARC. 11, 9.). The Biblical usage attaches itself to the Greek ἐν ὀνόματι (cf. MARC. 9, 38. 41. 11, 9. LUC. 10, 17.), σὺς ὄνομα (MATTH. 10, 41.), Gothic *in namin*, but also *ana* (LUC. 9, 49.). Hence the forms *in the name of the devil*, *in God's name* and the like. Comp. Old-Engl.: Bren, *in the devillys name*. In Anglosax. *in* is interchanged with *on*: Sý geblétsod se þe com *on Drihtnes naman* (MARC. 11, 9. cf. MATTH. 10, 41. MARC. 9, 38. 41. 11, 9. &c.). — Modern-English still sometimes has *on*: Com, *o' God's name* (SHAKSP., I Henry VI. 1, 2.). *O' God's name*, let it go (Rich. II. 3, 3.).

The following forms may also be regarded as the instrumental: I drink to you *in a cup of sack* (SHAKSP., II Henry VI. 2, 3.). He was drinking her ladyship's health below *in a cup* of her ale (FIELD., Jos. Andr. 4, 2.); as distinguished from: There's the cup she drank *from* (THACKERAY, Engl. Humourists 2.). It is not a question of drinking from a vessel, as with the Greek ἐν ποτηρίοις πίνειν (XEN., An. 5, 994.), or the Latin: *bibere in auro*, Fr. *boire dans un verre*, but of the contents of the vessel. — English moreover knows also the use of *in*, where the comprising object whence something proceeds is denoted: He lies most foully *in his throat* (SCOTT, L. Minstr. 5, 20.). Thou liest *in thy teeth* (BULW., Rienzi 1, 3.); where *through* is also in use (SHAKSP., Rich. II. 1, 1.), as in French: *mentir par la gorge*. Old-English also presents *amidward*: Thou lext *amidward thi teth* (GR. or WARWICK p. 154.). *In the teeth* (= in direct opposition) is employed differently: Possibly this may not be going too far, even though it be *in the teeth* of some of the most stubborn facts that are on record (WARREN, Diary 1, 10.); where, as with *in front*, the object is named in whose immediate (opposite) reach anything is.

5. The thing or person combined with *in* which is an object of emotion, particularly of joy, exaltation and pride appears as the motive and cause of the activity. The preposition *in* here meets *at*, and partly, *of*.

Love *delights in praises* (SHAKSP., Two Gentlem. 2, 4.). O son, *in whom* my soul hath chief delight (MILT., P. L. 3, 168.). Joy thou *in what* he gives to thee (8, 150.). Man who *rejoices in our sex's weakness* (ROWE, J. Shore 1, 2.). *Rejoice in the Lord* (Ps. 33, 1.). She *rejoiced in six daughters* (WHYTE MELVILLE, Digby Gr. 1.). Be glad *in the Lord* (Ps. 32, 11.). This is my beloved son, *in whom* I am well pleased (MATTH. 3, 17.). Oh! when I think what *pleasure I took in thee* (ROWE, Fair Penit. 5, 1.). I *feel a great interest in her* (WARREN, Diary 1, 15.). Now roves the eye; And, posted on this speculative height, *Exults in its command* (COWP. p. 170.). While his passion touch'd my heart, I *triumph'd in his pain* (GOLDSM., Vic. 8.). Those who *boast in mortal things* (MILT., P. L. 1, 692.). I *glory in it* (TAYLOR A. READE, Masks 1, 1.). But yesterday I *gloried in a wife and son* (BYR., Parisina 12.). The name *in which* thy heart hath prided Must change (Bride², 12.). Here also may be referred the idea of taking offence or of anger: Blessed is he who shall not *be offended in me* (MATTH. 11, 6.). Comp.: They *were offended at him* (MARK. 6, 3.).

Old-Engl.: Thei *delyten in ne thing* more (MAUNDEV. p. 195.). *See wolden*

glade at an houre *in his lute* (WICLYFFE, Joh. 5, 35.). My gost *glades* with luf, *In God* (TOWN. M. p. 82.). Suche a *lykyng* he had *in pley* (FROM. 900.). In Anglosaxon *in* is rarely found with ideas of emotion: *Ge-fæð in færum* (COD. EXON. 123, 37.) (ye rejoice in crimes), as often in Gothic: *Managai in gibaurpai is faginond* (LUC. 1, 14.). *ip jus villedup svignjan du weilai in liuhada is* (JOH. 5, 35.). In Anglosaxon on commonly stands: *On pinum mægene nu blissað ure cyning* (PS. 20, 1.). *Pāt ve mō-ton fāgnjan on pinre hælo* (19, 5.); also with taking offence, displeasure: *Eādīg is se þe ne swiȝað on me* (MATH. 11, 6.). *Syð hrylc svā ne byð on me geuntredesod* (LUC. 7, 23.); also here in the Gothic *in*: *Wazuh sæi ni gamarsjada in mis* (MATH. 11, 6.). Moreover the Latin construction also coincides herewith, as: *delectari in aliqua re*, *offendere in aliquo* and *in aliqua re*.

An emotion, condition or circumstance in which a person finds himself frequently appears as a motive or occasion for something.

Douglas . . Stumbling *in fear*, was took (SHAKSP., II Henry IV. 1, 1.). That . . *in zeal* to you did slay his youngest son (I. Andron. 1, 2.). A million hungry operative men started up, *in an utmost paroxysm* of desperate protest against their lot (CARL., Past a. Pres. 1, 3.). — Pompey thrives *in our idleness* (SHAKSP., Ant. a. Cleop. 1, 4.). How blest this land would be *In this your cousin's death* (Rich. II. 4, 1.).

Old-Engl.: *In his lupernesse* to Gloucestre he wende (R. OF GL. II. 390.). We synne dedly *in etynge* of bestes (MAUNDV. p. 19.).

. If in the cases just cited the preposition answers to *in*, combined in ancient times with the dative, it points essentially to a more ancient combination with the accusative, where the substantive receives, in the adverbial member of the sentence, the sense of a destination or of a purpose, although cases of this kind are not always to be clearly distinguished from others already touched upon.

a) In this manner *in* often appears with abstract substantives.

Sleep . . call'd By Nature as *in aid* (MILT., P. L. 8, 458.). She thus *in answer* spake (9, 552.). *In recompense* . . She gave him of that fair enticing fruit (9, 994.). I would . . pile up every stone Of lustre from the brook, *in memory*, Or monument to ages (11, 323.). I claim *in my reward* his captive daughter (ADDIS., Cato 1, 2.). No land but listens to the common call, And *in return* receives supply from all (COWP. p. 98.). Appius . . was most loud *in favour* of the decree (SHERID. KNOWLES, Virgin. 1, 1.). He had important avocations to allege *in excuse* (SCOTT, R. Roy 6.). Loudly the Beattison laugh'd *in scorn* (L. Minstr. 4, 12.). Adrian . . Shook his head *in denial* (BULW., Rienzi 1, 4.). I traversed half the town *in search* of it (SHERID., Riv. 1, 2.). He despatched Captain Lawton *in pursuit* of the pedler (COOP., Spy 5.). He went *in quest* of his new applicant (8.).

Old-Engl.: Of þe woke þe ferþe day, *In honour* of hym yclepud in oure tonge Wednesday (R. OF GL. I. 112.). That is set withoutyn doute *In tokenyng* of Cristes ded (WRIGHT A. HALLIW., Reliq. Ant. I. 63.). My

tombe ytt schal be blewe *In tokyne* that I was trewe (I. 72.). That han cure under Crist, And crownynge *in tokene* And signe that thei sholden Shryven hire parissshens (P. PLOUGHM. p. 6.). And was writen right thus, *In witnesse* of Truthe (p. 145.). *In the worschiþe* of hem, there is a fair chirche (MAUNDEV. p. 31.). This *in* coincides with the Latin *in* with the accus. and Fr. *en*, which are not without influence upon turns of this sort. The Anglosaxon, along with *tō*, uses also *on*: Hrōðgār mæfode him *on andsware* (BEOW. 3684.) with the dative or accus.? According to the Old-Germanic fashion the preposition with the accusative is not unfamiliar here. Old-norse: Mæltu ic i minn frama i Sattungs solum (for my benefit) (HÁVAM. 104.).

- b) Therewith is connected the use of *in* with factitive verbal notions, where *into* or *to* is else in use. Instances are given with *into* Vol. 2. p. 312.

7. *In* also appears where the idea of appropriateness or conformity predominates.

So God created man *in his image* (GEN. 1, 27.). Let us make now man *in our image*, man *In our similitude* (MILT., P. L. 7, 519.). Thus *in* is often used to indicate, in what the predicated activity has its foundation, according to what it is measured: *In all safe reason*, He must have some attendants (SHAKSP., Cymb. 4, 2.). A man may be a legal donor Of any thing . . . *I th' judgment* of all casuists (BUTL., Hud. 2, 1, 679.). The lamb's-wool even *in the opinion* of my wife, who was a connoisseur, was excellent (GOLDSM., Vic. 11.). The last prince who claimed the crown *in right* of Henry the Fourth (MACAUL., H. of E. I. 21.). He defied, *in Musgrave's right*, Stout Deloraine to single fight (SCOTT, L. Minstr. 4, 32.).

Old-Engl.: He leet make an ymage *in the lyknesse* of his fadre (MAUNDEV. p. 41.). And lyved wel y *Goddus lawe* (HALLIW., Freemas. 516.). In Anglosaxon the passage in the Bible just quoted runs: God gescōp þā man *tō his anlicnesse* (GEN. 1, 27.). Moreover *in* is also used, where *after* else stands: Brōðor-sibbe georne bigongað *in Godes villan* (COD. EXON. 150, 10.), with which *on* interchanges: He his sǣvle vlite georne bigonge *on Godes villan* (96, 29.). And leovode *on hæpenum peāve* (SAX. CHR. 616.).

8. Determinations of the kind and manner, of degree and measure, which may be inserted in the sentence with *in* are of manifold kinds. The ductile nature of the preposition, the transfer of Romance as well as of Germanic adverbial determinations, which adopt in part quite the character of simple adverbs, renders difficult the distinction in categories, as well as the reduction of the case combined with *in*, to a primitive dative or accusative. It is natural that all substantive notions denoting conditions, circumstances or relations in which an object may be placed, and which can be connected with the intransitive *be* in the predicate, may also concur adverbially with numerous other verbal notions, and that determinations of space, as well as others, may also receive the character of a mode and manner of the activity.

- a) We may recall the determination of dimensions by *in*: 227 feet *in length*, and 101 *in breadth* (CHAMBERS, Informat. I. 435. II.). Ten diameters *in height* (I. 436. I.).

Old-Engl.: Two elle yn *brede* (OCTOUIAN 925.). 200 cubytes *in height*,

and 50 cubytes in *breadthe* MARSEN. p. 4. . . And robbed Worcester ssyre in *lengpe & in brede* R. OF GL. I 333. As this recalls the Lat. *in* with the accus. (*in longitudinem, in altitudinem* &c.), it is prefigured by the Anglosax.: Fiftig fæðra on *brede* GEN. 6. 15. (*in lengc* (ib.). Old-norse: i þræst (accus.) athwart: Ef þer kæmið i þræst þvari (HELGAKE. HJURV. SON. 15.).

-) The lineary direction is also determined by *in*: When *in one line* two crafts directly meet (SHAKSP., Haml. 3. 4.). Advanc'd still *in an oblique line* (BUTL., Hud. 1. 3. 507.). The land bends *in a curve* to the south (CHAMBERS, Informat II. 313. II.). With the ship's prow once turned *in that direction* (CARL., Past a. Pres. 1. 6.). She was enabled to perceive that those (sc. tendencies) of young Mark Robarts ran *in the same direction* (TROLLOPE, Framl. Parson. 1. 1.). A hawk Flew *in a circle*, screaming (ROGERS, It., An Advent.).

These forms seem more recent, and perhaps rest immediately upon French expressions, as: *dans cette direction, dans toutes les directions, en ligne droite, en cercle, en demi-cercle* &c., comp. Gr. *ἐν τῇ κατὰ*.

-) A totality is often more particularly determined distributively, according to the manner or form of its parts, by *in* with a substantive: His flowing hair *in curls* on either cheek play'd (MILT., P. L. 3. 640.). Her auburn hair hung *in loose and natural curls* over her forehead (BULW., Maltrav. 1. 1.). Among the trees *in pairs* they rose (MILT., P. L. 7. 459.). These *in flocks* Pasturing (7. 461.). The herbage grew up *in sickly patches* (BULW., Maltrav. 1. 1.). No man can be such an exemplar. Humanity reveals itself *in fragments* (LEWES, G. I. 4.).

In here borders on *by*, only that *in* indicates more closely the objects in which the totality presents itself or is contained. The Highdutch presents in part förmig, as lockenförmig, along with in Locken; or weise, as heerdenweise, paarweise, stellenweise, stückweise, and the like, together with in Heerden &c., where no more particular determination is added to the substantive, like the Anglosax. *mælum*, Old-Engl. *mele, meal*; see Vol. I. 389. The older tongue has also *on*: Hallsax.: þar were *on flukes* two hundred gotes (LAŶAM. II. 471. modern text); with a more particular determination: He hæfden *on seven hepen* sixtene hundred muneken (LAŶAM. III. 192.), like the Anglosaxon: þá Caldeiscan cōmon *on þrim floccum* (Job in Ettm. 4. 18.).

-) Substantives containing the notions of sort, measure, degree, as well as those of an activity and quality, are adapted to a loose connection with *in* in an adverbial manner.

In the highest degree He hath abused your powers (SHAKSP., Coriol. 5. 5.). Thou dost consent *in some large measure* to thy father's death (Rich. II. 1. 2.). Wishful that he might *in some measure* be subject to her influence (TROLLOPE, Framl. Parson. 1. 1.). You shall hear *in such a kind* from me As will displease you (SHAKSP., I Henry IV. 1. 3.). He took his degree — not with any brilliancy, but quite *in the manner* that his father desired (TROLLOPE, Framl. Parson. 1. 1.). He launched out *in the style* of a prince (BULW., Money 3. 1.). We will be free *in reality* as *in name* (Rienzi 4. 2.). *In haste* to Branksome's lord he

spoke (SCOTT, L. Minstr. 4, 11.). Compare moreover expressions which have become formal and in part quite equivalent to adverbs, as, *in good sooth* (SHAKSP., Temp. 2, 2.), *in fact, indeed, in earnest, in truth, in faith* and the like, and combinations of the preposition with adjectives, as *in general, in common, in short, in private, in vain*, and many more, which rest upon a variety of conception of the preposition, and are half of Germanic, half of Romance origin.

Old-Engl.: exhibits many similar forms: Hii acordede atte laste in suche forme (R. of GL. II. 388.). *In thisse manere* je mowe i-seo the cunde of reyn and snowe (WRIGHT, Pop. Treat. p. 137.). Benge him hom *in faire manere* (SEUTN SAGES 309.). Monye ther riden *in ricke wise* (ALIS. 174.). *3if he be clothed . . in the Sarazines guyse* (MACDEV. p. 40.). Chyld Florentin . . He toke *in rape* (OCTOBIAN 311.). Telle us *in hy* (TOWN. M. p. 127.). Go *in hast* (p. 58.). We are frequently reminded of the Old-French: Feisuns le donc *en teu menniere* (ROM. DU S.-GRAAL. 3629.). *En tel manière* (VILLE-HARD., éd. P. Paris p. 6.). *En nul guise* (MONMERQUÉ, Théâtre fr. p. 16.). *En moie foie!* (p. 39.). *Sachez en vérité* (p. 20.) and others, as well as of the Modern-French: *en général, en commun, en secret, en vain*, Latin: *in vanum* and others. Old-Engl.: To this foold *in commune* (P. PLOUGHM. p. 141.). *On* still stands along with *in* in Old-Engl.: Hwile latte devel hem *on fele wise* (WRIGHT A. HALLIW., Reliq. Ant. I. 128.). Hure heist lorfen after ure lovedr Jh. Cr. . . munegeð us to rihtlechen ur lifode, and wisseð us *on wilche wise* (p. 130.). *On vertan wise* (TOWN. M. p. 36.). *On this maner* (ALIS. 363.). *On ydel* (P. PLOUGHM.); and *upon*: And fluriceth his falsnesse *Opou fele wise* (P. PLOUGHM. p. 479.) as in Anglosaxon *on ænige vísan, on þá vísan, on twá vísan, on ídel* and the like.

on and *upon* so frequently coincide in use, that they may aptly be treated in common and placed parallel to each other. The distinction between them, founded in etymology, has been in great part effaced in the course of time, and if the usage of the language gives the preference to the one or the other, a regard to the original notional distinction obtains but little.

on, by elision *o*, *a*, the former commonly spelt *o'* by moderns, Old-Engl. *on*, *an*, *o*, *a*, answers to the Anglosax. *on*, *an*, *ó*, *í*, Old-norse *á*, Old-Sax. Old-Friesish *á*, Swedish *å*, Goth. Old-Highdutch *ana*, Modern-Highdutch *an*; it has in Germanic dialects been gradually more and more distinguished from *in*, with which it was frequently confounded, and seems to be etymologically related, and whose construction with the dative and accusative it shared.

upon, sometimes *'pon*, is *on* strengthened by *up*, Old-Engl. also *apon*, *opon*, Anglosax. *uppon*, *uppan*, *upon*, Halfsax. *uppe on*, *uppen*, *upon*, *upo*, Old-norse *uppa*, whence the Swedish *på* and the Danish *paa*. The strengthening by *up*, which, even in Anglosaxon, was often combined with prepositions and adverbs of various kinds, as *up to, up ofer* &c., at the same time gives to the *on* the reference to the height and the surface, and takes from it the notion of *in*, so far as this is referred to the inside and depth. With the progressive distinction between *in* and *on* no important distinction remained between *on* and *upon*; the latter is now however on the whole less used.

1. The modern usage of the language, in the fundamental meaning

of *on* and *upon* as to space, makes the idea of contact and of proximity prominent.

1) Used of abiding in space, *on* denotes being in an uninclusive place or object, which is touched in immediate proximity in its surface, when the contact can take place in all directions (above, around, at the side &c.), or in whose neighbourhood generally anything is proceeding. *Upon* certainly still preserves a recollection of the meaning dwelling in *up*, and may therefore denote much more sharply what is situate higher or above. Both prepositions stand with verbs of rest, as well as with those of motion, or of an activity not departing from the neighbourhood of an object. That *on* may still interchange with *in* in Modern-English has been pointed out under *in*, and is explicable by *in* being at present referred to confinement within the surface, and with *on* another confinement may be disregarded. In general the combination of *on*, *upon*, with a primitive dative is to be assumed with the notion of abiding.

I see thee still; And *on thy blade and dudgeon* gout of blood (SHAKSP., Macb. 2, 1.). They brought to him a man sick, lying *on a bed* (MATTH. 9, 2.). He moved uneasily *on his chair* (WHYTE MELVILLE, Digby Gr. 13.). After sitting *on the stone* for about a quarter of an hour (WARREN, Diary 2, 4.). The darken'd roof rose high aloof *On pillars*, lofty, and light, and small (SCOTT, L. Minstr. 2, 9.). Not unfrequently even the coal-measures are absent, and the oolitic and chalk repose immediately *on the upper primaries* (CHAMBERS, Informat. II. 194. II.). I beg the boon *on bended knees* (SCOTT, Halid. Hill 1, 2.). Glory to God in the highest and *on earth* peace (LUKE 2, 14.). A creature of amphibious nature, *On land* a beast, a fish in water (BUTL., Hud. 1, 3, 1229.). They were *on the ground* by seven o'clock (WARREN, Diary 2, 4.). When the squire's carriage is seen *on the London road* (BOURCIC., Loud. Assurance 2, 1.). They met *on Teviot's strand* (SCOTT, L. Minstr. 5, 6.). What shriek was that *on Oman's tide?* (TH. MOORE p. 408.) Where the holy land borders *on Egypt* (MILT., P. L. 3, 536.). I have seen them (sc. the flowers) *on her breast* (BULW., Lady of L. 1, 3.). With your loins girded, your shoes *on your feet* (EXOD. 12, 11.) A faint tinge gathered *on his features* (COOP., Spy 1.). The last sounds of the combat died *on the ears* of the anxious listeners (8.). The silvery almond-flower That blooms *on a leafless bough* (TH. MOORE p. 424.). Its overwhelming truth and power would shock some into pausing *on the brink* of ruin (WARREN, Diary 2, 4.). *On their own axis* as the planets run (POPE, Essay on M. 3, 313.). How often do we wish that the earth would turn *on its axis* (ROGERS, It., For. Trav.). -- That what cleaves to or is observable in the person may bring about a connection of *on* is, with names of persons, readily explainable: The agonies of death are *on her* (HOWE, J. Shore 5, 1.). — Expressions are also readily explained which hardly border on the instrumental usage, as: Soaring *on her own unborrow'd wings* (COWP. p. 52.). I am *on the wing* for Virginia (COOP., Spy 2.). Comp.: Wail borne far

on the winds (CARL., French Revol. 3, 1, 1.). The bigger ones dance with castanets while others play *on the cymbal* to them (GRAY, Lett.), so far as the apparent rest upon the wings and playing upon an instrument are of a sensuous nature. The determination of the side, or of the quarter of the heavens, where anything is or happens may also be reduced to an original dative with *on*: While he was *on this side* of the border (SCOTT, R. Roy 10). The recent fate of André has created much irritation *on both sides* (COOP. Spy 2.) Norway . . is bounded *on the west and north* by the Northern Ocean (CHAMBERS, Informat. II. 206. II.), whereas else with the idea of direction an original accusative is to be supposed. See b).

The analogous use of *upon* may be proved by the following instances.

To die *upon the bed* my father died (SHAKSP., Wint. T. 4. 3.). Rest *Upon your never withering banks* of flowers (Cymb. 5, 4.). Sitting *upon an ass* (MATTH. 21, 5.). *Upon thy belly* groveling thou shalt go (MILT., P. L. 10, 177.). The Duke of Omnium . . whom Lady Lufton regarded as an impersonation of Lucifer *upon earth* (TROLLOPE, Framl. Parson. 1, 2.). Mr. Lackitt . . has left . . the richest widow *upon the place* (SOUTHERN, Oron. 1, 1.). And now I'm in the world alone, *Upon the wide, wide sea* (BYR., Ch. Har. 1, 13 sq.). Ye shall serve God *upon this mountain* (EXOD. 3, 12.). *Upon a hill* . . stands the curious pile called the Cheese Wring (CHAMBERS, Informat. II. 215. II.). The Borders of Scotland formed the stage *upon which* were presented the most memorable conflicts of two gallant nations (SCOTT, Minstr. I. 97.). This county borders to the north *upon Scotland* (ENGLAND DELINEAT. Lond. 1789. p. 36.). I followed him *upon the foot* (SCOTT, R. Roy 36.). This tablet lay *upon his breast* (SHAKSP., Cymb. 5, 4.). I shall read *upon her cheek* the sweet thoughts that translate themselves into blushes (BULW., Lady of L. 1, 3.). She sat down . . with an angry frown *upon her forehead* (TROLLOPE, Framl. Parson. 1, 16.). — Look, how well my garments sit *upon me* (SHAKSP., Temp. 2, 1.). The Grace of God was *upon him* (LUC. 2, 40.). — He rode *upon a cherub*, and did fly: yea, did fly *upon the wings* of the wind (Ps. 18, 10.). — It came from yonder drifting bark That just has caught *upon her side* The death-light (TH. MOORE p. 408.). In denoting the quarters of the heaven *upon* is not in use.

In and *on* often meet in the modern tongue; a notional distinction does not always appear, although it comes to light in a few cases. Those to whom the history of the language has remained indifferent endeavour in vain to connect notional differences with *in* and *on* in single cases. In the discussion of *in* opportunity has frequently been taken to state the comprehension of *in* by *on* in ancient times. We shall here quote the more ancient instances chiefly, in which *on* (*upon*) agrees more closely with the modern contracted use of the preposition, yet those are also cited to which *in* still answers.

Sekeð a ston ðat a dirl is *on* (WRIGHT A. HALLIW., Reliq. Ant. I. 211.). A whyte culver *on hys helme* stod (RICH. C. DE L. 556.). Also ic hit o boke rede (Rel. Ant. I. 209.). A wirm is o *werlde* (I. 211.). Whan

a man is *an wthe* ded (WRIGHT, Top. Treat. p. 134.). *Ȝef ich on molde* mote with a mai (Polit. S. p. 155.). Y-lorn we have Adam, And aloure lordshipe, I leve, *A-londe* and *a-watre* (P. PLOUGHM. p. 388.). *De leun stant on hille* (WRIGHT A. HALLIW., Reliq. Ant. I. 208.). Thou shalt ride sporeles *o thy lyard* (WRIGHT, Polit. S. p. 71.). The fotman, and tho *on hors* (ALIS. 1611.). Thanne freoseth the thicke mist and hongeth *on the treo* (WRIGHT, Pop. Treat. p. 137.). For him þat *on þe croice* died (LANGT I. 144.). *On galwes* hanged hie (II. 247.). For hyse love that dyed *on the rode* (HALLIW., Freemas. 604.). *On the North* see on on Stondeth Flaundres (WRIGHT A. HALLIW., Reliq. Ant. I. 273.) and so on. As wel coude he *pleye on a giterne* (CHAUC., C. T. 3333.). — Henrri was entrid *on the est half* (DEPON. OF RICH. II. p. 1.). Halſax.: *On Italiſe* he com on lond (LAJAM. I. 6.). *O bedde þer þeȝ slepptenn* (ORM. 7478.). Swallt *o rode* (4405.). Stondeð *on eovre sconken* (LAJAM. I. 250.) and so on. Comp. Anglosax.: Nān man nis his gelica *on eorðan* (JOB. in ETIM. 3, 16.). Þu sitst *on þam heān sette* (Ps. 9, 4.). Nāmon him vinter-setl *on Temesem* (SAX. CHR. 1019.). *On cneōtrum sæton* (CAEDM. 3698.). Ic nānne intingan findan ne mæg *on þysum men* (LUC. 23, 14.). Godes gyfu vās *on hym* (LUC. 2, 40.). cf. Goth.: Ansts gups vās *ana imma*, on which the modern tongue leans, although *on* and *in* are not else distinguished. Comp.: Beo feovertig nihta *on carcerne on cyminges tīne* (LEGG. ÆLF. B. 1.). Beo þu gebletsod *on byrig*, and beo þu gebletsod *on lande* (DEUTER. 28, 3.). Symle byð his lof *on minum mūthe* (in my mouth) (Ps. 33, 1.). In the determination of the side or quarter of the heavens we also find *on* with the dative, together with *east, west, eastan, westan, norðan, be eastan*. *On norðdale* (BOUTERWEK, Gloss. p. 223.). Þeah þe him *on healfa gehvām* bettend seomodon (CAEDM. 3138.), although the accusative is also used of direction. See b.). Halſax.: He sette a steorne . . . *Onn east half* o þiss middellærd (ORM. 3430.). In Modern-English has been preserved with the meaning of *in*, especially in adverbial forms like *on high* (which is still referred to an abiding) and in many forms now compounded with *a*. See Vol. I. p. 402. Comp. Old-Engl.: Ho so were *an heȝ bi a sterre* (WRIGHT, Pop. Treat. p. 132.). In Anglosax. *on heāpum* (COD. EXON. 31, 19. and often) interchanges with *in heāpum* (28, 8. 149, 27.).

More characteristic of course is *upon* in the ancient tongue, but which approaches to *on* in the same measure in which this is distinguished from *in*. Old-Engl.: *Upo lofte* The devel may sitte softe (WRIGHT, Polit. S. p. 154.). *Upon his crest* a raven stode (RICH. C. DE L. 275.). Alis-aunder *upon Bulsifall*, He passed his people all (ALIS. 2485.). The citē *upon the see* stod (3269.). From Tourtouse men goon un to Thryple, *uppon the See* (MACDEV. p. 128.). A brigge of ston, that is *upon the ryver* of Marrok (p. 7.). He rytt in a charett with 4 wheles, *upon the whiche* is made a faire chambre (p. 241.). That for us alle tholede ded *Upon the rode tre* (WRIGHT A. HALLIW., Reliq. Ant. I. 109.). Layn ded *apon the grounde* (ALIS. 4465.). Ich herde men *upo mold* make muche mon (WRIGHT, Polit. S. p. 149.). Mony a riche gult scheld That day schon *apon the feld* (927.). Sche yaf it souke *opon hir barm* (LAY LE FREINE 201.). *Upon the left syde* . . . is a marveyous thing (MACDEV. p. 280.). The sonne, whan he is *upon the southe* (p. 131.). Halſax.: Nohht i dale, ne *uppo dun* (ORM. 13264.). Riden *uppen steden* (LAJAM. III. 207.). *Uppen pere* se stromde Tintaicol stondeð (II. 358.). *Uppen pere Tanbre* heo tuhten to-gadere (III. 140.). Annd tiderr iss he waȝ-nedd *Uppo patt halȝhe wazȝn* (ORM. 5909.). Sculleð heongen heȝe *up-pen treowwe* (LAJAM. III. 52.). Bedess patt mann finnt *Uppo po Paterr Nossterr* (ORM. 5388.). *Patt upponn all þiss boc* ne be Nān word ȝæn Cristess lare (DND. 69.); of the person also: Forr fand mann nan ping

uppon hemm (ORM. 431.). Anglosax.: *Geoffra hyne þær uppon anre dīne* (GEN. 22. 2.). *Rit uppan tamre assene* (MATH. 21. 5.). *Sý hit binnan byrig, sý hit uppon lande* (LROC. ÆLFR. B. 22.). *Nu stóð se sceocca svylce át godes fōtscamele upon þære eorðan* (JOB in ETTM. 3. 22.).

- β) We find *on*, *upon*, employed figuratively, even with abstract substantives and names of persons, where an original dative is to be supposed; with the former, however, not to a wide extent. Compare in this respect *on*, *upon*, with some verbal notions, as: be, stand, lie, stay. *I am on fire*, To hear this rich reprisal is so nigh, and yet not ours (SHAKSP., I Henry IV. 4. 1.). *Seem'd all on fire* that chapel proud (SCOTT, L. Minstr. 6. 23.). Each ravine, each rocky spire Of that vast mountain *stood on fire* (TH. MOORE p. 375.). — *I was on duty* (WHYTE MELVILLE, Digby Gr. 14.). This was an easy matter with a man *Of in the wrong*, and never *on his guard* (BYR., D. Juan 1. 21.). *On the watch he lies* (ROGERS, It., Banditti). They *dwelt on praises*, which they think they share (YOUNG, N. Th. 5, 533.). In times like these, we need not *stand on idle ceremony* (COOP., Spy 8.).

They *were upon hard duty* still (BUTL., Hud. 1, 1, 399.). My friends . . . *have been upon very disagreeable duty* (GOLDSM., G. Nat. M. 3.). You are in the right to *stand upon your guard* (BERKELEY, Alciphron. cf. SHAKSP., Temp. 2, 1.). They *are upon their march* then? (SHERID. KNOWLES, Virgin. 2, 1.). Excuse my *dwelling upon these melancholy recollections* (DICKENS, Pickw. 2, 20.). This fellow doth not *stand upon his points* (SHAKSP., Mids. N. Dr. 5, 1.). Friends should not *insist upon ceremonies* (GAY, Begg. Op. 2, 2.).

These applications of prepositions are mostly modern. In *on fire*, which does not interchange with *upon fire*, an Anglosaxon form is contained: *He forbærnð on unácvencedlicum fyre* (LCC. 3, 17.), comp. French *être en feu, en flammes*. The other translations of *on*, *upon* are readily explained. They partly interchange with *in*: In his heart he *lieth in wait* (TILLOTSON, Sermon after Jerem. 9, 8.), where the translation of the Bible writes: In heart he layeth his wait. Forms of this sort generally attach themselves to the French *en*: *être en garde, en marche* and the like. Old-French: *D'estre illuec en leur agaist si longuement* (GILL. DE TYR in Roquef. Gloss. I. 35) and collaterally *on sur*: *être sur ses gardes, insister sur qch*. The different shades of meaning of *on*, *upon*, in the specified instances is given to them by the context.

depend. Renown, that would not quit thee, tho' disgrac'd, Nor leave thee *pendent on a master's smile* (YOUNG, N. Th. 6, 339.). Our proper bliss *depends on what we blame* (POPE, Essay on M. 1, 282.). Life makes the soul *dependent on the dust* (YOUNG, N. Th. 3, 448.).

My zenith doth *depend upon A most auspicious star* (SHAKSP., Temp. 1, 2.). *Depend upon it*, I'll never control your choice (GOLDSM., She Stoops 1.).

The Romance verbal notions have become assimilated to *hang on*, *upon*, also used figuratively: Not so *had Malcolm idly hung On the smooth phrase* of southern tongue (SCOTT, Lady of the L. 2. 6.). Old-English: *Upon a cruel coveitise Myn herte gan hange* (P. PLOUGH. p. 269.).
prove, avenge, visit on anyone or anything. He will *on*

Musgrave's body prove, He lies most foully in his throat (SCOTT, L. Minstr. 5, 20.). Remember to *avenge me on the French* (SHAKSP., I Henry VI. 1, 4.). We 'll *be revenged on him* (1, 3.). She thought of *revenging his refusal on herself* (FIELD., J. Andr. 1, 18.).

Did you ever *prove yourself upon any* of our masters of defence here? (BEN JONS., Ev. Man in his Hum. 4, 5.) Further I say, — and further will *maintain Upon his bad life* . . That etc. (SHAKSP., Rich. II. 1, 1.). *Visiting the iniquity of the fathers upon the children* (EXOD. 20, 5.). To *be reveng'd upon her* (SHAKSP., Cymb. 3, 5.). *Denouncing vengeance upon John* (John 3, 4.). To honor his anointed son *aveng'd Upon his enemies* (MILT., P. L. 6, 676.). They, indeed, so *revenge upon the poor envoys* this great respect shewn to ambassadors (MONTAGUE, Lett.).

Old-Engl.: *To wrekende on sunfulle men hire gultes* (WRIGHT A. HALLOW., Reliq. Ant. I. 128.). *To ben i-wreken On him* (WRIGHT. Anecd. p. 7.). He thought *on hire awreke beon* (ALIS. 526.). I drede lest God *on us will take venjance* (TOWN. M. p. 21.). God *wyl be venggyd on us* sum way (COV. MYST. p. 40.). — *Upon alle my blood God wylle venge this dede* (ib. p. 46.). *Upon the tyraunt Creon hem to wreke* (CHAUC., C. T. 963.). Halfsax.: *Wreken heom on Mæzens* (LAJAM. II. 39.). *Wrake we us on Bruttes* (I. 256.). (Wreke 3e jou of Brutus, ib. modern text). *Te o-wreken pe uppon Beline* (I. 188.). Anglosaxon has on with the notion of avenging on; Hygeteónan *vrac metod on mannum* (CARDM. 1375.). Ic eom Drihten eover God *pe vrece fadera unrihtvisnissa on hira bearnum* (DECTER. 5, 9.); else instead of on with the dative, *við* also with the accus. Comp. Luc. 18, 3. That *of* in Lažamon, as also later: And *wrak him of his enemys* (GAMELYN 890.), still stands in Modern-Engl. in *avenge, revenge: Avenge me of mine adversary* (LUKE 18, 3.). The Old-French *vengier, avengier*, *revengier* are treated like the Old-Engl. *wreken*: comp. Modern-French *se venger sur* quelqu'un d'une injure and the like.

gain, conquer, to have power over, raise (money) of anyone or anything. The fiery Saxon *gains on thee* (SCOTT, Lady of the L. 4, 26.) so too *gain ground on &c.* The spoil, *got on the Antiates* (SHAKSP., Coriol. 3, 3.). They *prevailed on the president* to ratify the treaty (WILLIAMS, Dict.). He . . *levied ample contributions on ladies* enriched by the spoils of more liberal lovers (MACAUL., H. of E. II. 33.). You 'll *win two days upon me* (SHAKSP., Ant. a. Cleop. 2, 4.). The rabble will in time *Win upon power* (Coriol. 1, 1.). There must be something more than common in him, that in so short a time should *win* so much upon the affections of his host (STERNE, Tristr. Sh. 6, 6.). Hadst thou fought at Holmedon thus, I never *had triumph'd upon a Scot* (SHAKSP., I Henry IV. 5, 3.). Our conqueror comes on, And *gathers ground upon us* every moment (ADDIS., Cato 1, 3.). Fondness *has prevail'd upon revenge* (ROWE, Fair Penit. 5, 1.). He *prevailed upon her* at last (BULW., Maltrav. 4, 5.).

Old-Engl.: There was non auditour *cowde on him wyne* (CHAUC., C. T. 596.). The verbal notions occurring here, mostly of Romance origin, bring us primarily to French constructions, as *gagner, prévaloir, prendre, remporter, lever sur* (along with *trionpher de*), where the case added to on,

upon (instead of *sur*) could not well be determined. Yet we meet in Anglosaxon with *ninan* these prepositions with the dative in a similar meaning: *Genamon preo ceastra on heom* (SAX. CHR. 577.). *Se cyng him nolde agifan pāt he on Normandige uppon him genumen hāfde* (1106.)

get, beget. To *get on them* a race of champions (BUTL., Hud. 1, 2, 217.). 'Tis a monster *Begot upon itself* (SHAKSP., Oth. 3, 4.).

Old-Engl.: Thus hit was *on me bigete* (SEUYN SAGES 1089.). *Uppon thes hende ladies Twoo knave were gelen tho* (AMIS. A. AMIL. 31.). *Uppon Florence*. He *gette* and wan Two man chylдерin (OCTOULAS 99.). So even in Hallsaxon with *biziten, bizeoten* the preposition *on* is used together with *bi*: Edward þe king þesne *bizat on are chiuese* (LAJAM. III. 284.). *Ðe king hine bizet bi one cheuese* modern text. I have not met with an Anglosaxon instance. *Biziten* in the meaning *procreate, gigner* stands LAJAM. II. 235. 237.

The combination of *born* with *on* for *of* is remarkable: *Begot upon itself, born on itself* (SHAKSP., Oth. 3, 4.), not uncommon in Old-Engl.: This chylð that *on me borne* has bene (TOWNS. M. p. 133). Comp.: *Flesh and blood on hir* to take (p. 155), where however *on* reminds us of the preposition coinciding with *in*. Hallsax.: *Toc ure kinde annd ure flesh I Sannie Marzess wambe* (ORM. 18505).

- b. α) *on, upon*, is often referred to the idea of a movement which either attains or is directed to its object. The verbal notion in the sentence may denote a sensuous continuous movement or direction, or an operative activity in the proper as well as the figurative sense. The idea of an amicable or hostile movement and direction is determined by the context.

Mount on my swiftest horse (SHAKSP., 1 Henry VI. 4, 5.). I . . . *laid me down On the green bank* (MILT., P. L. 4, 456.). *On me* let thine anger fall (3, 237.). I *deposited him on his own couch* (WHYTE MELVILLE, Digby Gr. 13.). The sacred oil *had been poured on his head* (MACAUL., H. of E. I. 28.). The perverse spirit of rebellion *has even lighted on their horses* (COOP., Spy 8.). *Down on your knees* (SHAKSP., As You Like It. 3, 5.). His foul esteem *Sticks* no dishonor *on our front* (MILT., P. L. 9, 329.). The hope, in dreams of a happier hour, That *alights on misery's brow* (TH. MOORE p. 424.). *On different senses* different objects *strike* (POPE, Essay on M. 2. 128.). He *on his impious foes* right onward *drove* (MILT., P. L. 6, 831.). The ferocity of the Crusaders whom the priesthood *let loose on an unwarlike population* (MACAUL., H. of E. I. 44.). Men *rush on danger* and even *on death* (ROGERS, It., For Trav.). My hate *was on my rival bent* alone (ROWE, J. Shore 4, 1.). All eyes *were turn'd on me* (COLER., Wallenst. 2, 1.). The youthful sufferer *turned his eyes on the man* of science (COOP., Spy 8.). A look *fixed on the ground* (GOLDSM., She Stoops 3.). He chose to *fix on Sir John Bruce* of the paternity of the ballad of Hardyknute (SCOTT, Minstr. I. 74.). No matter whether the sun *shine on the noble* in his palace (BULW., Money 3, 3.). He *took on him* the single fight (SCOTT, L. Minstr. 5. 27.). I have *brought this on thee* (BULW., Lady of L. 1, 3.).

Mount thee upon his horse (SHAKSP., Rich. II. 5, 2.). Cato is

fallen upon his sword (ADDIS, Cato 5, 4.). A deep sleep *fell upon Abram* (GEN. 15, 12.). God *had not yet rain'd Upon the Earth* (MILT., P. L. 7, 331.). *Gird thy sword upon thy thigh* (Ps. 45, 3.). He . . . *threw himself upon a chair* (SCOTT, Bride of L. 6.). We *hanged our harps upon the willows* (Ps. 137, 2.). He *pressed his hand upon his forehead* (WARREN, Diary 2, 4.). He . . . *sunk his head upon his breast* (ib.). She herself *Spit, and throw stones, cast mire upon me* (SHAKSP., Cymb. 5, 5.). *Put no shame upon my counsels* (SCOTT, Halid. Hill 1, 2.). I *rushed upon him* (SHAKSP., Tit Andron. 5, 1.). They *poured on all sides upon their enemies* (BULW., Rienzi 5, 3.). Thy softness *steals upon my yielding senses* (ROWE, J. Shore 2, 1.). Mr. Marlow, *whom I have pitched upon*, is the son of my old friend (GOLDSM., She Stoops 1.). Ah! here's Mrs Pert; could n't *have hit upon a better person* (BOURCIC., Lond. Assur. 2, 1.). *Cast round your eyes Upon the high-born beauties of the court* (ROWE, J. Shore 2, 1.). Where are these bold intrepid sons of war That greatly *turn their backs upon the foe?* (ADDIS., Cato 3, 5.). A thousand irreligious cursed hours, which forced marriage would *have brought upon her* (SHAKSP., Merry Wiv. 5, 5.). Honour and majesty *hast thou laid upon him* (Ps. 21, 5.).

Old-Engl.: Y wolde . . . *sette heom on hyghe hors* (ALIS. 4696.). To *ligten her on erðe* (WRIGHT A. HALLIW., Reliq. Ant. I 209.). *Knele fayre down on the gronde* (HALLIW., Freemas. 628.). *Knele down fayre on bothe thy knen* (608.). Heo *pyokes with heore penne on heore parchemyn* (WRIGHT, Polit. S. p. 156.). And hotith his dukis, and his knyghtis, To *turne on Darie anon ryghtis* (ALIS. 1842.). Kyng Richard *hys eyen on hem threwe* (RICH. C. DE L. 3345.) &c. Hallsax.: *Rædde o pene stede* (LAJAM. I. 277.). *Feolle on eorðen* (ib.) &c. Anglosax.: *Beornas gearwe on stefn stigon* (BEOV. 428.). And *áhruron on þát hús* (MATH. 7, 25.). *Cómon tvegen ealdormen on Brytene* (SAX. CHR. 495.). *Sende Ecgferð here on Scottas* (684.). It is to be observed that *on* sometimes takes the dative, where it is referred to the idea of movement: *Wrote på on pinum perscolde* and *on pines huses durum* (DEUTER. 6, 9.). *Svylc cōðe com on mannum* (SAX. CHR. 1087.). Thus Gothic frequently has *ana* with the dative, where the accusative is otherwise warranted. That *on* in Old-English long occurs for *in* = *into*, as it is even yet not always to be distinguished from it, hardly needs to be mentioned. Comp.: Fairer, no with more worthe, Was never kyng *y-brought on eorthe* (= buried) (ALIS. 4674. cf 4687.). He *tok an honde* this message (3125.). Anglo-sax.: *Námon hira hearpan him on hand* (Exod. 15, 20.). *Sendende hira nett on pá sæ* (MATH. 4, 18.). Ic nam på vinberjan and vrang on *þát fāt* (GEN. 40, 11.). *Dō þin sveord on his scæðe* (MATH. 26, 52.) with the dative: *þát he dyppe his fingres lið on vātere* (LUC. 17, 24.). — Of them in Modern-English not only compounds like *asleep* are in use with verbs of movement, but also forms with *on*, as in: *Lest the oil that is in me should set hell on fire* (SHAKSP., Merry Wiv. 5, 5.). See above a. β) Old-Engl.: He *fel on slepe* (R. OF GL. I. 14.). He is *brought on slepe* (TOWN. M. p. 15.). *Sette on fyre* that cité (ALIS. 5896.).

Thei *leyen upon the hors* gold and silver (MAUNDEV. p. 253.). *Upon that montayne to gon up* this monk had gret desir (p. 148.). *Upon that hille*, the enemy of helle *bare oure* Lord (p. 98.). *Lay down thi trusselle apon this hille* (TOWN. M. p. 12.). To *leyen hond upon him* (P. PLOROHM. p. 374.). *Thanne fil* the knyght *upon knees* (ib.). So *vengeaunce fil upon hem* (p. 278.). And *dude hit apon Demostines*, That he

scholde make heore pes (ALIS. 3121.). Halfsax.: Arthur *leop* þare *uppe* on his *stede* (LAJAM II. 581. modern text). *Leop* *an* his *blanche* (older text). *Uppen þene helm* he hine *smat* (I. 321.). And *foren uppen Aluriche* þan kinge of Norð-humbre (III. 201. cf. II. 69.). Anglosax.: *Stið up on ðin treðv* (Luc. 19, 4.). He me *ðhóf uppon heanne stán* (Ps. 26, 6.). Jacob . . . *sätte* his *gemæccan uppan his ofsendas* (Gen. 31, 17.). Sume . . . *férðon uppon þone uppflore* (Sax. Chr. 1083.). *Uppon þone eorl* tó Norð-hymbran *fór* (1095.). We see that even with the movement and direction to and against the person a weakening of the original meaning of *up* takes place. Comp. *up*. Moreover, with *upon* as well as with *on*, the dative, instead of the accusative, is met with: *Gá uppan Sinai dune* (Exod. 34, 2.).

In denoting the side by *hand* reference seems to have been made to the idea of direction under all circumstances: 'Twas *on our left hand*. Did you hear it here? (COLER., Wallenst. 3, 3.) *Upon thy right hand* did stand the queen in gold of Ophir (Ps. 45, 9.). Comp. above p. 354. In Anglosaxon namely the accusative stands: *þær stent evén þe on þá svýðran hand* (Ps. 44, 11.). *Þær veart manig mon ofslegen and ádruncen on gehwære hond* (Sax. Chr. 835.).

- β) We select a few more cases in which *on* and *upon* attach themselves to the idea of movement and direction.

To look, see and therefore smile, look dark, and the like, add *on*, *upon* to the object: You *look* but *on the outside* of this work (SHAKSP., John 5, 2.). *Look* not *on me* thus (BULW., Rienzi 5, 4.). To *gaze on* those terrific things (TH. MOORE p. 390.). Who knows *on whom* fortune would then *have smiled* (SHAKSP., II Henry IV. 4, 1.). Sweet face thou *smilest on me* from the canvass (BULW., Lady of L. 1, 3.). If thou but *frown on me* (SHAKSP., John 4, 3.). Science *frown'd* not *on his humble birth* (GRAY, Elegy).

Look upon that man (SHAKSP., Rich. II. 4, 1.). The kitchen which *looks upon the street* (LEWES, G. I. 18.). Old Giaffir *gazed upon his son* (BYR., Bride 5). Why dost thou *frown upon me!* (ADDIS., Cato 3, 2.). Every shadow *on the walls frown'd* shame *Upon his coward columny* (BYR., Mar. Fal. 2, 1.).

These verbal notions also take *at*. *Frown*, of unclear origin (comp. Fr. *refrogner*, Diez Etymol. Dict. p. 404.) does not belong to this series, but seems to be assimilated to *smile*, as *laughen* is also associated with it in Old-Engl.: *litel lokestow on the Bible*; *on Salomons saures* Selden thou *biholdest* (P. PLOUGHM. p. 147.). *On hire* he *lokid stikilliche*, And heo *on him*, al *outerliche* (ALIS. 219.). For to *gauren on this man* (CHAUC., C. T. 3825.). *Louryng semblant on hire* he *made* (525.). Tyl fykkell Fortune began *on hym to frowne* (SKELTON I. 11.). The kyngys sone *on hym lowgh* (Rich. C. DE L. 773.). Anglosax.: His égan *locjaf on his earman pearfan* (Ps. 10, 5.). — Old-Engl.: *Byhold upon Water Brut* (P. PLOUGHM. p. 489.). The leuedi *loked upon him* tho (AMIS. & AMIL. 1165.). Halfsax.: And *bisæh uppen Brien* (LAJAM. III. 215.).

Think on my words (SHAKSP., Cymb. 1, 6). He *thought on the days* that were long since by (SCOTT, L. Minstr. 2, 7.). Hast thou e'er dar'd to *meditate on death?* (ROWE, Fair Penit. 5, 1.). *Reflect on me as on the dead*, And think my heart is buried here (BYR., Occas. Poem 1809.). This tempest will not give me leave to *ponder On things* would hurt me more (SHAKSP., Lear 3, 4.).

But I am poor and needy, yet the Lord *thinks upon me* (Ps. 40, 17.). *Have you thought upon the consequence?* (Rowe, J. Shore 5, 1.). Long and deeply did I *cogitate upon the future* (Whyte Melville, Digby Gr. 15.). I paused to *reflect upon it* (16.). How he *ponders upon every word* he might, could, would, or should say (ib.). To *dream upon the crown* (Shaksp., III Henry VI. 3, 2.).

Old-Engl.: *On fele pinges he pouht* (Langt. II. 252.). When I *think o mi weule wel neh y wepe* (Wright, Polit. S. p. 152.). *Musynge on this metels* (P. Ploughm. p. 147.). *On Dorigen remembreth atte lest* (Chauc., C. T. 11846.). Verbal notions of this sort are also construed with *of*, *about*, *Halfsax.* also *umbe*, *Anglosax.* *ymb*, *pencean*, *hyccan* admit the genitive; yet *on* is found with the accusative: *Hycyeaþ on ellen* (Finsb. 11.), as in Old-norse *á*: *Minnask, hyggja á* c. acc. to remember, think of anything (Völ. 58. Atlam. 101.). — *Upon* was early used along with *on*: *Whan I think upon my dede*, tunc sum contristatus (Wright A. Halliw., Reliq. Ant. I. 139.). This noble wyf Prudence *remembred hire upon the sentens of Ovide* (Chauc., C. T. p. 150. II.). *Think on the pyms of helle* (ib.). *Upon the is alle my thought* (Cov. Myst. p. 35.). *Halfsax.*: þe ærchebiscop feol to þes kinges fot & bæd hine *biþenche uppon godd* (Lajam. II. 106.). Comp. also Lat. *meditari ad* aliquid.

Rely, trust, believe, were also construed by the ancient tongue with *on*, *upon* and an original accusative, at present mostly with *in*. Verbs like *repose on*, and the hybrid *rely on*, *upon*, apparently formed after *repose*, may be in some measure compared with them: *On these points you may rely* (Coler., Pict. 1, 11.). I must *rely upon you* (Southern, Oron. 1, 1.). Blest for ever is she who *relied Upon Erin's honour and Erin's pride* (Th. Moore p. 208.). Expressions like: I will *lay trust upon thee* (Shaksp., Lear 3, 5.) are explained by the simple verb *lay* as well as by similar ones in another combination.

Those constructions are illustrated by the Fr. *se reposer sur quelqu'un* and the like. For the verbs belonging here construed with *on* and *in* in Old-Engl. see p. 356. They have also assumed *upon*: *Up no man thou hab triste*, No *uppon non other* (Wright, Polit. S. p. 204.). I . . . *trust upon your witt* (Chauc., C. T. 8025.). His *trust upon his mere was* (Rich. C. de L. 5:10.). The *leveden upon hym* (P. Ploughm. p. 22.). *Halfsax.*: þatt riht shall *lefenn uppo Crist* (Orm. 10396.).

call, *accost*, has *on*, *upon* with the object invoked or accosted, which is to be thought as originally standing in the accusative: Abraham *called on the name* of the Lord (Gen. 13, 4.). When they *on their father call* What answer shall she make? (Byr., Ch. Har. 1, 13 sq.) — He did command me to *call timely on him* (Shaksp., Macb. 2, 3.).

And *called upon the name* of the Lord (Gen. 12, 8.). In my distress I *called upon the Lord* (Ps. 18, 6.). — Some days afterwards he *called upon me* in the evening (Irving, Sk. B. The Wife).

In Old-English verbs like *call*, *wink*, *ask* have especially *upon* to denote the object, particularly the person to whom one addressed oneself, for which *tō* is used in *Anglosax.*: *Seyn Wolston cryde on God* (R. or Gl. II. 386.). So grimly he *on me gredes* (Wright, Polit. S. p. 155.).

-- *Upon the wardeyn* bysily they *crye* To geve hem leve (CHAUC., C. T. 4004.). For care Conscience tho *Cryde upon Elde*, And bad hym fonde to fighte (P. PLOUGHM. p. 435.). Waryn Wisdom *Wykned upon Mede* And seide (p. 74.). Halssax.: *pa bedess, patt te Laferd Crist . . biddepp Upponn hiss faderr* (ORM. 1748. cf. 363.). On the contrary Anglosax.: *lc clypige tō Drihtne, and tō minum Gode ic cige* (Ps. 17, 5.). *lc bēne tō pe bidde* (140, 1.).

open. shut, are combined with *on*, *upon*, to introduce the object in the direction of which anything is opened or shut: Hope leads from goal to goal, And opens still, and *opens on his soul* (POPE, Essay on M. 4, 341.). *Heav'n opens on my eyes* (Dying Christ). Hell . . received them all, and *on them clos'd* (MILT., P. L. 6, 874.).

A small wicket gate *opened upon a footpath* (IRVING, Sk. B. The Wife). Keep the door *shut upon all comers* (BEN JONS., Ev. Man in h. Hum. 4, 3.). When the door already *had closed upon me* (COLER., Picc. 1, 7.). As he *closed the door upon Adrian* (BULW., Rienzi 2, 1.).

These are modern expressions, similar to the Fr.: *Cette porte ouvre sur le jardin; fermer la porte sur quelqu'un, sur soi* (Ac.), as generally the French *sur* has frequently passed into *on*, *upon*. The ancient tongue. in some measure, similarly *ȝæn*. Halssax.: *Wass Paradisess ȝate sperd ȝæn all mannkinn onn eorpe, Acc itt wass efft purrh Cristess dæp Oppnedd ȝæn gode sawless* (ORM. 4122.)

reckon (upon anything), *reckon*, *count*, *calculate* &c. I never *reckon'd yet on gratitude* (COLER., Wallenst. 1, 7.). I *calculated on a prudent son* (Picc. 3, 3.). Thou *hast miscalculated on me* grievously (ib.). To *count upon* (WEBST. v.). And for your friends, I suppose, you *reckon upon losing* their kindness (W. TEMPLE, Lett.).

The expressions have arisen in modern times, and are perhaps to be reduced to the Fr.: *compter sur quelqu'un, sur quelque chose*.

To have. exercise power, influence. The *power that I have on you* (SHAKSP., Cymb. 5, 5.). *Have I commandment on the pulse of life?* (John 4, 2.). *Fore-knowledge had no influence on their fault* (MILT., P. L. 3, 118.). That sunny evening *had an influence on my later life?* (WHYTE MELVILLE, Digby Gr. 8.).

I *have no power upon you* (SHAKSP., Ant. a. Cleop. 1, 3.). They will *have indeed influence upon the case*, as well as the direction of it (W. TEMPLE, Lett.). I alone *have power Upon his troubled spirit* (BYR., Mar. Fal. 2, 1.). Their great ones *exercise authority upon them* (MARK. 10, 42.). This threat did *have its effect upon him* (TROLLOPE, Framl Parson. 1, 12.).

Here *on*, *upon*, meet in and over. Old-Engl.: We trowe wel that thi *power is gret upon thi subgettes* (MAUNDV. p. 18.). *Drink hath dominacioun Upon this man* (CHAUC., C. T. 16989.), along with: And no *power has he in me* (TOWN. M. p. 183.). That *hath power over them alle* (P. PLOUGHM. p. 444.). Anglosaxon: *pāt hyra caldras anweald ofer hi habbað* (MARC. 10, 42.). In these cases the preposition with its object stands in a closer relation to the substantive notion. See the Adnominal and Attributive Determination of the Sentence. The Fr. *sur*, which appears with *pouvoir*, *influence* and the like, in combination with *avoir*, *exercer*,

is here of influence along with the Anglosax. *ofer*, for which also *on*, *upon* are often substituted. Comp.: LUKE 10, 19. MATTH. 27, 25. PS. 17, 10, 18, 10. Moreover the Lat. *potestatem habere in aliquem* has not remained without influence upon the use of *in*.

To fight, make war, at present prefer *upon* to *on*, although they also take *against* and *with*, whereas hostile movement else appears both with *on* and with *upon*.

Your son *drew on my master* (SHAKSP., Cymb. 1, 2.). See above.

That Christian king *is warring upon Scotland* (SCOTT, Halid. Hill 2, 3.). Comp.: The Scot, who will *make road upon us* (SHAKSP., Henry V. 1, 2.). At last they came to Britain, and *made a great war upon the inhabitants* (SCOTT, Tales of a Grandf. 1.). Then the wild people of Scotland... began to come down from their mountains, and *make inroads upon that part of the country* (ib.).

Old-Engl.: Wyle he *werrid be west on the wilde Yrische* (DEPOS. or RICH. II. p. 1.). Whan kyng, other eorl, cam *on him to weorre* (ALIS. 75.). That sche ne wold *upon his lond werraye* (CHAUC., C. T. 1518.). Anglosax.: *ponne môt he feohtan on hine* (LEGG ÆLFR. B. 38.). — Old-Engl.: The heghe Sowdan *Werrede upon Crystene men* (OCTOUIAN 907.). Halsax.: *Anan bigon ræuinge uppen Basian* (LAJAM. II. 15.). Anglosax.: *Gelômlíce uppon pone eorl vann* (SAX. CHR. 1095.). Comp.: *Heora ægðer uppon ôðerne tûnas barnde* (1094.).

The idea of a hostile, unwelcome, unjust activity has generally readily taken *on*, *upon* in modern times. Comp.: *break, intrude, encroach on, upon, intrench on, trench upon, enter on* the rights of another and the like. Hence also is explained *seize on, upon* for which the construction of the Old-Fr. *saisir, seisir*, Medieval-Lat. *saisire, saisiare* = occupare, affords no support: *Seize on 'em both*, as traitors to the state (ROWE, J. Shore 5, 1.). Let death *seize upon them* (PS. 55, 15.).

With a number of transitive verbs with an object of the thing, *on*, *upon*, stands with a personal object or even with a second object of the thing, for instance, with *bestow, confer, enjoin, entail, inflict, inculcate, obtrude, expend, repay, lavish, waste, lose*, and the like, so that the expression of the direction of the activity to the person or thing is in great part substituted for a primitive dative: You will *bestow her on Orlando* (SHAKSP., As You Like It 5, 4.). English sees and English estates *were bestowed on Normans* (MACAUL., H. of E. I. 12.). All the admiration *bestowed on the fine figure and lovely face of Sarah Warton* (COOP, Spy 2.). The honour you would *confer on me* I must unwillingly disclaim (BOURCIC., Lond. Assur. 1, 1.). By the apostasy misery is supposed *to be entailed on mankind* (WILLIAMS, Dict.). Galeaz Visconti, Borgia, Ezzelin, Never *inflicted on their meanest slave* What these endure (SHELLEY, Cenci 2, 2.). The first lesson *inculcated on my youthful mind* (WHYTE MELVILLE, Digby Gr. 1.). Why is life given...? rather Why *Obtruded on us thus?* (MILT., P. L. 11, 502.). In *expending his wit on the unfortunate Americans* (COOP., Spy 2.). Immense sums *have been expended on works* which etc. (MACAUL., H. of E. I. 34.). Heaven *repay On thee, and on thy children's latest line,*

The wild caprice of thy despotic sway (SCOTT, *L. Minstr.* 6, 20.). The deliberate simpleton, who wants to disgrace her family, and *lavish* herself on a fellow not worth a shilling (SHERID., *Riv.* 1, 2.). 'Tis mine to *waste* on love my time (BYR., ed. *Franc.* 1829. p. 671.). Nor *lose* your vain officious cares on me (ROWE, *Fair Penit.* 4, 1.). What reverence he did *throw away* on slaves (SHAKSP., *Rich. II.* 1, 4.). I *have used up* all my common excuses on his duns (BOURCIC., *Lond. Assur.* 1, 1.).

The care *bestowed* by the author upon any poem (SCOTT, *L. Minstr.* I, 20.). Among so many signs of power and rule *Confer'd* upon us (MILT., *P. L.* 4, 429.). The duty *enjoined* upon him by his Christian faith (SCOTT, *Bride of L.* 14.). Such is the fate unhappy women find, And such the curse *entail'd* upon our kind (ROWE, *J. Shore* 1, 2.). Who *inflicts* again More books of blank upon the sons of men? (BYR., p. 318.). The objects of our senses *obtrude* their particular ideas upon our minds (LOOKE). The attentions *lavished* upon a youth in the actual enjoyment of one of the largest estates (COOP., *Spy* 2.). I must inform you at once . . that compliments are *entirely lost* upon me (SCOTT, *R. Roy* 6.).

In the instances cited *on* may in part interchange with *to*, especially with the person, in part with *in*, as: He *had wasted*, men said, much on *electioneering*, and more in *gambling* (TROLLOPE, *Framl. Parson.* 1, 2.). Of the original case we may in a few cases be doubtful, for instance, with *lose*; in general it answers to an accusative. Comp. Lat. *conferre*, *infligere* in c. acc. and the Anglosaxon instances. In the ancient tongue I have met with little corresponding. Comp.: *Vowche ye hur safe on mee* (MS. in *HALLIW. v.*). Be wair he scape not away, I *vouch* him *save* on the (TORRENT 2427.). *On bokes and his lernyng* he it *spente* (CHAUC., *C. T.* 302). Comp.: The day thay *spende* *In revel* (8267.). He *spende* all is *tresour* upon *swygyng* (WRIGHT, *Polit. S.* p. 69.). *Halfsax.*: What name be sholde *setten* *Upponn* *patt* *illke* *child* (ORM. 721.). *Drihhtin* *pe* *ne* *biddepp* *nohht* *All* *all* *se* *mikell* *hellpe* *Don* *upponn* *opre* *alls* *uppo* *pe* (5098.). In Anglosax. *stælan*, *gestælan*, *constituere*, *imputare* and *tēlan*, *adscribere*, may be cited: He *on* *pāt* *frāte* *folc* *firene* *stæleð* (COD. EXON. 84, 16.). *Fāhðe* *ic* *ville* *on* *veras* *stælan* (CAEDM. 1347.). *Ne* *māg* *synne* *on* *me* *fācnes* *frumbearn* *fyrene* *gestælan* (COD. EXON. 166, 18.). *Ealne* *pone* *bryce* *uppon* *pone* *cyng* *tealdon* (SAX. CHR. 1094.).

wait, *attend* *on*, *upon*, disclose an original accusative of direction: My soul shall *wait* on thee in heaven, As it on earth hath been thy servant still (SHAKSP., *John* 5, 7.). The tedious pomp that *waits* on princes (MILT., *P. L.* 5, 354.). I believe he'll *wait* on your ladyship presently (SHERID., *Sch. f. Sc.* 2, 2.). *On your nod* they *wait* (COLER., *Picc.* 1, 11.). The clouds that *on* his western throne *attend* (MILT., *P. L.* 4, 597. cf. SCOTT, *Lady of the L.* 4, 27.).

You . . Shall *wait* upon your father's funeral (SHAKSP., *John* 5, 7.). Thus far success *attends* upon our councils (ROWE, *J. Shore* 1, 1.).

The verb *wait* is construed with the accusative (P. PLOUGHM. p. 157.), also with *after* (ib. p. 345.) and approaches to the verb *look*. *Halfsax.*: And *lokep* and *waitep* wane he come to londe (LAJAM. II. 546. modern

text); comp. Old-Provençal *gaitar*, Fr. *guetter, épier*. It might therefore be also construed like: *look*. Old-Engl.: *Knyghtes on me to wate* (TOWNS. M. p. 194.). *Ay waytyng on the reyn* (CHAUC., C. T. 3642.). — *Attend* reminds us of the Lat. *attendere, animum attendere ad aliquid*.

bet, pledge, venture upon anything are construed with *on, upon*, where the sensuous setting upon an object seems to blend with the (mental) direction to a thing, as the expressions in use prove: 'Twas merry, when You *wagered on your angling* (SHAKSP., *Ant. & Cleop.* 2, 5.). *Wager* 1. Something *deposited, laid or hazarded on the event* of a contest or some unsettled question. 2. Subject *on which bets are laid* (WEBST. v. *wager*).

I dare *pledge* my life and honour *upon his truth* (GOLDSM., *She Stoops* 5.). I would *stake* my happiness *upon her veracity* (ib.). I *stake* my fame . . my heart — my hope — my soul *upon this cast* (BYR., *Mar. Fal.* 3, 1.). Comp.: I *have set* my little left Of life *upon this cast* (ib.).

Old-English instances of this sort are unknown to me. *Wage* and *ley* to *wedde*, are often construed with *for*: I wol *wage for Wrong* He wol do so na-moore (P. FLOREN. p. 71.). A kyng of Fraunce boghte theise relikes somtyme of the Jewes; to whom the emperour had *leyde hem to wedde, for a gret summe of sylve* (MACSDEV. p. 13.). Comp. Anglosax.: Abraham *sealde vig to wedde, nalles vunden gold, for his suhtrigan* (CARDM. 2063.). Comp. Middle-Highdutch: Ich wil daz houbet min dar umbe lāzen *wette sin* (HAGES v. BÜSCHING, *Ged. d. Mittelalt.*, Biterolf 96a.).

The crowding or accumulation of objects is expressed by *on, upon*, with the repetition of the previous substantive. The original case of the second substantive is not to be pointed out definitely, yet we may decide for an accusative: Broke *vath on oath*, committed *wrong on wrong* (SHAKSP., I *Henry IV.* 4, 3.). *Misfortunes on misfortunes* press upon me (ROWE, *Fair Penit.* 4, 1.). *Word on word* gave fuel to fire (SCOTT, L. *Minstr.* 4, 10.). *Sonnets on sonnets* crowd, and *ode on ode* (BYR. p. 313.).

I saw and heard . . With *ruin upon ruin, rout on rout*, Confusion worse confounded (MILT., P. L. 2, 993.). Yet more! *weight upon weight* to drag me down (COLER., *Wallenst.* 2, 11.). *Thousands upon thousands*, they came on (BULW., *Rienzi* 5, 3.). Comp. Horrid *confusion heap'd Upon confusion* rose (MILT., P. L. 6, 668.).

Although the most ancient sources of the language offer little of this kind, the mode of expression is yet old. Halfsax.: Bruttene leoden pene wude al bileien, and an are halfe hine feolden fulle seoue milen *treo upen ofer*, where in the modern text stands: Hine fulde fulle seoue myle *treo vppe treo* (LAJAM. II. 446.). Comp. Lat.: Non *vulnus super vulnus*, sed multiplex clades, cum duobus consulibus duo consulares exercitus amissi nuntiabantur (LIV. 22, 54.). Modern-Highdutch: *Schlag auf Schlag, Welle auf Welle*.

Elliptic expressions also point to the idea of a movement: Blessing *o' your good heart!* (SHAKSP., II *Henry IV.* 2, 4.). Infamy *on thy head!* (ROWE, J. *Shore* 5, 1.) Pest *on his friendship* (BULW., *Rienzi* 4, 7.). Out *on thy mistress!* (SHAKSP., *Com. of Err.* 2, 1.) A curse, a threefold curse *upon this journey!* (CO-

LER., Picc. 1, 5.) *Out upon all apologies!* (SCOTT, *Bride of L. 8.*) *Fie, fie, upon't!* Halid. Hill 1, 2.) see I. 427.

The complete expression for the ellipses just cited is found with the verb *be*, which is not repugnant to the idea of movement: *His blood be on us* and *on our children* (MATTH 27, 25.). Greek: Το αἷμα αὐτοῦ ἐφ' ἡμᾶς. Anglosax.: Sý his blôd ofer ús and ofer úre bearn. *Upon me be thy curse* (GEN. 27, 13.). Anglosax.: Sig . . ofer me. — Old-Engl.: *Sorwe on his cheeke!* (GAMRL. 475.). *Sorewe upon hyre hed* (WRIGHT & HALLIW., *Reliq. Ant.* I. 122.). For other ellipses we might compare: *Where honourable rescue, and defence, Cries out upon the name of Salisbury* (SHAKSP., John 5, 2. cf. I Henry IV. 4, 3.). Old-Engl.: *They wylle . . cry outt apon me* (TOWNS. M. p. 109.). *I cry and rore Out on the* (p. 149.); together with which however sentences like: *Out on the I cry* (p. 149.). *Out I cry and horow!* (p. 150.) themselves dissuade from the combination of *out* with *cry* as an integral part of the verbal notion. Moreover comp. Old-Engl.: *Fy on the!* (ALIS. 890.) *Fy on the remenant* (CHAUC., C. T. 3552.). *Fy on the dewille!* (TOWNS. M. p. 143.) *We, fy! fy! dewyls, on thame alle thre* (p. 126.). *Fy, he saide, apon the lechour!* (ALIS. 3916.). Comp. Modern-Highdutch *Pfui! über dich Buben!* The Fr. *fi*, comp. Lat. *phy!* Middle-Highdutch *fui, pfui, pfi*, is construed with *de* as with the accusative or nominative. The ellipses here denoted lose themselves in the popular speech. Ancient instances are wanting.

A few adjectives, denoting a direction, are connected with *on*, *upon*, and a case to be reduced to an accusative: *They on their mirth and dance intent* (MILT., P. L. 1, 786.). *Eager as greyhound on his game* (SCOTT, *Lady of the L.* 2, 34.), the latter also with *for*. — *Intent upon all that followed* (BULW., *Rienzi* 2, 8.).

Comp. Lat. *intentus in* and *ad* aliquid.

2. a) Referred to time, *on*, and even *upon*, still approaches the preposition *in*, yet limited to narrower bounds, and mostly applied to shorter spaces of time.

- a) The space of time is thereby denoted in which an activity takes place.

When wilt thou leave fighting *o' days* and foining *o' nights?* (SHAKSP., II Henry IV. 2, 4.). You 'll like it better far *a nights* than *days* (MARL., *Jew of M.* 2, 2.). It was *on a hot sultry day* that etc. (COOP., *Spy* 2.). Forth issuing *on a summer's morn* (MILT., P. L. 9, 447.). *On some morrow-morn*, all suddenly, The tents drop down (COLER., Picc. 1, 4.). *On the Christmas-eve..* The parson . . and I sat round the wassail-bowl (TENNYS. p. 189.). *On such a tranquil night* as this She woke Endymion with a kiss (LONGF. I. 105.). To bear her home *on thy wedding night* (BULW., *Lady of L.* 1, 3.). *On that year* the wrong horse won the Derby (BOURCIC., *Lond. Assur.* 1, 1.). He goes *on Sunday* to the church (LONGF. I. 104.). *On the twentieth* of February William was ambling . . through the park of Hampton Court (MACAUL., H. of E. X. 88.). Some were for departing *on the instant* (BULW., *Rienzi* 2, 8.). Here also belongs now-a-days = in this age.

Of more limited use is *upon*: Your lives shall answer it, At Coventry, *upon Saint Lambert's day* (SHAKSP., *Rich.* II. 1, 1.). *Upon a given day; upon the seventh day; upon the first of Ja-*

nuary and the like (LEXICOGR.). Each after each they glanced to sight, As stars arise *upon the night* (SCOTT, *L. Minstr.* 3, 29.). She said *upon a time* etc. (SHAKSP., *Cymb.* 3, 5.). Once *upon a time* . . a giant and a dwarf were friends (GOLDSM., *Vic.* 13.). Once *upon a time* I pour'd along the town a flood of rhyme (BYR. p. 311.).

On and *uppon* have run parallel to one another in the same sense from the earliest times Old-Engl.: Shal there no pore lif fare the bet nouthor *on even ne on morwe* (WRIGHT, *Polit. S.* p. 327.). *On a may morwenynge* . . Me bifel a ferly (P. FLOUGHM. p. 1.). *On morwe*, whan the day was clere (ALIS. 1978.). Byfel that, in that sesoun *on a day* etc. (CHAUC., *C. T.* 19.). *On a day* . . To God y made sacrefying (ALIS. 271.). We that walk *on the nyghtys* (TOWN. M. p. 101.). The doom schalle ben *on Estre Day* (MACDEV. p. 114.). As men don *nove on dayes* (WRIGHT A. HALLIW., *Reliq. Ant.* II. 43.). The gyse *now a dayes* is to discommende That they cannot amend (SKELTON I. 90.). Halfsax.: Hirless wokenn a *patt nahht* (ORM. 3752.). *Patt* wass aȝ æness o *pe ȝer* (1078). An preost wass *onn Herodess dazȝ* (109.); *Ænes an one tide* an cniht per com ride (LAȝAM. III. 175.). *Pe weoren on pan ilke dæȝen* legiuns ihaten (I. 257.). *An his daries* wes swa mochel mæte (I. 259. in his *dayes* modern text). In Anglosaxon *on*, like *á* in Old-norse stands in this case partly with the dative, partly with the accusative: *Jób sôðlice áras on þam eahtodan däge ærnerigeren* (Jób in Ettm. 3, 8.). *Ealle gesceafte þe he gesette on six dagum* (COD. EXON. 105, 11.). *On þinum ȝeðre* vās se cyng . . on Hvitsand (SAX. CHR 1095.). *Þriva on ȝeðre* (LEGG. ÆTHELR., Conc. Ænham 16.). *Þæt vās on þam hālgan midvintres tide* (LEGG. CNUT. I A.). — *Þā vās on morgen* . . ymb þā gifhealle gūðrinc monig (BRON. 1678.). *Dagas and on niht* Jób. in Ettm. 6, 20.). *Gevāt on þone eahtoðan dæg* Eadgār of life (SAX. CHR. 975.). *Þāt ic forȝife eov ænne man on Eástron* (JOH. 18, 39.). Old-Engl.: *Uppon a day* he was oute wend (WRIGHT, *Anecd.* p. 10.). And so *upon a day*, he wente up (MACDEV. p. 148. cf. ALIS. 710. Rich. C. DE L. 4605. TOWN. M. p. 44.). In þe moneth of May our Inglis ost was ȝare, *Vpon þe first day* tille Ingland forto fare (LANGT. I. 134.). Hit wes *upon a Scere-thorsday* that ure Loverd aros (WRIGHT A. HALLIW., *Reliq. Ant.* I. 144.). Hou the Flemmyshe-men bohten hem ant solde *upon a Wednesday* (WRIGHT, *Polit. S.* p. 187 sq.). That the mason worche *apon the werk day* (HALLIW., *Freemas.* 270.). *Apon the holyday* ȝe mowe wel take Leyser y-nowȝh (315.). He nere bitrayed *upon that nighth* (ALIS. 5247.). Ang cam aȝen *upon the morwe* (MACDEV. p. 25.). *Upon a day* he gat him more moneye Than that the parsoun gat in monthes tweye (CHAUC., *C. T.* 705.). Peter, thou shalle thryse *apon a thraw* Forsake me (TOWN. M. p. 181.). A fest he made . . *Upon a tyme* (CHAUC., *C. T.* 15677.). *Upon thyn glade dayes* have in thi mynde The unwar woo that cometh ay bihynde (4846.). Halfsaxon and Anglosaxon use the compound with regard to time and commonly in the meaning of *after*: *Seouen niht uppen Æstre* þa men hafden iust (LAȝAM. II. 513.). Anglosax.: *Uppon Eástron* on sce. Ambrosius mæsse niht . . vās geseven . . sviðe mǣni-fealdlice steorran of heofenan feollan (SAX. CHR. 1095.). Yet even in Anglosaxon we find *uppon* for *on*: And þam Arcebiscope Ansealme *uppon Pentecosten* of þās Papan healf Urbanus his Pallium geaf (ib.).

On and *upon* also stand of proximity in time.

Hard *on my nineteenth year*, I should be a fool indeed to throw myself into such a whirl of turbulence and agitation (BULW.,

Rienzi 2, 1.). — 'Tis close *upon the hour* (SHERID. KNOWLES, Virgin. 2, 1.).

The selection of *on*, *upon* in the meaning of proximity (originally to be conceived as belonging to space) arises from the preceding notions. In the application of these particles to time the idea of immediate contact or connection is, properly speaking, the standard, when the fact and the time are thought as falling together or as bordering on one another, according to the context.

- b) Nearly related with the use of *on*, *upon*, with a notion of time is their application with substantives denoting a circumstance or event in the temporal compass of which anything falls, when the fact mentioned may be thought as appearing with or after that circumstance. In many cases the adverbial determination receives at the same time a causal shade of meaning.

On the death of that prince he received from the conspirators the bloody purple (GIBBON, Decl. 7.). *On the raising* of the hand, he became sensible of confused noises in the air (DICKENS, Christm. Car. 2.). *On his return* to Weimar he was distressed by the receipt of one of the many letters etc. (LEWES, G. I. 338.). A wedding is about to come off — will you take a part *on this occasion?* (BOURCIC., Lond. Assur. 1, 1.). Sentences with a concrete object after *on*, as: Still it is bad travelling *on an empty stomach* (BULW., Lady of L. 1, 2.) are so far related to these as they subjoin the accompanying thing instead of the circumstance. Comp. Modern-Highdutch bei leerem Magen.

Lord Cloten, *Upon my lady's missing*, came to me, with his sword drawn (SHAKSP., Cymb. 5, 5.). *Upon my arrival* in town, Sir, my first care was to deliver your letter of recommendation to our cousin (GOLDSM., Vic. 10.). *Upon Mr. Thornhill's entering*, he seemed, at seeing my son and me, to start back (21.). She went to church, to the great surprise of every body, who wondered to see her ladyship . . . there so suddenly *upon her journey* (FIELD., J. Andr. 4, 1.). I don't know what we have to do with your gratitude *upon this occasion* (GOLDSM., G. Nat. M. 2.).

Comp. Old-Engl.: And axed *upon caas* a cloysterer (CHAUC., C. T. 3661.) which seems in some measure related. The further employment of the particles seems to pertain to modern times. *At* was formerly preferred. See *at*.

3. *on*, *upon*, are added to the mean for the activity with the notions live, feed, fatten &c.

On the spoil of women he doth live (SPENS., F. Qu. 4, 7, 12.). She almost *lives on acids and small whey* (SHERID., Sch. f. Sc. 2, 2.). What strange fish *Hath made his meal on thee?* (SHAKSP., Temp. 2, 1.). Fame, That like a thin camelion *boards Herself on air*, and eats her words (BUTL., Hud. 2, 1, 46.). Thou therefore *on these herbs, and fruits, and Flowers Feed* first, *on each beast* next (MILT., P. L. 10, 603.). He *fed on poisons* (BYR., Dream). Those court harpies, Who *fatten on the wrecks* of citizens Driven from their house and home (COLER., Picc. 1, 2.).

To frown *on her that lives upon thy smiles* (ADDIS., Cato 3, 2.).

Like Bellerophon he *fed upon his own heart*, away from the haunts of men (LEWES, G. I. 40.). Light vanity, insatiate cormorant . . soon *preys upon itself* (SHAKSP., Rich. II. 2. 1.). In such low spirits as those which now *preyed upon me* (WHYTE MELVILLE, Digby Gr. 17.). Hence perhaps: You assured us of a conspiracy among the bakers, to poison us in our bread; and so *kept* the whole family a week *upon potatoes* (GOLDSM., G. Nat. M. 4.). The auxiliary mean to feeding, although not the provision itself, is sometimes similarly treated: And lives *upon his bow* (ADDIS., Cato 1. 4.).

The verbs which occur here are mostly used intransitively and reflectively; with these, as with transitive verbal notions of cognate kind, the mean of maintenance is also denoted by other prepositions. See *by*, *of* and *with*. In olden times *on* rarely, *upon* hardly ever is met with: And *fedith him on the venym*, his felle to a-newe (DEPOSIT. OF RICH. II. p. 15.), along with *in*: Not oonly in *breed* a man *lyveth*, but in *every word* that comith of Godes mouth (WRIGHT A. HALLIW., Reliq. Ant. I. 41.), *mid*: He *fedes him al mid ofer der* (ib. I. 225.) and other prepositions. Comp.: Lifode were shapen, Wher-*of* or Wher-*fore* Or wher *by* to *libbe* (P. PLOUGHM. p. 275.). In Anglosaxon *on* is found with the dative with *fedan*: And *fed þe on hire velum* (Ps. 36, 3.) = *pasceris in divitiis ejus*.

In the domain of causality we meet with both particles in many regards.

-) They serve to denote that something happens in consequence or on account of a thing.

Of Arthur, who, they say, is kill'd to night (*On your suggestion* (SHAKSP., John 4, 2.). Suppose he should relent, And publish grace to all, *on promise made* Of new subjection (MILT., P. L. 2, 237.). *On my experience*, Adam, freely taste (9, 988.). I accepted the command but *on conditions* (COLER., Picc. 1, 12.). The principles *on which* the editors have proceeded (SCOTT, Minstr. I. 90.). He comes *on the old affair*, I suppose (GOLDSM., G. Nat. M. 1.). A man without, *on urgent business*, Implores to be admitted (BYR., Mar. Fal. 4, 1.). I can liberate him *on parole* (COOP., Spy 6.).

You ran away *upon instinct* (SHAKSP., I Henry IV. 2, 4.). I have it *upon his own report* (Wint. T. 4, 3.). 'Tis not well, That you and I should meet *upon such terms* (I Henry IV. 5, 1.). We pass for his cousins, coming here to Surinam chiefly *upon his invitation* (SOUTHERN, Oroon. 1, 1.). She stipulated with her servants that they were not to trouble her with afflicting news, except *upon some positive necessity* for the communication (LEWES, G. I. 12.).

The case above cited 2. b) is akin. Old-English: *Upon this word* we han assented soone (CHAUC., C. T. 17355.). He sent his knave . . *Upon his neede* to Londone for to go (3661.). *Upon this* jeve hem good mede (COV. MYST. p. 352.). *Up* is similarly used: *Up swich a forward* . . I wil do therto al that in me is (GAMELYN 407). — Expressions like: His limbs were formed *upon the very strongest model* that is consistent with agility (SCOTT, R. Roy 23.) are to be reduced to the sensuous idea, and are like the Fr. *former sur qch*. But comp. Old-Engl.: And *lyveth opon treuþe* (P. PLOUGHM. p. 488.) that is in conformity with it.

-) With assertions the object invoked is introduced with *on*, *upon*,

originally with regard to the proximity of an object touched upon. But this idea recedes and yields to that of a warranting object upon the basis of which one speaks.

"Wilt thou destroy him then?" — "Ay, *on mine honour*." (SHAKSP., Temp. 1, 2.) So, *on my soul*, he did (John 5, 1.). Yet, *on my honour* . . . I would swear you had been born blind (SCOTT, Bride of L. 1.).

Upon mine honour, sir, I heard a humming (SHAKSP., Temp. 2, 1.). 'Pon my life, I feel As I were like to sink into the earth (SHERID. KNOWLES, Love-Chase 3, 1.). 'Pon my soul I pity you (MARRYAT, Pet. Simple 1, 3.). A pretty fairy 'pon my word (PLANCHÉ, Fortunio 1, 2.). Comp.: I'll be sworn *upon all the books* in England etc. (SHAKSP., I Henry IV. 2, 4.).

In connection with this stand exhortations and assurances, which may appear as menaces both of the loss and of the appearance of a thing.

I charge thee *on my blessing* that thou leave these devils (MARL. Jew of M. 1, 2.). *On thy life*, not a word farther, but in answer to what I ask thee (SCOTT, Qu. Durw. 16.). Pious divines . . . charged him, *on the peril* of his soul, not to forget etc. (MACAUL., H. of E. I. 23.).

Never to return Breathe I against thee *upon pain of life* (SHAKSP., Rich. II. 1, 3.). Comp.: I will *upon all hazards* well believe Thou art my friend (John 5, 6.).

For the related *by* see this preposition. For *o' God's name*, which might be referred hither, see p. 348. The most ancient language often discloses the proximity of the object touched. Hallsax.: Bringeð þene haledom and ich wulle swerien þer *on* (LAZAM. II. 537.). Þat ich þe wullen swerien *uppen mine sweorden* (I. 380, cf. II 522.). Therewith: Muchene að sworn *uppen mære ure drihten* (II. 621.). Swerien . . . *uppen ure godd* (I. 230.). Anglosax.: Gif hva mænnað að *on háligdóme sverige* (LEGG. CNET. I. B. 33.). Svera *on his naman* (DEUTER. 6, 13.). And gecýðe se gevitnesse *on godes helde* and *on hláfordes* (LEGG. CNET. I. B. 21.); else *purh* (MATH. 5, 34.). Goth. *bi* (ib.). With menaces even Anglosaxon has *uppen*: Hat ælcne mon halde grið *uppen leome & uppen lif* (LAZAM. II. 585.). Comp. also the Fr. *sur*, in *sur mon honneur*, *sur ma foi* and the like. For the solitary *up* in this case see p. 316. *In* also occurs along with *on*: Men schulle defende *in peyne* of dethe, that no man be so hardy to make him companie (MACNEEV. p. 287.).

- c) With the notion of conceit and presumption by reason of a thing *on, upon*, frequently stands.

I *valued myself on my taste* in the Belles lettres (SMOLLET, R. Rand. 6.). You *congratulate yourself internally on your prudence* (WHYTE MELVILLE, Digby Gr. 13.). Not so the pheasant *on his charms presumes* (COWP. p. 41.). Dare, *presuming on the patience* with which his insolence was endured, ventured to shake a switch at the high born and high spirited Scot (MACAUL., H. of E. II. 145.).

Upon my death the French can little boast, *In yours* they will (SHAKSP., I Henry VI. 4, 5.). I *valued myself upon being* a strict monogamist (GOLDSM., Vic. 2.). She *prided herself also upon being* an excellent contriver in housekeeping (1.).

Here *on*, *upon* partly interchanges with *in*. p. 349. The transition into *upon* is natural. Romance verbs have been assimilated in modern times.

- d) With the expression of emotion *on*, *upon* is in some cases met with of the motive, as was the case to a much grater extent in ancient times. The particles especially stand with *have mercy*, *compassion*, *pity*, also with *fawn* (Anglosax. *fāgnjan*) and *dote*, as well as sometimes with the adjectives *glad*, *anxious* and the like, also *amorous*.

Heaven *have mercy on me!* (SHAKSP., Oth. 5, 2.). I *have compassion on the multitude* (MATTH. 15, 32.). I *have compassion on your dulness* (SCOTT, Bride of L. 1.). *Have pity on me* (WHYTE MELVILLE, Digby Gr. 25.). — Dogs, easily won to *fawn on any man* (SHAKSP., Rich. II. 3, 2.). She *doted on her lovers* (EZEK. 23, 5.). A heart that *dotes on truer charms* (TENNYNS. p. 126.). I am very *glad on't* (SHAKSP., Cymb. 1, 2.). Her ladyship was becoming *anxious on the subject* (TROLLOPE, Framl. Parson. 1, 2.). — My brother is *amorous on Hero* (SHAKSP., Much Ado 2, 1.).

Have mercy upon me, and hear my prayer (Ps. 4, 1.). — Like the feeling made my childish ear *Dote upon tales* of superstitious dread (SCOTT, Halid. Hill 1, 2.).

The ancient language frequently uses *on*, also *upon*, with the notions of repentance, compassion, accusation, surprise, and others, as well as with that of joy. Old-Engl.: *Reweth on zou self* (DEPOS. OF RICH. II. p. 4.). But Reson *have ruthe on hym* (P. PLOUGHM. p. 71.). Here my cry, *on me* that thou *have mercy* (ALIS. 4622. cf. CHAUC., C. T. 5481.). *On man thou has pyte* (TOWN. M. p. 166.). *On man . . have compassyon* (COV. MYST. p. 107.). The wimmen that *wepten on hym* (WRIGHT A. HALLIW., Reliq. Ant. II. 48.). Aurelius gan *wondren on this caas* (CHACC., C. T. 11818.). Alle thi comoners of this reme, *Shalle wonder on the this day* (TOWN. M. p. 210.), along with: *Suythe mayden, reu ef me* (WRIGHT A. HALLIW., Reliq. Ant. I. 145.). That he habbe of *hus rewsing* (I. 275.). *Have merci of me* (Reliq. Ant. I. 48.). — Loverd, *thu reu upon me* (Reliq. Ant. I. 274.). The husbonde schalle *pleyne upon hym* (MAUNDEV. p. 286.). The wymmen that *wepten upon hym* in his passioud (WRIGHT A. HALLIW., Reliq. Ant. II. 48.). *Wondring upon this word* (CHAUC., C. T. 8234.). Many oone shalle *Apon youre bodys wonder* (TOWN. M. p. 152.). — This squyer . . *On Dorigen* that was so *amerous* (CHACC., C. T. 11803.). Halfsax.: *Fort patt mann sholde himmivounndrenn onn* (ORM. 15480.), else *off* (7633.). Anglosaxon commonly *vundrjan be*. Modern-English *at*. As with the notion of joy in Anglosaxon *on* is to be met with with the dative, so too sometimes with others. Comp.: He *gepyld on him hāfō* (LCC. 18, 7.). The Gothic often has *ana* with the dative with verbs of emotion. With *dote on*, *upon* compare the Lat. *insanire*, *furere* in aliqua.

- e) *On*, and in a narrower limitation, *upon* serves to introduce the object which is in a general way the motive of the activity, or which it concerns, so that *on*, *upon* is adopted to be substituted for the Greek *περί*, Lat. *de*, Old-Engl. *by*, *be*, Modern-English frequently *of*.

Thus these particles stand with the notions of hearing, speaking, consulting, and the like.

I'll *hear* no more *on't* (SOUTHERN, Oroon. 3, 1.). We . . *chatted*

on politics and the news of the country (GOLDSM., Vic. 21.). No one ventured to *speak* to her on the subject (LEWES, G. I. 12.). *Consulting on the sum of things* (MILT., L. L. 6, 673.). The homage of as many sonnets as Petrarch has written on Laura (ROGERS, It., The Bag of Gold). Hence also: You *are* in the right on't (GOLDSM., She Stoops 5.).

I'll hear you upon that another time (GOLDSM., G. Nat. M. 1.). Old men . . . do prophesy upon it dangerously (SHAKSP., John 4, 2.). *Examine me upon the particulars of my life* (I Hery IV. 2, 4.). If it please you to communicate With me upon this subject, come and see me (SHERID. KNOWLES, Virgin. 1, 1.).

The like is often met with verbs of imagining and utterance in Old-Engl.: When thou seist on me silk blame (WRIGHT, Anecd. p. 7.). If I lye on you to my lewed wit, Ledeth me to brennyng (P. PLOUGH. p. 299.). His brother made lesynges on hym (GAMLYN 381.). — Thou hast upon hym (Cov. MYST. p. 349.). *Disputing upon Do-wel* (P. PLOUGH. p. 157.).

- f) With the generalization of the meaning of the preposition *on*, *upon* is explained the use of them with adjectives of various kinds, when on especially appears interchanged with *of*, *about*.

I think I may be sure on't (SOUTHERN, Oron. 2, 1.). I'm sure on't (GOLDSM., She Stoops 5.). Frances became somewhat sceptical on the inefficiency of her countrymen (COOP., Spy 2.). The statement which the Upper House was expected to receive as decisive on the point of fact (MACAUL., H. of E. IX. 57.). Nature is dumb on this important point (YOUNG, N. Th. 4, 717.) and the like. With substantives denoting an idea or representation upon, together with on, is frequent: Your exposition on the holy text (SHAKSP., I Henry IV. 4, 2.). His opinion on matters of ecclesiastical and even theological law (TROLLOPE, Framl. Parson. 1, 15.). Her doubts on the subject (1, 13.). Another long eulogy on the dowager (1, 9.). An Essay on the Freedom of Wit and Humor (SHAFTESBURY, Charact. 2.). Hence elliptic superscriptions: On Conversation (ADDIS., Spectat.). On style. On Greatness (LIVING, Salmag.), together with of: Of the Christian Religion (ADDIS.). — I don't think that Lucy has any idea . . . upon the subject (TROLLOPE, Framl. Parson. 1, 13.). That he could choose a discourse upon any other subject (1, 6.). — The passage of of into on is frequent in popular speech: That is the truth on't (FIELD., T. Jon. 18, 10. cf. J. Andr. 4, 8.). Tell us, Mr. Fag, the meaning on't (SHERID., Riv. 1, 1.). All the parish says you have spoiled me, and so you may take the fruits on't (GOLDSM., She Stoops 5.). We only want a robbery to make a complete night on't (ib.) and many more.

No further foundation is needed for the use of *on* in these cases. We observe that in elliptic titles in ancient times of is in use: *Of the Crosse* (MACNDEV. p. 9.). *Of the Cytte of Costantynoble* (p. 15.). The readiness of the interchange of *of* with *on* rests partly upon the original coincidence of *on* with *in*, partly upon its meaning separated from it subsequently. Comp.: *On witchecraft* nout I ne con (WRIGHT, Anecd. p. 7.). Halfsax.: *preo bisceopes wise a boke wel ilæred* (LAJAM. II. 494.). Old-

Engl.: I wolde *lerne of marchandyse* (HALLIW., *Nugae Poet.* p. 23.). Then was Wylliam prentys made to *lerne in marchaundyse* (ib.). Ȝif his sadre or modre or frend schalle *dye on that evylle* or non (MAUNDEV. p. 201.), to die of an evil. Alas, what shalle now *worth on me?* (TOWN. M. p. 263.). They shuln ben hanged that *ben on thy quest* (GAMELYN 836.). The twelve *sisours that weren of the queste* (865.).

5. As the idea of a motive is annexed to *on*, *upon*, so also is that of a purpose or destination. Hither may be assigned the reference of verbs of movement and destination, where they are combined with these prepositions and with abstract substantives whose case is to be thought as an original accusative.

God . . will send his winged messengers *On errands* of supernal grace (MILT., P. L. 7, 572.). He had set out *on his travels* (ROGERS, It., Montorio). He departed *on a hazardous expedition* (IRVING, Sk. B. Philip of Pokanoket). No sooner was the elder boy departed *on this mission* (SCOTT, *Bride of L.* 12.). I am resolved *on two points* (SHAKSP., *Twelfth N.* 1, 5.). Happily death presented himself to her in so many shapes . . that her distracted mind could resolve *on none* (FIELD., J. Andr. 1, 18.).

- When the unhappy king . . did set forth *Upon his Irish expedition* (SHAKSP., I Henry IV. 1, 3.). Us he sends *upon his high behests* For state (MILT., P. L. 8, 238.). I have myself resolved *upon a course* Which has no need of you (SHAKSP., *Ant. a. Cleop.* 3, 9.). You're engaged with us this morning *upon a strolling party* (GOLDSM., G. Nat. M. 1.). — In: I spoke it *on purpose* to try my patience (SHAKSP., II Henry IV. 2, 4.). I came *on purpose* to tell you (GOLDSM., G. Nat. M. 1.) and the like, the idea of the motive is as close as that of the purpose; both often coincide.

Where the notion of movement or resolution is absent, another conception is placed as close, both in ancient and in Modern-English. Comp.: Than he be from hom *on his herde* (WRIGHT, *Anecd.* p. 5.). Moreover the instances with *on* similar to the above are ancient. Halfsax.: *Frolle . . sende heom an sonde* to Arðure (LAȜAM. II. 570.). Anglosax.: He sent *on his ærende* (BOETH. 39, 13.). Ic eom *on his ærende* hider feorran gefêred (CAEDM. 494.).

Here also might be referred sentences like: Thou shalt not lend *upon usury* to thy brother (DECTER. 23, 19.) Comp. Fr. *prêter à usure, à intérêt*, and Anglosax.: Ne læne þine bræder nân þing tō hire (l. c.). Compare *at*.

6. Adverbial forms are frequently formed with *on*, which often presents itself in the form *a*. They explain themselves, even if they are regarded as modal determinations of the sentence, by the categories specified, and are in a few cases to be reduced to their fundamental forms by historical lexicography. Comp.: *on foot*; *on tip-toe* (ROGERS, It., *The Fountain*. COLER., *Wallenst.* 2, 6.) (*a tip-toe* SHAKSP., *Henry V.* 4, 3. (COLER., *Picc.* 1, 12.); *on the sudden* (BUTL., *Hud.* 2, 1, 112.); *on the whole*; *on the contrary* and so on. Vol. I. p. 402.

With the indifferent employment of *on* and *upon*, both prepositions, especially in the modern period of the language, are often used alternately within the same construction: And therefore waited *on him* so, As dwarfs *upon knights errant* do (BUTL., *Hud.* 1, 1, 377.). Nor less composure waits

upon the roar Of distant floods, or *on the softer voice* Of neighb'ring fountain (COWP. p. 167.). Low hisings of the summer rain, Dropping *on the ripened grain*, As once *upon the flower* (LONGF. I. 3.). The interchange arises from the regard to euphony.

The most ancient language employed also the preposition *upon* in the sense of *ufenan*, *ufenen*, arising from the Anglosaxon adverb *ufenan*, Old-Highdutch *obana*, *obenan*, *desuper*. Hallsax.: *þe munt hæfte Dunian þe Uther wes ufenan* (LAJAM. II. 345.). He smat hine *uuenen þat hæved* (II. 334.). *Ufenen heo him orn* (towards him she ran) (I. 213.).

at, Anglosax. *āt*, Goth. Old-norse Old-Sax. *at*, Old-Highdutch *azs*, comp. Lat. *ad*, construed in Gothic in general with the dative, only in determinations of time with the accusative, in Old-norse with the dative and accusative, in Anglosaxon combined only with the dative, touches frequently, in the amplitude of its meaning, *on*, *upon*, as well as other prepositions. In its application it has been in modern times partly limited, partly further extended.

1. In its fundamental meaning as to space it originally denotes the proximity to something (comp. Greek *παρά, πρὸς*) although it never gives prominence to the reference to the interior in the same manner as *in*. *By, on, upon* frequently meet *at*
- a. a) With regard to an abiding in space, also in a figurative application, the original meaning of *at* comes out plainly, so far as it is a question of being or happening in the immediate neighbourhood of an object.

Peter stood *at the door* without (JOHN 18, 16.). The guilt of blood is *at your door* (TENNYNS. p. 128.). Trim sitting behind him *at a small sideboard* (STERNE, Tr. Sh. 6, 6.). Where I shall reign *At thy right hand* (MILT., P. L. 2, 868.). *At his right hand* was the knight of Provence . . . *At the left* of Stephen Colonna rode Adrian (BULW., Rienzi 2, 5.). Hence figuratively: Harkye, Bob, Beverley's *at hand* (SHERID., Riv. 5, 2.). It was no disparagement to the bravest and noblest knights to kneel *at his feet* (MACAUL., H. of E. I. 28.). The shiv'ring urchin, bending as he goes, With slipshod heels, and dewdrop *at his nose* (COWP. p. 43.). Figuratively: He is *at the head* of them all (BULW., Lady of L. 1, 2.). Weary and sick *at heart* (ROGERS, It. For. Trav.). — In th' holsters, *at his saddle-bow* (BUTL., Hud. 1, 1, 391.). My ship *at anchor* rides In yonder broad lagoon (LONGF. I. 124.). He reads his sentence *at the flames* of Hell (COWP. p. 39.). Love stops *at nothing* but possession (SOUTHERN, Oroon. 2, 2.). Where's your master . . ? — *As his wit's end*, I believe (GOLDSM., G. Nat. M. 3.).

Nevertheless the reference of *at* is extended to locality of every kind, which may appear as the bottom, or even as the enclosing object: Ere we were two days old *at sea* (SHAKSP., Haml. 4, 6.). I understand What fights thou mean'st *at sea and land* (BUTL., Hud. 3, 3, 307.). And had not our swords shone foremost *at most of those fields* in which England was victorious over her rival? (SCOTT, R. Roy 4.). An English king was crowned *at Paris* (MACAUL., H. of E. I. 19.). Promising that he would afterwards maintain him *at the university* (FIELD., J. Andr. 2, 17.).

When he played Richard the Third *at a private theatre* (DICKENS, Pickw. 2, 20.). I expect a message from Mrs. Malaprop *at my lodgings* (SHERID., Riv. 1, 2.). I shall be glad to see you *at my house* (SHERID. KNOWLES, Virgin. I, 1.). You work *at the factories* (BULW., Maltrav. 1, 1.). A public ordinary *at which* all persons are welcome for their money (FIELD., T. Jon. 1, 1.). Sheafs of ballads issued from it weekly, for the amusement of the sojourners *at the alehouse* (SCOTT, Minstr. I. 37.). To dine *at the Golden Lion* (BULW., Lady of L. 1, 3.). We shall feed like oxen *at the stall* (SHAKSP., I Henry IV. 5, 2.). I *was at school* (TENNYNS. p. 228.). While the family is *at church* (LEWES, G. I. 18.). Swift was born *at No. 7., Hoey's . . court, Dublin* (THACKERAY, Engl. Humourists 1.). Hither also is to be referred the abstract notion of distance, for which may also be substituted its admeasurement. It is substituted for the remote place, which is to be taken concretely: He remained *at a cautious distance* (WHYTE MELVILLE, Digby Gr. 3.). He would have clapped i' the clout *at twelve score* (SHAKSP., II Henry IV. 3, 2.).

The combination of *at* with names of persons, to denote being or staying with anyone, is more rare: These reasons made his mouth to water with am'rous longings to be *at her* (BUTL., Hud. 1, 3, 379.). In the phrase, He longs to be *at him* the meaning is, *present* or *with him* in attack (SMART, Diction. v. at.). I would rather you were *at the devil* than here (DOUGL. JERROLD, Prison. of W. 1, 2.). Of course it is otherwise with sentences where the person with more concrete verbs gives the standing point for an activity: He searched, and began *at the eldest* and left *at the youngest* (GEN. 44, 12.).

All periods of the language exhibit a corresponding usage. One must start from the idea of immediate proximity. Old-Engl.: *Atte Norp-gate* of London heo buryode þis gode knyjt (R. or GL. I. 50.). He schal sitte *at his table* (ALIS. 4219.). When thou comest byfore a lorde, Yn halle, yn bowtre, or *at the borde* (HALLIW., Freemas. 695.). Philot was *at hys rugge* (ALIS. 2313.). I am his madyn *at his hand* And in his wold (TOWN. M. p. 75.). Seynt Thomas was islawe, *at Canterbury at the awter-ston* (RICH. C. DE L. 40.). Tho wonys *at the tounes ende* (WRIGHT A. HALLIW., Reliq. Ant. I. 146.). The body hongeth *at the galewes faste* (WRIGHT, Polit. S. p. 222.). Hafsax : þær he stod All shridd *att Godess allterr* (ORM. 781.). Arður *at þan watere* his wapnen nom an honde (LAJAM. II. 32.). Þe swain sæt *at hire freit* (I. 150.). Anglosax.: Stóð *at þære dura* (Exod. 33, 9.). Gestódon him *at his lices heafðum* (GREIN, Ags. Poes. II. 145.). Ecgláfes bearn, þe *at fótum* sāt frean Scyldinga (Beov. 1002.). Náfde he scild *at handa*, þæt he pone cýning mid gescildan mihte (Beda 2, 9.). Sum hire *at heortan* lág áppel unsæla (CAEDM. 632.). Him bið *at heortan* vā (GREIN, Ags. Poes. II. 357.). Nu stóð se sceocca *at godes fótscamele* (Job in Etm. 3, 22.). He geseah ænne man sittende *at tollsceamule* (MATH. 9, 9.). Ic vās be sande sævealle neah *at mere-faroþe* (GREIN, Ags. Poes. II. 397.). Gothic and Old-norse have similar.

The reference of *at* to localities at and in which anything is, is no less old. Old-Engl.: The day was set . . The tryttythe day, *at Macedoyne* (ALIS. 1021.). The toll that was *at Grece* y-sought (4422.). Hys fader hym made *at Westmustre* knyjt (R. or GL. II. 421.). Bisshopes . . Ligen *at Londone* (P. PLOUGHM. p. 6.). Of the cardinals *at court* (p. 7.).

Herberwed hym *at an hostrie* (352.). Whenne they sitte *at the taverne* (RICH. C. DE L. 3825.). Theo water quycliche they passith *At on schepe* (ALIS. 3576.). — Toward the est, *at* 160 *pas*, is Templum Domini (MACDEV. p. 81.). Comp. the French *à*. Hallsax.: Hengest læi *at Epiſford* (LAJAM. II. 190.). Ich was *at Winchæstre* (II. 315.). Whærsum he wære *att inn* (ORM. 12926.). Anglosax.: He þe *æt sunde oferflāt* (BZOV. 1039.). Ðær *æt hyðe* stōd bringed stāfna (63.). He getymbrade þæt mynster *at Glāstingabyrig* (SAX. CHR. 688.). Þenode ælc oðrum . . *æt his hīse* (JOB. in ETTM. 3, 7.). Gif cyning *æt mannes hām* drincāð (LEGG. ÆTHELB. 1.). With names of countries the modern as well as the ancient period of the language avoids *at*, although Old-English extends it to it.

The connection of *at* with names of persons is also, except in the case specified under b) not unusual here. Old-Engl.: þis was in þe bygynnyng *at god* (WICLYFFE, Joh. 1, 2.). He had ben in message *At kyng Phelipp* for trowage (ALIS. 4232.). Whan that he was euen at me almost, I sawe a knyfe hyd in his one sleue (SKELTON I. 46.). Hallsax.: Ich was at Winchæstre *at pine wiðer-iwinnen* (with thine adversaries) (LAJAM. II. 315.). Ða al þis folc isomned was *at sele þan kingge* (II. 604.). We weoren *at þan raze at Arðure þan kinge* (III 2.). Anglosax.: þu me *æt byst* (Ps. 138, 6.). Comp. under b). — The case above cited, where *begin* occurs with *at* with the person, also of course admits the temporal conception. Comp. Hallsax.: Swa *bigann att Sannt Johan* þe Laferrd Cristess come (ORM. 717.) and: *Att te come off Sannt Johan* Bigann all ure blisse (707.). Comp. Old-Engl.: *At Lucifer . . at him wil I byggyne* (CHAUC., C. T. 15485.).

On this occasion we may mention *at* with an elliptic genitive of names of persons, which also occurs with other prepositions, and where the substantive notion belonging to the preposition (House, dwelling, church) is omitted: My residence in Rome *at one Philario's* (SHAKSP., Cymb. 1, 2.). The advantage of his absence took the king, And in the mean time sojourn'd *at my father's* (John 1, 1.). *At Saint Gregory's* the Declaration was read by a divine of the name of Martin . . *At Saint Mattheu's* . . a wretch named Timothy Hall . . was in like manner left alone in his church (MACAUL., H. of E. III. 171.). I saw him *at the jeweller's* (LONGF. I. 131.). We mention this phenomenon here, because it coincides with a mode familiar to Old-norse, where we cannot think of the genitive as being immediately dependent upon the preposition: *At Herjafóðrs* (VÖLSPÁ 35.). *At Heimis* (SIGURÐARKV. 1, 27. cf. VAFRÞRÚNISM. 40. HÁVAM. 12, 66. and often). See moreover the adnominal substantive.

- β) *At* is, in its further application, referred to objects of all kinds with which a subject, especially a person, is thought as being present and active, or implicated and engaged. Hence it also combines with substantives which are of a collective and abstract nature, and among them many serving to denote activities, conditions and emotions.

They have as much pleasure in cheating a father and mother, as in cheating *at cards* (GAY, Begg. Op. 1, 1.). I have drunk too much sack *at supper* (SHAKSP., II Henry IV. 5, 3.). If both are *at dinner* on the same ox or calf (FIELD., T. Jon. 1, 1.). As *at English feasts*, so I regret the daintiest last (SHAKSP., Rich. II. 1, 3.). You are as silent and as gloomy as a mute *at a funeral*, or an Englishman *at a party of pleasure* (BULW., Lady of L. 1, 2.). A tall Irish baronet, she met one night . . *at Lady*

Macshufffe's rout (SHERID., Riv. 1, 2.). I held that attitude for ten minutes *at Lady Acid's last reunion* (BOURCIC., Lond. Assur. 1, 1.). Though she had never been in a court or *at an assembly* (GAY, Begg. Op 1, 1.). He might as soon learn wit *at a masquerade* (GOLDSM., She Stoops 3.). We don't meet many such *at a horse-race* (ib.). Part . . contend, As *at th' Olympian games* or *Pythian fields* (MILT., P. L. 2, 528.). War is a game *at which* all are sure to lose (ROGERS. It., M. Griffoni). You were not *at the play* to-night (LONGF. I. 127.). We must be risen, And *at our pleasant labor* (MILT., P. L. 4, 624.). The king and prince *at prayers!* (SHAKSP., Temp. 1, 1.). Is Somerset *at liberty?* (II Henry VI. 5, 1.). Where I have lived *at honest freedom* (Cymb. 3, 3.). I will despair, and be *at enmity* With cozening hope (Rich. II. 2, 2.). His heart within him was *at strife* with such accused gains (LONGF. I. 125.). To see the Duke *at variance* with the court (COLER., Picc. 3, 1.). To the place where thou and Death Shall dwell *at ease* (MILT., P. L. 2, 840.). I have not, since we parted, been *at peace* (ROWE, Fair Penit. 4, 1.). I am not *at rest* in my mind (STERNE, Tr. Sh. 6, 6.). To know if he was *at leisure* to see you (SHERID., Riv. 2, 1.). My tongue is *at a loss* (ROWE, Fair Penit. 3, 1.). He has been *at a great deal of trouble* (GOLDSM., G. Nat. M. 1.). The hounds were *at fault* (SCOTT, R. Roy 7.). He is seldom *at faults* (WHYTE MELVILLE, Digby Gr. 1.).

Old-Engl.: And songen *atte nale* (= *atten ale*) (P. FLOUGH. p. 124.). Serve me therwith *at my sopere* (Rich. C. de L. 3178.). But freres ben fyrst y-set *At sopers* and *at festes* They wiln ben wonderly wroth (P. FLOUGH. p. 483.). *At thes feste* was trumpying, Pipyng, and eke taboryng (ALIS. 1041.). Leve we theyme *at the justyng* (Ipom. 749). Ther prestis were *at messe* (DEPOS. or Rich. II. p. 1.). *At every semblé* that þe holde, That þe come to þowre lyge kyng (HALLIW., Freemas. 491.). Colgrym . . and Baldulf . . Aslawe were *at pulke asaut* (R. or GL. I 175.). Henry, hys þonge sone, was *at hys buryng* (II 382.). Heymen monye of Engeland were ek *at her rede* (II 385.). And were alle *at conseil* to worry Engeland (II 371.). We ben *at on acord* (Rich. C. de L. 1369.). Than mowe ye ben *at ese* (ALIS. 3108.). Fayn *at reste*, sere, wolde sche be (COV. MYST. p. 147.). Hallsax.: þer wes moni hæb Brut *at þan hustinge* (LAJAM. II. 188.). Þer wes muchel folc *at pere wraustlinge* (I. 79.). Anglosax.: Ver sāt āt vīne (GREIN. Aps Poes. II. 392.). Ðā vas Leofric . . āt pilka feord (SAX. CHR. 1066. incorrect). Ic stande on ærmergen beforan þe āt gebede (Ps. 5, 3.). Hie me fulleodon āt āsprāce (CAEDM. 2147.). Hūðe . . þe ic þe āt hilde gestlōh (2143.). Ðā ne villað me āt þam strīðe gesvican (CAEDM. 284.) and the like.

- γ) Here also may be referred the reference of *at* to adjectives; the object with *at*, in which the quality is exerted, is sometimes joined to them.

Those who *at the spear* are bold And vent'rous (MILT., P. L. 2, 204.) Expert in science, more *expert at puns* (BYR. p. 329.).

Although this is a modern expression, we may adduce ancient forms in comparison. Old-norse *Gætinn at geði* (HÄVAM. 6.), that is cautious in disposition

- b) The modern tongue has most departed from the formerly widely

diffused usage of the particle *at*, where *from* or *of* seems rather to be in place. It has however been preserved in connection with the substantive *hand*, *hands* with verbal notions like demand, require, receive, deserve, endure.

When *have* I aught *exacted at your hands*? (SHAKSP., II Henry VI. 4, 7.). Such comfort come to thee, as now I *reap at thy too cruel hand* (III Henry VI. 1, 4.). Call Edward king, and *at his hands beg* mercy (ib. 5, 1.). A dearer merit . . . *Have I deserved at your highness' hand* (Rich. II. 1, 3.). What *wilt thou at my hands*? (LONGF. I. 111.). Did I not tell you it was a vain dream to ask for law and justice *at the hands of the great*? (BULW., Rienzi 1, 8.) The same atrocities . . . *were now . . . suffered by the Saxon at the hand of the Dane* (MACAUL., H. of E. I. 10.). Here we might certainly refer: Nor only tears *Rain'd at their eyes*, but high winds worse within *Began to rise* (MILT., P. L. 9, 1121.).

Although even in Gothic *at* is employed to translate the Greek *ἀπό* and *παρά* c. gen. with such verbs as to hear, learn, obtain, take, be instructed by any one, be deprived (of a thing), yet a proper transition or a confusion of notions is not to be assumed. What is learned, obtained, taken from anyone is also learned &c. *at him*, in his immediate presence and neighbourhood, and deprive, save from anything or anyone likewise let the original meaning of *at* shine through, so far as the deprivation is executed in an object, as the saving permits us to imagine the hostile object or man in our immediate neighbourhood. That the language has however abandoned the usage down to a few vestiges, is explained by the richness in other particles and the frequent fate of the wearing out of words much used. In Old-English enquire, have, get, obtain, take, find, occur with names of persons: Heo *aschede at Corineus*, how heo so hardi were (R. of GL. I. 16.). For to *aske counsell at all the leches* (WRIGHT A. HALLIW., Reliq. Ant. I. 191.). He *askyd at all the route*, Gyff ony durste com and prove a cours (RICH. C. DE L. 470.). Oure lord the kyng send hus heder . . . The sothe *at yow to frayn* (SIR AMAD. 506.). And thou *lerne that craft at him* (HALLIW., Nugae Poet. p. 19.). *At the lady the ryng he hase* (SECTY SAGES 3103.). Ac mete no drink no *gat* he non Neither *at man no wiue* (AMIS. A. AMIL. 1742.). They *toke there leve at the quene* (IPOM. 745. RICH. C. DE L. 967. TOWN. M. p. 83.). *At God grace fflownde have* ȝe (COV. MYST. p. 113.). Halfsax.: ȝe king *axeden ræd at his riche* (LAJAM. II. 274.). I shal *hafenn* forr min swinnoc God læn *att Godd* (ORM., Ded. 144.). To *winnenn* unnderr Crisstenndom *Att Crist* soȝ sawle berrhless (ib. 314.). *Onnfangenn* mikell mede *Att hiss Drihtin* (ORM. 6353.). He *nom* ræd æt his *monnen* (LAJAM. I. 70) modern text *of*; thus too with passives, where the modern tongue prefers *by* (rarely *of*): *patt Crist ær hafde ben Fullhtnedd att teȝre mazzstre*, Annd teȝre mazzstre noht *att Crist* (ORM. 18232.); the periphrasis in *hand* is also found: *Crist tær wolde fullhtnedd beon Att Sannt Johannes hande* (10654.). With deprive the thing also stands with *at*: *Biræueden* heom *at liue* (LAJAM. II. 220.) mod. text *of lifues*. In Anglosaxon all the verbal notions cited and other kindred ones occur with *at*: *Liornjað æt me* (MATH. 11, 29.). *På þing þe ic æt him gehyrde* (JOH. 8, 26.). *Ge nymað Benjamin æt me* (GEN. 42, 36. cf. BROV. 4847.). *Fela ic læses gebað, grynna æt Grendle* (BROV. 1863.). *Svâ geanbidað se gästlica cempa his edleānes æt þam almihtigum gode* (JOH. in ETTM. 6, 8.). *Pät he bohte æt Ethes sunum* (GEN. 25, 10.). *Onfeng pallium æt Johanne papan* (SAY. CHR. 1026.). *Fröfre þær æt þam*

godes cempan fundon (Cod. Exon. 155, 15.). *Pāt bārnēt pe he ge-lehte āt pām unrihtwisum vere* (WRIGHT A. HALLIW., Reliq. Ant. I. 281.) and others; also *save*, deliver from anything, deprive (of a thing): *Ah-redde me āt pām ofermātum vāterum* (Ps. 17, 17. cf. 34, 11.). *Ic veorðe fram pe ālysed āt costīgum* (17, 28.). *Pā geseh Moises pāt Aaron hāfde bereafod pāt folc āt hira golde* (EXOD. 32, 25. cf. LEGG. ÆTHELR. II. 4.). The periphrasis of the person by *hand* is met with even here: *Ic of-gā his blōdes gyte āt pīnum handum* (WRIGHT A. HALLIW., Rel. Ant. I. 279). That *āt* frequently used to interchange with *of* needs no more mention here. See *of*. Old-norse, like the Gothic, essentially agrees in the use of *at* in this regard.

- α) *at* has been referred in a continually more extensive measure to the idea of a motion or direction pressing towards or aiming at a person or thing. It answers to the Greek *πρός* with the accusative, as it may be given to the activity reaching and striving towards an object, and attaches itself, like the former, to a hostilely invading activity. In Anglosaxon, as in Old-norse and Gothic, the reference to the idea of motion receded still further; in the cases belonging there the dative remained; the accusative rarely appeared in Anglosaxon.

To the verbal notions come, reach, fall, hasten, to which *at* is added only in definite combinations, are attached others, as, throw, aim, shoot, strike, grasp, reach, bask, spit, hiss, and the like, mostly with the expression of a hostile tendency: Why scruple a lie or two to *come at a fine girl?* (GOLDSM., G. Nat. M. 4.) I see not yet, by what means they will *come at The moneys* they have advanced (COLER., Picc. 1, 12.). When he *arrived at manhood* (ROGERS, It., M. Griffoni). In adoration *at his feet I fell* (MILT., P. L. 8, 315.). To *run at Orsin* with full speed (BUTL., Hud. 1, 3, 702.). — Then broke I from the officers . . . And with my nails digg'd stones out of the ground, To *hurl at the beholders* of my shame (SHAKSP., I Henry VI. 1, 4.). My uncle . . . *hurled* the chair *at the man* in skyblue (DICKENS, Pick. 2, 20.). And such a frown Each *cast at th' other* (MILT., P. L. 2, 713.). When Orsin first *let fly* a stone *at Ralpho* (BUTL., Hud. 1, 3, 491.). On the watch he lies *Levelling* his carbine *at the passenger* (ROGERS, It., Banditti). The gentleman . . . *pointed* a thrust *at her heart* (DICKENS, Pickw. 2, 20.). They *practised* individually *at a mark* (SCOTT, Waverl. 1, 19.). That son with knife *uplifted at my heart* (TALF., Ion. 2, 2.). Soldiers, *aiming at their safety* (SHAKSP., II Henry IV. 1, 1.). When fearful wars *point at me* (Cymb. 4, 2.). To *shoot at foes* (BUTL., Hud. 1, 1, 356.). A puny subject *strikes at thy great glory* (SHAKSP., Rich. II. 3, 2.). *Grasping at air!* For what has Earth beside? (YOUNG, N. Th. 4, 117.). They *snap at it* with dog's hunger (COLER., Picc. 1, 2.). *Reach at the glorious gold* (SHAKSP., II Henry VI. 2, 1.). He turned back, and *shaking* his clenched hand *at Adrian*, exclaimed . . . "Faithful to death." (BULW., Rienzi 1, 4.) The rest stand all aloof and *bark at him* (SHAKSP., III Henry VI. 2, 1.). I *spit at him* (Rich. II. 1, 1.). They *hiss at me* like serpents (LONGF. I. 185.). Also *look, peep, scowl* (comp. Holland. *schuilen*) besides other prepositions set *at* to the aim: *Look at*

this incendiary letter (GOLDSM., G. Nat. M. 4.). She never even condescended to *look at him* (BULW., Lady of L. 1, 2.). Thro' chinks, styl'd organs, dim life *peeps at light* (YOUNG, N. Th. 3, 450.). A heart that is not Glad at the thing they *scowl at* (SHAKSP., Cymb. 1, 1.). Therefore also laugh, smile, sneer, jeer, joke and similar verbs with *at* might be reduced to the idea of direction, although the idea of a present motive, to be mentioned further on, may mingle with it: *At fools I laugh* (SHAKSP., Cymb. 4, 2.). The lads *laugh'd at him* (BULW., Lady of L. 1, 2.). Do not *smile at me*, that I boast her off (SHAKSP., Temp. 4, 1.). The stranger *smiled at this story* (FIELD., T. Jon. 8, 11.). Hark! how they *mock at me* (LONGF. I 185. cf. (SHAKSP., Henry V. 3, 5.). I might *rail at him* (Tit. Andron. 2, 2.) Some busy meddling knaves . . Who presume To *carp and cavil at his royal right* (ROWE, J. Shore 4. 1.). As for all his enemies, he *puffeth at them* (Ps. 10, 5.). Why *scorn'st thou at sir Robert!* (SHAKSP., John 1, 1.); with which comp.: Do you *bite your thumb at me?* (Rom. a. Jul. 1, 1.). And still in age, he *spurn'd at rest* (SCOTT, L. Minstr. 4, 9.). — Do I *snarl at his jests?* (SHERID. KNOWLES, Virgin. 1, 1.). He *jeers and sneers at the old county doings* (TROLLOPE, Framl. Parson. 1, 2.). The yeoman was not inclined to *murmur at dignities* to which his own children might rise (MACAUL., H. of E. I. 37.). Although the notions of an activity occurring here belong originally to very different fields, yet the tendency directed against anything appertains to them in common. The idea of a direction may also be found in envy: I *envy at their liberty* (SHAKSP., John 3, 4.), as well as in guess: I *guess at it* (Macb. 4, 3.). You *guess at our business* (GOLDSM., G. Nat. M. 2.). The notion wink points of course to the same idea: Make mouths upon me When I turn *my* back; *Wink at each other* (SHAKSP., Mids. N. Dr. 3, 2.). "I protest I should not have thought it a joke had you not told me." — "Perhaps not, Sir," cried my wife, *winking at us* (GOLDSM., Vic. 15.); where however wink has the meaning of connive the reference of a direction to the object now mentioned may be omitted: Justice, while she *winks at crimes* (BUTL., Hud. 1, 2, 1177.). He knows not how to *wink at human frailty* (ADDIS., Cato 5, 4.). A nation . . might . . *connive at some illegal acts* (MACAUL., H. of E. I. 35.). Comp. Lat.: *connivere ad fulgora* and *connivere in aliqua re*.

At is referred to movement and direction by far more rarely in ancient times. Old-Engl.: Y *go coure at constory* (WRIGHT, Polit. S. p. 159.). He *aryved at Cysile* (ALIA. 1428.). Syre Hue *pe grete erl, atte Watgate were ydo* (R. or Gl. II. 394.). But the denoting of hostile movement and direction by *at* early gains ground: All at ons *at hym they layd* (FROM. 2043.). Ich man y-charchid to *schoppe at his croune* (DEPOS. OE RICH. II. p. 22.). And *threw reedes at him* (P. PLOUGH. p. 372.). Swych twenty nere wortht *At me to fyght* (OCTOUIAN 975.). And sett myn hand evyn to *shete at some best* (COV. MYST. p. 45.). It also occurs with the notions of laughing at and ridiculing: *At hym they loughe* and hed game (FROM. 896.). Thei *lowen at his passiouen* as these lowyn and jopen of the myraclis of God (WRIGHT A. HALLIW., Reliq. Ant. II.

45.). The mental direction, lastly, is sometimes put in combination with *at*: *Tak hede at Aaron* and his dede styk (Cov. MYST. p. 368.), that is take heed to. Halssax.: *patt axe sholde þa beon sett Rihht att te treowness rote* (ORM. 10063.). In Anglosaxon, besides *go*, *come*, *fall* and *bring*, few other verbs, as *reach*, *extend*, *touch*, and the like, are construed with *at*: *þā tō dura eodon . . Sigefers and Eaha . . and at ðorum durum* Ordlaß and Gūðlaß (GREEN, AGS. POES. I. 342.). *Ic vās untrum*, and on cvearterne, and ge ne cōmon *at me* (MATH. 25, 43.). *Him þāt in-gefeol hefig at heortan* (GREEN, AGS. POES. II. 95.). *Hie þā gebrohton at brimes nāsse* on vægpele vigan unslavne (ANDREAS 1710.). *Hafað fader engla fyr gebunden . . þāt hit fiolan* ne mæg eft *at hus eðle* (GREEN, AGS. POES. II. 320.). *Ealle þā telgan þu at sæstredmas gebræddest* (Ps. 79, 11.). *Svā hit him on innan com, hrān at heortan* (CAEDM. 720.). In a hostile sense it stands: *Me milton hie āviht at me æfre gevyrcēan* (Ps. 128, 1.). Comp. GREEN, GLOSSAR. I. 60.). In the Gothic *at* only occurs with *qiman* and *briggan* for *πρός* c. accus. Moreover even in Old-norse *hlæja*, to laugh is construed with *at*: *At hārum pul hlæ þu aldregi* (HÄVAM. 135.).

- β) As the being involved in an act or condition, so too the putting into it is construed with *at*, especially with *set*: *Thou hast set my busy brain at work* (ROWE, J. Shore 5, 1.). *Could miss Richland have set him at liberty?* (GOLDSM., G. Nat. M. 4.) *Set your heart at rest* (GAY, Begg. Op. 3, 1.). *They set at odds Heav'n's jarring attributes*, And, with one excellence, another wound (YOUNG, N. Th. 4, 228.). Therewith may be compared: *Old Odcombs odnesse makes not thee uneven*, Nor carelessly *set all at six and seven* (TAYLOR, Workes 1630. II. 71.).

Old-Engl.: *King Richard set that lond at peace* (RICH. C. DE L. 2438.). *Hem ye make at ease* (P. FLOUGHM. p. 315.). — The combination of *at six and seven*, or *at sixes and sevens* = *in disorder*, *in confusion*, occurs in modern authors with verbs of rest and of movement: *To be at six and seven*, or, as more generally used, *at sixes and sevens*, is to be in disorder (WEBST., Dict. v. six.). All is uneven, And every thing is *left at six and seven* (SHAKSP., Rich. II. 2, 2.). *Have n't I reason to be out of my senses*, when I see things *going at sixes and sevens?* (GOLDSM., G. Nat. M. 1.). In the same sense the raging prince says in *Myster*. *Magnus Herodes* with regard to the three kings: *Bot be thay past me by*, by Mahowne in heven, I shalle, and that in hy, *set alle on sex and seven* (TOWN. M. p. 143.), where *at* is interchanged with *on*, as in *set on seven*, by which the contrary seems to be denoted: *The makere of heven . . Rewarde you this day*, as he *sett alle on seven* (TOWN. M. p. 97.). *God omnyptent That sett alle on seven* (p. 118.). Thus *sett I my mynde*, truly to neven, By my wytt to fynde *to cast the world in seven* (p. 85.), where we must not think of *in seven days*, with Halliwell, comp.: *In six days* the Lord made heaven and earth etc. (EXOD. 20, 11.); howsoever little this is possible in: *The duk swore by gret God of hevене*, *Wold my hors so evene*, *Ȝet wold I sett all one seven* *Ffor Myldor the swet* (DEGREVANT 1279.). Thus he *settez on sevene* with his *sekyre knyghtes* (MORTE ARTHURE MS.) in Halliwell v. set 13., who quotes these passages. The meaning seems to be, to bring anything into order, therefore take orderly in hand, to proceed earnestly to it. May we here think of *Seven* as a perfect number, which is often of importance in Germanic law? (Grimm, Antiquities of Law p. 213.). The number *seven* is also frequently played with. Halssax.: *puss hafaþ ure Laferrd Crist Uss don godnessess seffne* (ORM. Ded. 251. cf. 179.). *Eorr Haliz Gast iss ful iwiss þurh tale off seoffne tacedd*, *Forr þatt he ȝiþeþ þer*

hiss peoww Hiss frofre o seofenn wise (ORM. 8783.). The number six on the other hand, like other even numbers, is not employed with any distinctiveness either in the legal or in the ecclesiastical language. The juxtaposition of the even with the odd number may seem adapted to denote indefiniteness and confusion. The origin of both forms remains moreover a riddle in the history of the language.

We must also mention the manifestly elliptical *have at*, as in *have at you* in Shakespeare and in popular speech. It is mostly found imperatively, and is partly a menace (especially of a blow) partly a challenge to an attack. In the more ancient language it is especially put into the mouth of persons from the common people: *Have at thy tabard*, Harlot and holard Thou shalle not be sparde (TOWN. M. p. 149.). *Have at the*, I say, take the ther a foyn (ib.). "If thou smyte I shal turne the untillle." — "We shalle assay as tye, *have at the Gille*, Apon the bone shal it byte." (p. 25.) — Draw out hys lymmes, let se, *have at* (p. 219, cf. 206.). In the game of dice the challenge runs: Now *have at all* that lyeth upon the burde! (SKELTON I. 45.) Now *have at all*! (I. 43.) *Have at the hasarde* or *at the dosen broune* (I. 45.). Comp.: *Have at all* who wyll of this daunce (BRIT. BIBLIOLOG. II. 371.). Smart's explanation of *have at you* by *have this weapon or blow at you* is at least not proved historically.

2. a) Applied to time *at*, here interchanging from the most ancient period of the language with *on*, expresses that something appertains to an indicated sphere of time.

How many thousand of my poorest subjects Are *at this hour* asleep (SHAKSP., II Henry IV. 3, 1.). *At an early hour* this morning the Hall was in a bustle (IRVING, Br. H. Hawking). What, think'st thou, is she doing *at this moment*? (LONGF. I. 148.) *At one o' clock* they went to dinner (THACKERAY, Engl. Humour. 5.). They return *at evening* (Ps. 59, 6.). We must meet *at night* (SHERID., Riv. 2, 1.). *At sunrise* the next morning the search recommenced (MACAUL., H. of E. II. 185.). *At break of day*. A voice cried through the startled air (LONGF. I. 116.). She glides through the green wood *at dawn of light* (SCOTT, L. Minstr. 2, 27.). This day *at highth of noon* came to my sphere A spirit (MILT., P. L. 4, 564.). It is *at this day* the basis of the French, Spanish and Portuguese languages (MACAUL., H. of E. I. 4.). Me lists not *at this tide* declare The splendour of the spousal rite (SCOTT, L. Minstr. 6, 4.). Gorgeous as the sun *at midsummer* (SHAKSP., I Henry IV. 4, 2.). *At Pentecost*, which brings The Spring . . I sought the woodlands wide (LONGF. I. 2.). *At such a season* . . Once went I forth (COWP. p. 168.). Tho house was a low building of two stories, built *at different periods* (TROLLOPE, Framl. Parson. 1, 2.). She waked *at times* the lute's soft tone (SCOTT, L. Minstr. 3, 24.). The determination of time is expressed by the plural, where it relates to age, when it is commonly a question of the final point of the past years: What! she is not a girl *at these years* (SOUTHERN, Oroon. 2, 1.). 'Tis beauty always in the flower, That buds and blossoms *at fourscore* (BUTL., Hud. 2, 1, 457.). She was married *at seventeen* (LEWES, G. I. 12.). He began to navigate *at fourteen years of age* (IRVING, Columb. 1, 2.). *At three years old* (LEWES, G. I. 18.). Comp. p. 367. Here also belong *at first*, *at last*, *at once* and the like,

where referred to time. Thus too *at length* in the domain of time answers to *at distance*, as to space, where it is then a question of the final point: *At length* he gain'd the landing place (SCOTT, L. Minstr. 1, 29.); yet even extension in time may be itself denoted thereby: I shall dwell *at some length* on the vicissitudes of that contest (MACAUL., H. of E. 1, 3.). Combined with a determination of time introduced by *about*, it is, strictly speaking, superfluous: We entered the Eternal City *at about for* o' clock in the after-noon (DICKENS, Pict. of It., Rome).

Old-Engl.: Under the fet evene hit is *at myd-nyzt* under grounde: And cometh up whan the sonne arist, and ovor the is *at none* (WRIGHT, Pop. Treat. p. 132.). To Flaundes wil I go to morw *at day* (CHAUC., C. T. 14650.). *At my day* I wil it quyte the (12955.). And wente home *at Al-halewe messe* (RICH. C. DE L. 5878.). And bileveth cler . . toward ous *atte monthes ende* (WRIGHT, Pop. Treat. p. 134.). Ȝit I trowe þoure entente *at the ffirst tyme* Was etc. (DEPOS. OF RICH. II. p. 11.). Þat þond was *at pulke tyme* (R. OF GL. I. 348.). Þat so muche folc *at o time* to þe holy londe wende (II. 394.). Ac heo wolde þe in þin owne tour sle *atte biggynnyng* (I. 133.). He ȝef hem *atten ende* Four þousend pound of sterlynges (I. 294.); in denoting the age: *At fourteen yer* sche conseved Cryste in hire matere clere (Cov. MYST. p. 383.). — *At the furste* up he drough (ALIS. 2636.). He ne lay neuere vaste Syk in hys bed vor none vnel, bote in hys deþ vnel *atte laste* (R. OF GL. II. 377.). So too *at* stands superfluously with determinations of time with another preposition: *At after souper* goth this noble kyng To see this hors (CHAUC., C. T. 10616.). cf. 11531.). Halfsax.: Aȝ wass þeȝre wuke ȝan All ut tatt daȝ *att efenn* (ORM. 4352.). Mine wordess þatt filledd shulenn ben þurh Godd *Att heore rihhte time* (214.). Swa þatt we motenn borȝhenn beon *Att ure lifess ende* (10255.). *At þan laste* nuste nan kempe whæ he sculde slæn on (LAȜAM. III. 95.). Anglosax.: Hi *æt ofene* eft in ge-cyrrað (Ps. 58, 6.). Se dreosed oft *æt middre nihte* (COD. EXON. 216, 2.). Þæt þu vurde *æt frumsceafte* fugel (383, 21.). Teorode hvæðre *at stunda gelvám* strong ær þonne hió (GREIN, Aeg. Poes II. 395.). *At næstan* þá se tima com (A-S. HOMIL. I. 24.). In Goth. *at* commonly stands with the dative, yet also with the accusative, of time, where the Greek genitive absolute is used; in Old-norse *at* with the dative answers to the Anglosaxon temporal *æt*, with the accusative on the other hand, it approaches the Lat. *post*, to which indeed *at*, especially in the cases to be cited under b, closely approaches.

- b) If an event, a circumstance or an activity is conceived according to the temporal relation, as in fact takes place in some cases cited under a, *at* operates in the same manner. Expressions of this sort border on the one hand on the category cited under 1, a, β , on the other, a reference readily combines therewith, as in *on*, *upon*.

At our last meeting, his impudence had almost put me out of temper (SHERID., Riv. 3, 1.). *At the first plunge* the horse sunk low (SCOTT, L. Minstr. 1, 29.). *At interview* both stood A while (MILT., P. L. 6, 555.). *At sight* of me thou fled'st (ROWE, Fair Penit. 2, 2.). Yon ancient prude . . sails . . Duly *at chink of bell* to morning pray'rs (COWP. p. 42.). Therefore also in an abridged mode of expression: When the convent met *at the noontide bell* (SCOTT, L. Minstr. 2, 23.). An activity may make the time of its duration, in which anything is achieved, come into the fore-

ground: *At a step* Two thousand years roll back (ROGERS, It. Naples). With his sickle keen He reaps the bearded grain *at a breath* (LONGF. I. 7.).

Old-Engl.: He was callid Syre Amis *At the chyrche at his crystening* (AMIS A. AMIL. 44.). The lady, *at thaire departyng* gaf the knight a gude gold ring (SEYDN SAGES 3099.). That *at the rekenyng* in arrerage fel Rather than out of dette (P. PLOUGHM. p. 280.). That non *at your nede* your name wolde nempne (DEPOS. OF RICH. II. p. 8.). Anon *at the firste sight* . . . men knele to him (MAUNDREV. p. 40.). — *At the first cokke* roose he (IPOM. 783.). — A doseyn he slough *at a leope* (ALIS. 3361.). Halfsax: Helyas profete shall . . . Eft cumenn . . . *Att Cristess lattre come* (ORM. 19981. cf. 707. 864. 868.). Anglos: Ne purfon vyt beon cearie *at cyme dryhtnes* (COD. EXON. 376, 29.). Ða he þa yrmða eft oncyrde *at his upstige* (38, extr.). Ðas háliges tæcnes þe him *at his æcennednyse* átjvād vās (S. GERLAC 1.). Gif þu ne underfenge þyses synfullan mannes reaf *at his forside* (WRIGHT A. HALLIW., Reliq. Ant I. 280.).

3. The preposition appears used in the instrumental sense, where a thing or an activity can be regarded as the mean to something.

'Tis that by which the sun and moon, *At their own weapons*, are outdone (BUTL., Hud. 2, 1, 459.). That we, *at our own charge*, shall ransom straight His brother-in-law (SHAKSP., I Henry IV. 1, 3.). I have bred her *at my dearest cost* (Tim. of Ath. 1. 1.). Let me bring him down *at a long shot* (SHERID., Riv. 5, 2.). He took me *at my word* (WHYTE MELVILLE, Digby Gr. 5.). Comp. French: Prendre quelqu'un *au mot, par ses propres paroles*. — Here also may be reckoned such expressions as: travel *at a round pace*; in going down-hill *at a round trot* (SMOLLET) and the like. He cross'd the barriers *at a bound* (SCOTT, L. Minstr. 5, 24.). A . . . power of observation, capable of perceiving *at a glance* the leading circumstances (Minstr. I. 9.). Here perhaps belongs the verb *play*, with *at*, with which the object played with, or the game named, is combined: Ferdinand and Miranda *playing at chess* (SHAKSP., Temp. 5, 1.). We 'll *play at bowls* (Rich. II. 3, 4.). They do not *play at cards*, but only *play at playing at them* (CH. LAMB, Essays of Elia). *To play* with souls *at fast and loose* (BUTL., Hud. 1, 3, 1134.). Scots *play best at the roughest game* (SCOTT, L. Minstr. 4, 11.). The object is also denoted, without *at*, as the object of the activity: He and Sowerby *had played billiards* (TROILLOPE, Framl. Parson. 1, 13.). In talking to her or *playing chess* with her (ib.).

Old-Engl.: Now is the tyme sen *at eye*, That the childe is now to veryfy (Cov. MYST. p. 122.). I spak to hym *at wurdes fewe* (RICH. C. DE L. 571.). They saiden him, *at a word*, They nolde him holde for heore lord (ALM. 1169.). Þe whilk I hold, & salle porgh right Clayme to hald, *at alle my myght*, Heritagelyk of þe (LANGT. II. 251.). The Sone . . . That touched and tasted *At techyng* of the pawme Seinte Marie a mayde (P. PLOUGHM. p. 357.). — Alisaundre . . . *pleied at ches* (ALIS. 2095.). Theo thridle him taughte to *play at hal* (660.). *Playing atte hasard* he hem fond (CHACC. C. T. 14023.). Hyt ys not loste nor *played at the dyse* (HALLIW., NUGES Poet. p. 30.). The oldest tongue offers little of this sort. Anglosax.: *at fæwum wordum* (BEDA 3, 17.). In games the French particle *a* seems rendered by *at*. Old-French: *As esches* cumence a *juer* (MARIE DE FR., Lai d'Elid. 489.). Halfsaxon on the contrary: Summen *pleoden on tæwelbrode* (LAJAM. I. 347.). Somme *pleoide mid tæwel* (ib. modern text); also with the accus.: þer inne he *pleozede his plazen* (IIL 170.).

4. A thing, or an activity, which is to be conceived as the cause or occasion of any thing, or under whose influence anything happens, may be introduced by *at*. The relation of time or space glimmers more or less clearly through.

At spur or switch no more he skipt, Or mended space, than Spaniard whipt (BUTL., Hud. 1, 1, 429.). *At this* the knight grew resolute (3, 1, 1085. cf. 1, 2, 1023.). Prince Henry . . *At whose request* the king hath pardon'd them (SHAKSP., John 5, 6.). But Death comes not *at call* (MILT., 10, 858.). His heart leaps *at the tidings* (ROGERS, It., Foscari). The preposition *at* is to be particularly mentioned with verbs and adjectives of emotion, to which the occasioning object is added: Cloten, thou double villain, be thy name, I cannot *tremble at it* (SHAKSP., Cymb. 4, 2.). *Be not dismay'd, Nor troubled at these tidings* (MILT., P. L. 10, 35.). *Hast thou not wondred, Adam, at my stay?* (9, 856.). Full sore amazed *at the wondrous change, And frighten'd . . At the wild yell* (SCOTT, L. Minstr. 3, 14.). *Why should you be surpris'd at my youth?* (BOURCIC., Lond. Assur. 1, 1.). *How my heart rejoices at your safety* (ROWE, J. Shore 2, 1.). *Delighted at the smashing music* (LEWES, G. I. 19.). *I 'm not displeased at this interview* (GOLDSM., G. Nat. M. 3.). *They were offended at him* (MARK. 6, 3.). A heart that is not *glad at the thing* (SHAKSP., Cymb. 1, 1.). Who can be *angry at those assiduities* (GOLDSM., She Stoops 2.). The original regard to an object immediately present is clearly shewn in such sentences as: People are generally *calm at the misfortunes* of others (ib. 3.).

Older modes of expression also border on the domain of causality. Old-Engl.: *At this cause* the knyjt comlyche hadde in the more half of his schelde hir ymage depaynted (SYR GAWAYNE p. 25.). Comp.: He schuld have neyther mete nor drynke, tho; he dyed *ther ate* (HALLIW., Nugae Poet. p. 21.). *At these lordys prayers* they cownterfetyd gemetry (HALLIW., Freemas. 23.). With expressions of emotion the ancient tongue prefers the otherwise usual prepositions, as *for*, *on*, in part *of*, as Anglosaxon used to employ the genitive or dative.

5. In a few cases *at* seems to answer to the notion of determination, so that a predicative determination is given to the subject by the preposition with the substantive. This might be the case with *be*, *have*, *deem*.

My honour is at pawn (SHAKSP., II Henry IV. 2, 3.). *I had him long at high despite* (SCOTT, L. Minstr. 4, 6.). It would, on the other hand, be otherwise with: Am I a Jew *To put* my moneys out *at usury?* (LONGF. I. 161.), where the idea of a purpose lying beyond the object named is to be found. Comp. p. 374.

Old-Engl.: *Take it nat at no greve* (COV. MYST. p. 160.). Which now *am put at reprof and scorn* (ib. p. 142.). We recollect the French expression *mettre en gage, avoir en honneur, prendre en haine, en goût* and the like, as well as the Lat. *pignori dare, opprobrio, ludibrio esse, habere*, although the Germanic manner is near; in Old-norse namely with *become, have, give, take to (as) something*, the prepositon *at*, where abstract substantives also occur: *At augabragði verðr.* (HÁVAM. 5.). *At augabragði skala maðr annan hafa* (29.). In Anglosaxon *at* with its substantive often

takes the place of a so-called *dativus commodi*: *Neb bið hyre át nytte* (GRUN, Ags. Poes. II. 385.).

6. a) With that is connected the idea of the ruling nature of the object introduced by *at*, and to whose determination anything is left; *at* is to be conceived partly with intransitive, partly with transitive verbs.

At your choice, sir (SHAKSP., Lear 2, 4.). I am entirely *at your disposal* (SHERID., Riv. 3, 1.). I am quite *at your mercy* (BULW., Lady of L. 1, 2.). They have walked *at free will*, and with unconstrained steps, along the wilds of Parnassus (SCOTT, Minstr. 1, 7.). He could *at his pleasure* dismiss them (MACAUL., H. of E. I. 28.). — My life is yours I humbly set it *at your will* (SHAKSP., Cymb. 4, 3.). The immense wealth which the spoliation of the abbey placed *at his disposal* (MACAUL., H. of E. I. 49.). This he put *at my absolute command* (IRVING, Columb. Pref.).

Old-Engl.: Sir, I am *at my faderys wille* (RICH. C. DE L. 176.). I am *at youre talent* (TOWN. M. p. 69.). Big the hows *at thi lykyng* (SERVY SAGES 3033.). And laughte hem *at his wille* (P. PLOUGHM. p. 10.). "If thou wilt me help trewly, I sal the gif grete mede forthy." — "Yis, sir," he sayd, "*at my power*." (SERVY SAGES 2939.). To ride or renne *at youre herte* (DEPOS. OF RICH. II. p. 10.). He al redy was *at his biddynge* (CHAUC., C. T. 13037.). Halfsax.: He chæs *all att hiss wille* (ORM. 3501.). To folliþenn Crist *All att hiss lefe wille* (4652 f. 19255.). Þatt tu beo swinnfull *att tin mahht* (4730.). Þatt all pin herrte beo pwerit *att tin wittshipe clens* (5708.). In such cases the Old-French *a*, Lat *ad*, partly coincide with *at*. Old-French: Pour li servir *a son talent* (ALTFR. LIED. ed. Mätzl. p. 25, 40.). Lat. *Ad voluntatem* loqui omnia, nihil *ad veritatem* (CIC.). Old-norse Alfröðull lýsir um alla daga ok þeygi *at minum munum* (SKIRNISM. 4. cf. 20, 24.). I have not been able to note similar Anglosaxon turns.

- b) The admeasurement of the price or value, as well as the height of a quantity generally, is denoted by verbs like buy, sell, estimate, and the like.

If you *buy* ladies flesh *at a million* a dram (SHAKSP., Cymb. 1, 5.). All this, methinks, He might *have purchased at a cheaper rate* (COLER., Picc. 2, 7.). *Lending at the highest rate* and exacting with the utmost vigour (ROGERS, It., M. Griffoni). The total area of the colony *is set down at 2134 square miles* (CHAMBERS, Informat. II. 297. I.). The entire area of the province *is estimated at 57,000 square miles*, and the population . . *at 96,000* (ib.). But ye have *set at nought* all my counsel (PROV. 1, 25.).

Old-Engl.: To greet chep *is holden at litel pris* (CHAUC., C. T. 6105.). Richard . . *Sette hym and hys at so lytyl prys* (RICH. C. DE L. 3803.). Thi felowship *Set* I not *at a pyn* (TOWN. M. p. 29.). His pride, fy, we *set at nought* (p. 217.). Kyng Rychard wondred in his thought, That he *set* hys stroke *at nought* (RICH. C. DE L. 361.). Verbs like *biggen* and *sellen* are commonly accompanied by *for*, in Anglosaxon by *on*, *with*, or the dative. *Tô* is also met with: Hû ne becypað hig tvegen spearvan *tô peninge* (MATH. 10, 29.). *On* sometimes stands of the price in Old-Engl.: Hit shal be dere *on a lek* (WRIGHT, Polit. S. p. 333.). Comp. Anglosax.: So þe ær *on tîfre torhtne gesalde drihten hærend* (CAEDM. II. 577.). Ðæs he *bebohte* bearn vealdendes *on seolfres sinc* (579.). Compare moreover an other expression of Old-Engl.: He *settes not a fle wyng bi Sir Cesar* (TOWN. M. p. 142.).

which has nothing immediately in common with these cited. Has not the French *à* been of influence for *at*?

Other determinations of measure are contained in adverbial formula, especially with adjectives; they seem to attach themselves more closely to *at*, referred to movement and direction, and to indicate the extension to a terminal point or beyond anything.

Hence with her past offences, They are aton'd *at full* (Rowe, J. Shore 5, 1.), with which is compared: *at length, at full length*. Strech'd out *at length* upon the floor (Butl., Hud. 3, 1, 1330.). Superlative adjective forms particularly occur, as: *at least, at best, at worst*, whereas *at first, at last* and others, with an altered shade of meaning, denote the relation of time and rank: Though every drop of water swear against it, And gape *at wid'st* to glut him (Shaksp., Temp. 1, 1.). In two or three days *at farthest* (Goldsbm., G. Nat. M. 3.). Life *at the greatest and best* is but a froward child (ib. 1.). And death itself, what is it *at the worst*, What but a harlequin's leaf (Rogers, It., An Advent.).

Old-Engl.: Hem fayleth no furring Ne clothes *atte fulle* (P. Plouonm. p. 486.). To prayse her *at the fulle* (Skelton l. 88.). The kyng knew the burgeyse *at alle* (Irom. 1369.) and others. Halfsax.: Nan þing *att oferrdon* Ne keppte þo to follþenn (Orm. 2575.). All þatt iss *att oferrdon* (4592.) that is to excess. Swa þatt þitt nohht *att hofelæz* Ne nede þeþm to swinnkenn (6224.) that is immoderately, to an undue degree, the contrary from *att hof* (4743, 6104.) that is moderately. Þatt he þuw ilke Sunenndaþ *Att allre læste* lære (936. cf. 10709. 12878.). Anglosaxon *āt læstan* (Sax. Chr. 1048) = at least.

by Anglosax. Old-Sax. *bi, be*, Gothic *bi*, Old-Highdutch *bi, pi*, Modern-Highdutch *bei*, foreign to Scandinavian, frequently touches on *d at*, as with *with* and Anglosax. *mid* and *ymbe* (ym-be?). Gothic combines it, like Highdutch down to the most recent times, although *by* only in dialects, with the dative and the accusative; in Anglo-iron it has the dative, although even there a few cases of the use of the accusative are found. The etymology of *by* is obscure; in its fundamental meaning it is distinguished from *on* by its referring less to immediate contact than to proximity generally; from *at*, by denoting more a presence on all sides than one turned to the object on its side, and therefore approaches the Greek *περί*.

a) Applied to the relation of space, *by* goes to the being or happening in the neighbourhood or reach of a person or thing, within which is an object at rest or in motion. It has in a certain measure its contrary in *from*.

To die *by thee*, were but to die in jest; *From thee* to die, were torture more than death (Shaksp., II Henry VI. 3, 2.). Come and sit *by me* (Byr., Manfr. 2, 2.). This plot he has long had in writing *by him* From the Emperor (Coler., Wallenst. 1, 8.). *By his side* a pouch he wore (Butl., Hud. 1, 2, 224.). Maltravers was already *by her side* (Bulw., Maltrav. 1, 6.). *By fountain or by shady rivulet* He sought them both (Milt., P. L. 9, 420.). Gretchen and her lover sat *by the window* (Lewes, G. I. 39.). And "*by that lamp*" I thought "she sits" (Tennys. p. 90.). The reach of the object does not absolutely suppose a sphere lying out-

side of it: *By east and west* let France and England mount Their battering cannon (SHAKSP., John 2, 2.). He would not suffer me to go *by water*, if she went *by land* (SMOLLET, Humphr. Clink.). In travelling *by land* there is a continuity of scene (IRVING, Sk. B. The voyage). Thus especially the way, or the object upon which or beyond which another moves, is introduced with *by*: We set out from Glasgow *by the way of Lanerk* (SMOLLET, Humphr. Clink.). Tomorrow we shall.. begin our progress to the southward, taking our way *by Lanerk* and *Nithsdale* (ib.). Slowly, Quite at his ease, and *by the longest road* He traverses Bohemia (COLER., Picc. 1, 12.). And lo, descending *by a path* Trodden for ages, many a nymph appeared (ROGERS, It., The Fountain). See that ye fall not out *by the way* (GEN. 45, 24.).

Hereon rests the form *by the way*, The patriarch re-baptized him (He made the church a present *by the way*) (BYR., Beppo 98.), which, where it stands elliptically, that is, incidentally (let it be said) coincides with *by the by*, in which *by* is itself used as a substantive: *By the by*, my dear friend, I do' not find etc. (GOLDSM., G. Nat. M. 1.). There he saw and fell in love with that young lady: *by the by*, of a prodigious family (ib.), alongside of which upon *the by* also occurred (BUTL., Hud. 3, 1, 605.). As the way, so also the vehicle is combined with *by*, when the transition is made into the instrumental meaning: We left Philadelphia *by steam-boat* (DICKENS in v. Dalen Gr. p. 299.). That letter went into Barchester *by the Courcy night mail-cart* (TROLLOPE, Framl. Parson. 1, 5.). Compare, however the German expressions: zu Lande, zu Wasser and zu Schiffe, zur Post &c.

In Old-Engl. *by* is of more extensive use: When a man is an urthe ded, and his soule bi God (WRIGHT, Pop. Treat. p. 134.). Jef thou sytte by a *worthyour mon* (HALLIW., Freemas. 737.). It also stands with names of persons, put instead of a literary work of the person: We rede thus *by Isay* (TOWN. M. p. 145.). Yil fynde I more *by Abacuk* (p. 158.) as in Modern-Highdutch bei Cicero &c.: Ho so were an hej *bi a sterre* (WRIGHT, Pop. Treat. p. 132.). Faste *by that citée*, is the feld Magede (MAUNDEV. p. 111.). The deor galopith *by wodis side* (ALIS. 461.). The compass of the subject is also frequently not beside but within it: *By north and south*, Wimmon buth ever selcouth (ALIS. 161.). The mone bi-gynneth *bi este* a-rise (WRIGHT, Pop. Treat. p. 134.). As it a sterre were *bi the lifte* an hej (p. 135.). *By the water half* ye them assail, And we will *by land* (RICH. C. DE L. 1849.). *Be the citees and be the townes* ben amyrralles, that han the governance of the peple (MAUNDEV. p. 38.). Hom heo wendith *by doune and dale* (ALIS. 1767.). *Bi hillys and dayllys*, bothe up and down, Son thou shal ride (TOWN. M. p. 38.). And songe al day *bi pe strete* al for hys honour (R. OF GL. I. 108.). Hou is that hit quelleth men *bi weges* and *bi strete* (WRIGHT, Pop. Treat. p. 136.). He may go *by many weges*, bothe on see and londe (MAUNDEV. p. 6.). Nouper suld werri *bi lond*, no in water *bi schip* (LANGT. II. 266.). Of all manere naciouns, That comen *by schip other dromouns* (ALIS. 89.). Halfsax.: Rouwenne . . sat *bi þen kinge* (LAIAM. II. 176.). Karlum *bi Uske* (II. 506.). Comen . . *bi sæ and bi londe* (III. 253.). These applications rest upon the Anglo-sax.: Him *bi tvegen beamas stodon* (CARDM. 457.). Gesæt him þā se hælga holmvearde neah, æðele be æðelum (ANDR. 359.). Pharao mætte þæt he stode be ære eā (GEN. 41, 1.). Ceósað eów vicstove be pere sæ (EXOD. 14, 2.). Aris

på *bi* *ronde* *rôf* *oretta* (BEOV. 5075.). — Ve viton öfter *igland* *hôr* *be* *edstan* (SAX. CHR., init.). He lærde *be* *heora* *gesamnungum* (LUC. 4, 15.). På *hig* *be* *vege* *væron* (GEN. 42, 27.). Ne forlæte ge nân þing *be* *vege* (45, 24.). Gothic often uses *bi* with the accus. with names of persons, where Greek *πρὸς*: in Anglosax. *ymbe* (MARC. 3. 32.), *ymbutan* (MATH. 8, 18.), *abutan* (MARC. 3, 34. 9, 14.) or *mid* (MARC. 4, 10.) is here employed. With names of things, of course, instead of *bi*, *be* other prepositions are also warranted, as *ofer*, *við*: *Ofer Babilone brādum streāme*, þær ve sittað (Ps. 137, 1.). *På geseah he . . . preô heorda sceāpa sittende við pone pitt* (GEN. 29, 2.). The notions on, beside, by, are variously represented in the language.

- b) *By* is rarely referred to a movement in the reach of an object, as its goal. This is, however, common in a figurative sense with *come*, in the meaning of coming to, attaining anything.

Where, when, and how, Cam'st thou *by these ill-tidings*? (SHAKSP., Rich. II. 3, 4.). Are you not ashamed to enforce a poor widow to so rough a course to come *by her own*? (II Henry IV. 2, 1.) How came we, I pray, *by our ancient name* of Englishmen? (SHAFTESBURY, Misc. Reflex. 3, 1.) As you . . . came honestly *by it*, it would be an affront to fortune to part with it all again (FIELD., T. Jon. 12, 1.). It is otherwise with the conception of the preposition where it is a question of going beyond the reach of an object. German here uses, with the preceding preposition *bei* or *an*, the adverb *vorbei*, *vorüber*, represented in English by the adverb *by*, for ex. in *pass by*, *ride by*. Where *by* operates a preposition, the notion past does not lie decidedly in the preposition, but is to be inferred from the context: They *passed by me*, As misers *do by beggars* (SHAKSP., Troil. a. Cr. 3, 3.). When Ulysses on the larboard, shunn'd Charybdis, and *by th' other whirlpool steer'd* (MILT., P. L. 2, 1020.).

The movement in the neighbourhood of an object is even by the ancient language more rarely denoted by means of *by*, as even in Middle-Highdutch *bi* with the accusative is not frequent in the same meaning. Old-Engl.: That we ne shuld, on no manere, Home *by Herode weynd* (TOWN. M. p. 134.). *Comyth aȝen be me* (COV. MYST. p. 167.). If thou *hulde* a cler candle *bi an appel* *riȝt* (WRIGHT, Pop. Treat. p. 132.), (if thou wouldst hold a light to an apple). In Anglosaxon we find similar: *līvearf* *på* *bi* *hence* (BEOV. 2377.), so frequently with names of things, see GREEN, Gloss. I. 122. Passages like: *Alêdon* *på* *leofne* *peoden* . . . *on bearm scipes mærne* *be mæste* (BEOV. 67.) are capable of a twofold apprehension. With names of persons the language prefers *to* in combination with verbs of movement.

2. a) In immediate connection with the intuition in space stands the repetition of a substantive notion with *by* to denote the concatenation, which may appear as the succession in space or in time of homogeneous objects or activities, as accumulation is denoted by *on*, *upon*. That concatenation has, however, not so much the character of summarizing as of a distributive isolation of the objects.

I'll empty all these veins. And shed my'dear blood *drop by drop*, i' the dust (SHAKSP., I Henry IV. 1, 3.). The chain is unbroken: we can trace it back *link by link* (IRVING, Sk. B. The Voyage). Soon should I make a midnight-spectacle, Soon, *limb by limb*, be mangled on a wheel (ROGERS. It., An Advent.). And, *step by step*,

she came, Nearer and nearer, to the dreadful snare (ib.). I've sounded the Numidians *man by man* (ADDIS., Cato 1, 3.). The scatter'd lights that skirt the bay, All, *one by one*, have died away (BYR., Bride 2, 5.). Behind, marching *two by two*, follow a hundred men-at-arms (BULW., Rienzi 2, 6.). — With that are connected notions of time: Thus *yere by yere* the one succeeding other This royall crowne should vnto bothe remayne (GASCOYNE, Jocasta 1, 1.). *Year by year* alone Sit brooding (TENNYNS. p. 258.). *Day by day* he questions . . The motions of the planets (COLER., Picc. 2, 1.).

By operates likewise distributively in combination with a simple plural: She did confess, she had For you a mortal mineral; which being took Should by the minute feed on life, and, ling'ring, *By inches* waste you (SHAKSP., Cymb. 5, 5.). The rogue and fool *by fits* is fair and wise (POPE, Essay on M. 2, 233.). *By turns* we catch the vital breath and die (3, 18.). 'Tis but *by parts* we follow good or ill (2, 235.). *By degrees* Their length and colour from the locks they spare (COWP. p. 166.). The white chalk-quarry from the hill Gleam'd to the flying moon *by fits* (TENNYNS. p. 90.). Singing her song . . *by snatches* (ROGERS, It., An Advent.) and so often with notions of quantity: If any man speak in an unknown tongue, let it be *by two*, or at the most *by three* (1. Cor. 14, 27.). *By ones, by twos, by threes* (SHAKSP., Coriol. 2, 3.). As they buy hobnails *by the hundreds* (I Henry IV. 2, 4.). Heav'n gates Pour'd out *by millions* her victorious bands (MILT., P. L. 2, 996.). Ecclesiastical adventurers . . were intruded *by hundreds* into lucrative benefices (MACAUL., H. of E. I. 23.). To grant patents of monopoly *by scores* (I. 62.). He owes me forty shillings, my wife lent him out of her purse, *by sixpence* at a time (BEN JONS., Ev. Man in his Hum. 1, 2.).

Instead of the simple plural a word after *by* is also repeated with *and*.

Black slaves, men, women, and children, pass across the stage *by two and two* (SOUTHERN, Oroon. 1, 2.). I play the torturer *by small and small* (SHAKSP., Rich. II. 3, 2.), thus *by little and little* and the like.

Substantives, expressing quantitative determinations and determinations of time often stand in a distributive or frequentative sense with the definite article in the singular.

The men drank beer *by the gallon*, and ate cheese *by the hundred weight* (BULW., Pelham.). What is the use of your spun shirts? They hang there *by the million* unsaleable (CARL., Past a. Pres. 1, 3.). To sell *by the pound* (WEBST.). A thousand pounds *by the year* (SHAKSP., Henry V. 1, 1.). A mortal mineral; which being took, Should *by the minute* feed on life (Cymb. 5, 5.). Thus expressions like: *by the day* (BUTL., Ep. of Hud. 35.), *by the hour* (COLER., Picc. 1, 2, 2, 1.) are used for the German *tagelang, stundenlang*, as for *täglich, stündlich*. The article denotes the kind in the sense of generalization.

The expressions here cited in their meaning manifestly stand in close relationship to one another; but the origin of the forms beginning with *by* from the first cited, as well as those from *by drops* from *drop by drop*, is

not to be decidedly pointed out, as the interchange of such forms is not always possible. *By* with a simple plural or singular strikingly agrees with the Greek *κατά*, and was early so used; Goth.: *Bi twans aippan maist prins* (1 Cor. 14, 27.). Greek *κατά δύο ἢ τὸ πλεῖστον ἑκατέρω* (ib.). *καθ' ἑνα* (Xen. Anab. 4, 7, 8.).

Concatenation is in the ancient tongue more rarely denoted by the repetition of the same substantive with *by*. Old-English: Now gos Turbeville, & serchis *day bi day* (LANGT. II. 268.). Anglosaxon does not quite agree, where it is said of the translator: Hvilum he sette *vord be vorde* hvilum andgit of andgite (БОКН, Prooem.).

The simple numeral or a notion of time more frequently stands with the preposition in Old-Engl.: *By threo, by foure* with his taile, To the ground he smot (ALIS. 548.). So Alisaundre . . . Sleth down ryght *by nyne* and *ten* (2421.). Everyche of hem hath *be zere* the mountance of 6 score floreynges (MAUNDEV. p. 38.). Homage *by year* I will him give and yeld (RICH. C. DE L. 2339.). And had greyt rentes *be yere*; Ylike a yere a honderte pounde (SIR AMADAS 124.). So ay, *by the ten yere*, The coloure changes of her here (ALIS. 5034.). Alongside thereof older, as it seems, in use, we find the repetition of the same notion of quantity with *and* after the preposition with its complement: The tayles that he can tille us shaw *By oone and oone* (TOWN. M. p. 277.). In Halfsaxon alongside of other forms, the repetition of the preposition with its complement after *and* was in favour: Heo drogen ut . . . *bi sixti and bi sixti & bi seouen hundred* (LAȜAM. II. 251.). *Bi hundred bi hundred* hældan to þan grunde, *bi pusend & bi pusend* per feollen æuere in þene grund (II. 474.). In Anglosaxon I have not met with the distributive *bi, be*; for the Gothic see above. Anglosaxon often presents the connection by *and* with numerals without a preceding preposition. Comp.: *Seofen and seofen* = by sevens (GEN. 7, 2.). See Vol. I 290.

- b) With the specified forms of expression is manifestly connected the combination of *by* with the personal pronoun strengthened by *self*, whereby the isolation of one or several individuals is indicated.

The king's son have I landed *by himself* (SHAKSP., Temp. 1, 2.). If he came in *by himself*, he shall go out *by himself* (EXOD. 21, 3.). The prisoner was placed in a room *by himself* (COOP., Spy 5.). Grant me leave, that *by myself* I may Hear this report (COLER., Wallenst. 4, 3.). Britain is a world *by itself* (SHAKSP., Cymb. 3, 1.). Abraham set seven ewe-lambs of the flock *by themselves* (GEN. 21, 28.).

Even with this idea of isolation and separation *by* agrees with the Greek *κατά*. Comp.: *Αὐτὸς καθ' ἑαυτὸν* (ARIST., Vesp. 786.). *Καθ' ἑμᾶς αὐτοὺς ἐξονέλασθητε* (XENOPH., Cyr. 6, 3, 32.). *κατά* also, like *by, be*, especially formerly, borders on the causal region: *Ἦσαν πρὸς αὐτὸν, οἱ μὲν καὶ αὐτοὶ καθ' ἑαυτοὺς, οἱ δὲ πλεῖστοι ὑπὸ Κίρρου ἐγκέλευστοι* (Cyr. 5, 5, 39.) that is of themselves, spontaneously. Old-Engl.: The Holi Goost, A persone *by hymselfe* (P. PLOUGH. p. 341.). The lady *bi hirself* oft smiled (SIR AMADAS 3179.). Comp. German *lachte bei sich, für sich*. Thou geve hem name *be thiself* alone (COV. MYST. p. 22.). Whi, bot rose he *by hym self* alone? (TOWN. M. p. 266.) Ȝif thei abyden to dyen *be hem self*, as nature wolde (MAUNDEV. p. 194.), that is, of himself, without foreign assistance = *of kyndely dethe*. The mere isolation is also expressed by *by mine, thine etc. one*: Art thou a pilgreme thi self alone, Walkand in cuntry *bi thyn oone* (TOWN. M. p. 273.). Comp.: *I mine one* (CHAUC., Dream. 1019.). Halfsaxon also expresses isolation by *hi* with the strengthened pronoun: Sone summ he cupe ben Himm ane *bi himm self-fenn* (ORM. 821.). Alle þa wepmen at heore mete seten sundi *bi heom*

seoluen (LAŢAM. II. 610.). *Bi heom seoluen* heo sloȝen alle ȝe heo neh come (III. 106.). Anglosaxon seems not to use similar forms; the adverbial form *on sundron* is at least often substituted for *by himself*, *by themselves*, as GRAM. 21, 28, 43, 32. In the causal sense certainly *be me sylfum* stands: Hwæðer heo sig of Gode, hwæðer ȝe ic *be me sylfum* spece (JOH. 7, 17.). Greek: ἐγὼ αὐτὸς ἑμαυτοῦ λαλῶ. Goth.: þau iku fram mis silbin rodja.

3. a) *By* is referred to time in such wise that the activity is transferred to a sphere of time, as accompanying it. It answers in part to the German *bei*, as in *bei Tage*, *bei Nacht*, *bei Zeiten*, partly to the preposition *um*, as in *um vier Uhr*, *um dieselbe Zeit* &c.

A star enlightning her *by day*, as she *by night* This Earth (SHAKSP., I Henry IV. 1, 2.). *By this time*, had the king permitted us, One of our souls had wander'd in the air (Rich. II. 1, 3.). One body has already marched, and *by this time*, no doubt, has come to blows with the enemy (SHERID. KNOWLES, Virgin. 2, 1.). We departed next morning *by day-break* (SMOLLET, Rod. Rand. 8.). To-morrow morning, *by four o' clock* at Gadshill (SHAKSP., I Henry IV. 1, 2.). To be return'd *by noon* (MILT., P. L. 9, 401.). The place . . . where I can arrive *by to-morrow night* (FIELD., J. Andr. 3, 8.). To meet me in arms *by the ninth* of the next month (SHAKSP., I Henry IV. 2, 3.). The form *by time*, *by times* answers to the French *à temps*: *By times* from silken couch she rose (SCOTT, L. Minstr. 5, 10.).

Old-Engl.: Thus lyf we in payn, anger, and wo, *By nyght and day* (TOWS. M. p. 99.). July the emperour *by his day* com, And muche del of the world bi Est to hys power nom (R. or GL. I. 44.). *By olde time* wryten y finde etc. (HALLIW., Freemas. 143.). After the lawe that was y-fownded *by olde dawe* (393.). A tre of hawes, That ripe were *be tho dawes* (SERVS SAGES 888.). *Be pryme*, on the thrydde day. I geve the hys herte to pray (Rich. C. DE L. 1029.). *Be the oure of prime* I xal comyn hem to (Cov. MRS. p. 299.). His host was come *by midnight* (Rich. C. DE L. 2229.). That this be done *by the thyrd day* (TOWS. M. p. 70.). So too the time, which is decidedly filled by the activity, and within which something happens, is denoted by *by*: He ded shuld be, And ly in erthe *by dayes thre* (TOWS. M. p. 274.). He nadde noȝt gut to hevene i-come *bi a thousand yer and mo* (WRIGHT, Pop. Treat. p. 134.). Hallsax.: Ut of Eouerwike *bi nihte* heo iwende (LAŢAM. III. 138.). Ða ilke læȝen ȝe stoden *bi heore aldre dæwen* (I. 254.). Makede . . . læȝen swiðe gode ȝe *bi his liue* stoden (I. 256.). Anglosax.: Ic . . . ȝe on eorðan swā esnas binde dole æfter dyntum *be dāȝes lehte* (GREIN, Ags. Poes. II. 382.). Sȝ ælc heorðpening āȝyfen *be Petra māsseleȝ* (LEGG, EADG. I. 4.). Gelæste man godes gerihta . . . geȝoðe teoðunge *be pentecosten* and eorðwāstma *be ealra hālgena māsān*, and rōmfeoh *be Petres māsān* (LEGG, ÆTHELR., Conc. Ænham. 16.). Comp. more-over *on* and *in*. Even Gothic used *bi* of time, for the Greek *περί* (MATTH. 27, 46.), where *ymbe* stands in Anglosaxon, as well as for *ἐν* (MARC. 15, 29.), Anglos. *on*; *dā* (MARC. 14, 58.), Anglos. *āfter* and others, therefore for *um*, *binnen* and the like.

- b) With the determination of time is allied the introduction of notions expressing accompanying objects or circumstances, which, as contemporaneous, may themselves serve as determinations of time.

You demi-puppets, that *By moonshine* do the green sour ringlets make (SHAKSP., Temp. 5, 1.). A fleet . . . *by equinoctial winds* Close

sailing from Bengala (MILT., P. L. 2, 637.). How young you look *by this light* (BULW., Maltrav. 1, 8.). Although the notion of time may not be exactly predominant here, this is the case in the form *by this*: I believe the post-chaise is ready *by this* (GOLDSM., G. Nat. M. 5.). *By this* the Dame . . Had bid the Minstrels tune their lay (SCOTT, L. Minstr. 6, 10.).

Old-Engl.: Al night *be the mone cler* etc. (RICH. C. DE L. 6591.). *By cler candel* in the nyght etc. (ALIS. 85.). — *By tha* (WEBER, Gloss.). Comp. Anglosax.: Gif *be cwicum ceorle* viſ hīg be ððrum vere forlicge (LEGO. CNUT. I. B. 50.) that is in the man's lif time. This *be* is familiar to Anglo-saxon particularly before substantives and personal pronouns with a preceding participle. See Participles.

By is often transferred to the instrumental and causal domain, which border hard on one another and partly pass into each other.

) We next cite a series of verbal notions with which in the preposition the idea of the mean makes the original meaning of space come out more clearly.

Here belong notions of activity denoting sensuous acts, as, hold, take, seize, lift up, tear &c., when the part or object is specified in or by means of which another undergoes the activity.

Thou mayst *hold* a serpent *by the tongue*, A chafed lion *by the mortal paw* (SHAKSP., John 3, 1.). He *took* the damsel *by the hand* (MATTH. 5, 41.). She *caught* him *by his garment* (GEN. 39, 12.). The young fellow *clasped* her tight *by the wrist* (DICKENS, Pickw. 2, 20.). I *have . . seized* every enjoyment *by the hair* (LEWES, G. II. 377.). *Taking* the unknown mourner *by the cloak* (SCOTT, Bride 35.). They pluck'd the seated hills . . and *by the shaggy tops* *Up-lifting* bore them in their hands (MILT., P. L. 6, 644.). As when Alcides . . *tore* Through pain *up by the roots* Thessalian pines (2, 542.). Since the dear hour that brought me to thy foot, And *cut up* all my follies *by the root* (COWP. p. 54.). Comp. also: When hard words, jealousies and fears *Set folks together by the ears* (BUTL., Hud. 1, 1, 3.).

Old-Engl.: Hengist *by þe helme* he hente (R. or GL. I. 140.). The stodes *thai gunnen by mane grope* (ALIS. 1957.). Anglosax.: Gefēng þā *be eazle* . . Gūð-Geāta leōd Grendles mōdor (BEOV. 3078.). Þā vās *be feaze* on flet boren Grendles heāfod (3298.). Þā ādre gegrāp sveord *be gehiltum* (CAEDM. 2898.). Heō tēh hine *be his clāðum* (GEN. 39, 12.). Se Maelend þā Adam *be pære rihte hand genam* (EV. NICOD. 30.). Even Gothic presents *undgreipan, fairgreipan bi handau* (MARC. 5, 41. 9, 27.).

name, call by name, where the name appears as a mean.

Things *by their names* I call (MILT., P. L. 12, 140.). He was very much shocked to hear any thing *called by its proper name* (BULW., Maltrav. 6, 5.). His own countrymen *called* him *by a Saxon nickname* (MACAUL., H. of E. I. 14.). To *mention by name* (WERST., Dict.).

Old-Engl.: He *clepþ* his owne scheep *by name* (WICLYFFE, Job. 10, 3.). The child . . Shalle Godes son *be callid be name* (TOWNS. M. p. 75.). Hence: Her chyef gentylwoman, Daunger *by her name* (SKELTON I. 33.). Hallsax.: patt ta *bi name nemneda* wass Abyuþþ (ORW. 479.). Hemm

alle wile icc nemmnenn her *Bi pezzre firrste wordess* (Ded. 337.). Anglosax.: *Bi noman gehátne* (Cod. Exon. 66, 16.). Steorra . . pone . . *hátad vide cométa be naman cráft-gleáve men* (Sax. Chr. 975. v.). He *nemþ* his ágene sceáp *be naman* (Joh. 10, 3.). Gothic: *Lamba haitip bi namin* (Joh. 10, 3.).

Perceive, know, understand, judge, measure, also the intransitive seem, take, with the mark of recognition or the object wherewith the activity is connected; in fact this is rendered possible by the beside one another, the connection or juxtaposition of the objects.

I think, yonder is the varlet, *by his gown* (BEN JONS., Ev. M. in his Hum. 4, 9.). *I descry* . . One of the heav'nly host, and *by his gait* None of the meanest (MILT., P. L. 11, 228.). You're a younger brother *I know by your kissing* (SOUTHERN, Oroon. 1, 1.). *I know* thee *by name* (EXOD. 33, 12.). In history he is *known by the honorable surname* of Beauclerc (MACAUL., H. of E. I. 14.). Thou didst *understand me by my signs* (SHAKSP., John 4, 2.). *By the colours* I guess what the drum was which we heard before (FIELD., T. Jon. 12, 5.). *Measuring things in Heav'n by things on Earth* (MILT., P. L. 6, 893.). Hence also: Giants . . *measure by feet*, and don't bother themselves about the inches (MARRYAT, Pet. Simple 1, 12.). If we *compare* that part of life which is to come *by that* which we have passed, the prospect is hideous (GOLDSM., G. Nat. M. 1.). The bets *were* rather *proportioned by the rider* than *by the horse himself* (FIELD., J. Andr. 1, 2.). *By their guise* Just men they *seem'd* (MILT., P. L. 11, 576.). See below b.

Old-Engl.: *I se it by ensauple* (P. PLOUGHM. p. 300.). *By the blood* upon the gras Men myght *see* where Richard was (RICH. C. DE L. 5075.). *By her fruit* Men shal hem ful *known* (P. PLOUGHM. p. 460.). And *perceyved bi his pous* He was in peril to dye (p. 352.). *Be thi face wel we máy the ken* (Gov. MYST. p. 297.). *By theo planetis*, and *by the steorres* Y can *jugge* alle weorres (ALIS. 259.). Hire tonge was *tempred to lye*, Moore than to seye sooth, *It semed bi hire speche* (P. PLOUGHM. p. 4.). Anglosaxon uses, besides *fram* (MATH. 7, 16.) in similar cases, also *be*: *Be heora västnum ge hig oncnávað* (MATH. 7, 20. cf. LUC. 6, 44. JOH. 13, 35.). *Ic can þe be naman* (EXOD. 33, 10.). *Be þām þu miht ongi-tan þāt þu þær nāne myrðe on nāfdest* (BOETH. 7, 1.). *Ne dēme ge be ansigne* (JOH. 7, 24.).

Swear, swear by anything, otherwise construed with *on*, *upon*, goes originally to the sensuous or supposed presence of the object by which one swears.

Swear by this bottle, how thou cam'st hither (SHAKSP., Temp. 2, 2.). Now *by my sceptre's awe* I *make a vow* (Rich. II. 1, 1.). *I swear it by our Prophet's shrine* (BYR., Bride 2, 12.). All the boys *swear by him*, and all the girls pray for him (BULW., Lady of Lu 1, 2.). *I conjure you . . by the Holy Cross* (SCOTT, Tales of a Grandf. 4.). *By* often stands in elliptical assertions: *By this light!* — *By the mass!* — *By the rood!* (SHAKSP., II Henry IV. 2, 2.). *O by the elevens!* (GOLDSM., G. Nat. M. 3.). *By the Gods!* (SHERID. KNOWLES, Virgin. 1, 2.). *By my faith* (SCOTT, Bride 7.). Here also belongs: *Thine by yea and no* (which is

as much as to say, as thou usest him) Jack Fallstaff (SHAKSP., II Henry IV. 2, 2.). *By yea and nay*, Sir, I dare say, my cousin William is become a good scholar (3, 2.).

In Old-Engl. *by* is very commonly combined with swear: And *swore* his oth, *be hevene kyng* (RICH. C. DE L. 694.). And *swor by Adam and Eve* (325.). I *swere* you *by Mahoune* (TOWN. M. p. 66.). — *By hym* that made me! (R. OF GL. I. 25.). *Bi þe fey*, þat ich owe Mahone! (I. 68.). *By deere God* in hevene! (P. PLOUGHM. p. 13.). *By oure Lord!* (p. 275.). *By Godis ore!* (ALIS. 67.). *By cokes dere bonys!* (TOWN. M. p. 145.). Halſax.: *Heo swor . . bi al heuenliche main* (LAſAM. I. 148.). But while in Gothic *bi* is familiar in combination with *svaran* (MATTH. 5, 34. 35. 36.) and *bisvaran* (MARC. 5, 7.), as in Old- and Modern-High-dutch with the corresponding particle, Anglosaxon rather used the Anglosax. *purh*: þæt ge eallunga ne *svergon*; nê *purh* heofen . . nê *purh* eorðan . . nê *purh* Hierusalem. . Nê þu ne *svere purh* þin heafod (MATTH. 5, 34.). He æð *svereð* . . *purh* his sylfes lif (CAEDM. 3360.). Ic *sverige purh* me sylfre (GEN. 22, 16.). *Behæt* nu me *purh* God (21, 23.). The oath *by* yes and no! occurs also in German: „Dann schwören wir herzlich bei ja und bei nein, im Leben und Tode getreu uns zu sein.“ (Bürger.) I have not found it in Old-English; its origin is not clear. Is yes and no a comprehension of contraries, as it were, of every thing possible?

The employment of *by*, where the threat of a loss or of the appearance of a thing takes place, has been given up for *on*, *upon*. Here, as with the oath, it was perhaps originally thought to present the thing menaced or threatened in the order or warning. Halſax.: *Sitteð, sitteð swiðe*, elc mon *bi his liue* (LAſAM. II. 536.). Comp. bei Leibe! Ich wulle haten alle þa aßele of Bruttaine *bi leomen* and *bi heore liue*. . þæt heo beon jarewe (II. 635.). Anglos.: Se beorn beheað . . sinum pegnum, þæt þa frumgáras *be feore* dæde (?), þæt þam gengum þrým gād ne være viste (CAEDM. 3619.). Þa beað man eft fyrde *be fullum vite* (SAX. CHR. 1016.). Sý ælc geóguðe teódunge gelæst *be pentecosten be vite* (LEGO. ÆTHELR. VI. a. MXIII. 5.).

live *by*, from anything, more rarely where the victuals than where the means of acquisition are considered. Comp. *on*.

Man shall not *live by bread* alone (MATTH. 4, 4.). My son is not to *live by his learning* (GOLDSM., She Stoops 1.). I *live by vanity* (Vic. 20.). The clergy *live by our sins*, the medical faculty *by our diseases*, and the law gentry *by our misfortunes* (SCOTT, Antiquary 14.).

Old-Engl.: These men *lyven be the smelle* of wyldes apples (MAUNDEV. p. 297.). To *lyve by litel* (P. PLOUGHM. p. 320.). Oure lifode, that comethe of the erthe *that wee lyve by* (p. 293.). Alle hy *lyueden by raw fisch* (ALIS. 5774.). Hy *libben al by fysshnyge* (4937.). *Libben bi almesse* (WRIGHT A. HALLIW., Reliq. Ant II. 2.). Anglosax.: *Bi hwon scealt þu lifgan* (COD. EXON. 118, 23.): Ne *leafað* se man *be hláfe anum* (MATTH. 4, 4.).

To be pregnant, to have children by any one.

By the man, whose these are, I *am with child* (GEN. 38, 25.). He *had two sons by her* (LEWES, G. I. 8.). Hence: Imogen daughter to Cymbeline *by a former queen* (SHAKSP., Cymb. Pers.).

This construction, in use from the earliest times with beget, bring forth, points, as it seems, sensuously to the children begotten by the consorts with or by each other. Old-Engl.: Trai childer he *biyat bi his*

wiue (AMIS. A. AMIL. 1534.). The quene *greteth with quyk bon* By the false god *Ammon* (ALIS. 464.). Brut . . . *sones hadde pre* By *hys wyf* (of GL. I. 23.). Halssax.: *Ygærne wes mid childe bi Uðer* (LAJAM. II. 384.). *Þe king hauede bi his wiue twene sonen* on liue (I. 183.). Anglosax.: Adam *gestrynde Cain be Euan* (GEN. 4, 1.). Jacob *gestrynde þa be Lian* Ruben (29, 32.). *Be þam men ic com mid childe* (38, 25.). *Þu scealt sunu āgan, bearn be bryde þinre* (CAEDM. 2319.) and many more.

- b) The transition into the causal relation is frequently met with, especially where an accompanying abstract object is at the same time considered as the standard for something. *By*, in such cases, may be compared with the Greek *κατά*, Latin *secundum*, and touches *after*, *according* and even *with*, as well as the Anglosaxon *āfter*, *við*, *mid*.

The other part reserved I *by consent* (SHAKSP., Rich. II. 1, 1.). Well, *by my will*, we shall admit no parley (II Henry IV. 1, 3.). And, *by the guess*, how nigh is Clarence now? (III Henry VI. 5, 1.). Tell them that *by command* . . . I am to haste (MILT., P. I. 5, 685.). I went into the king's Bath, *by the advice* of our friend (SMOLLET, Humphr. Clink.). Take care my doors be guarded well that none pass out, or enter, but *by my appointment* (Rowe, Fair Penit. 4, 1.). It was *by his counsel* that the Great Seal had been entrusted to Somers (MACAUL., H. of E. IX. 5.). *By the rule of grammar and the course of conjugation*, doesn't *amari* come after *amo* and *amas*? (THACKERAY, Engl. Humourists I.) A coward brood, which mangle as they prey, *By hellish instind*, all that cross their way (BYR. p. 319.). It is the same with: We swim *by nature* (SOUTHERN, Oroon. 3, 2.). He was *by temperament* a sensualist (BULW., Maltrav. 4, 5.). The general Constantius . . . was *by birth* a Roman (GIBBON, Decl. 21.). Here belong many elliptical forms: But, *by your leave*, it never yet did hurt, To lay down likelihoods, and forms of hope (SHAKSP., II Henry IV. 1, 3.). *By your permission*, fathers; bid him enter (ADDIS., Cato 2, 1.).

Old-Engl.: Now is . . . *þe kyng comen to London, bi conseil* of his frendes (LANGT. II. 266.). To conforten hire kyndely *By clergies lece* (P. PLOUGHM. p. 44.). Alisaundre . . . That dude *by his maistres teching* (ALIS. 31.). *By alle heore comune assent*, A lettre they havith to him sent (1688.). *Lokes, that ye doo be my devis* (RICH. C. DE L. 1440.). Membre for membre *By the olde lawe* was amendes (P. PLOUGHM. p. 389.). Burye me *by kynges lawe* (ALIS. 4628. cf. RICH. C. DE L. 874.). Sir Cayphas, *bi my witt*, he shuld be dampnable (TOWN. M. p. 193.). Ich shal helen *bi mi miztle* (WRIGHT, Anecd. p. 8.). He is . . . *y-lik* to our Lord *By seint Lukes wordes* (P. PLOUGHM. p. 20.). The preposition seldom stands with names of persons in this sense: No doth nought *by Dalmadas* (ALIS. 3089.) that is, by his suggestion. Halssax.: And *al bi his læuen* þider gunnen liðen (LAJAM. III. 190.). Anglosax.: *Ferde w þam lande be his hlāfordes huse* (GEN. 24, 10.). Se Birinus com hider *be Honorius vordum* (SAX. CHR. 634.). Se gefreode Ongel-cynnes scōle *be Alfrēdes hēne* (880.). Leān cūmað verum *be gecyrrthum* (COD. EXON. 84, 2.). For *be unnan, de consensu* (SAX. CHR. 970.) there also stand *við* and *mid unnan*. Cf. ETYM. Lex. v. ann. The corresponding Gothic *bi* is frequently given in Anglosaxon by *āfter* (MATH. 9, 29. LUC. 1, 9, 22. 27. 40, 4, 16.).

Here also belong determinations by the notions, of measure, weight, and the like.

There shall be a space between you and it, about two thousand cubits *by measure* (JOSH. 3, 4.). They shall deliver you your bread again *by weight* (LEVIT. 26, 26.). Thus can the demi-god Authority, Make us pay down for our offence *by weight* (SHAKSP., Meas. for Meas. 1, 3.).

Halfsax.: Fif hundred *hi tale* fusden to-somne (LAJAM. III. 100.). Anglosax.: And ge etað hláf *be gevihte* (LEVIT. 26, 26.).

- c) On this borders the idea of the mean whereby anything is effected, and that of the cause whereby anything is obtained. In these cases *by* answers especially to the Highdutch *durch* and *von*, and touches the Engl. *through*, *with* and *of*, as it has taken the place of the Anglosax. *fram*, *purh* and *of*. The neuter substantives, frequently of abstract nature, are associated with the preposition, and with the active of transitive and intransitive, as well as with the passive of transitive verbs, and, of course, with the participle. We oftener find concrete substantives with the passive than with the active.

Fortinbras; who, *by a seal'd compact*, . . . *Did forfeit*, with his life, *all those his lands* . . . to the conqueror (SHAKSP., Haml. 1, 1.). Who *sought Forbidden knowledge by forbidden means* (MILT., P. L. 12, 278.). *By battles fought*, and, from temptation, won, *what gains* she? (YOUNG, N. Th. 7, 706.) Most poets *describe objects by metaphors or comparisons* (LEWES, G. I. 66.). He . . . had been at the Treasury, and for a month or two at the Admiralty, *astonishing official mankind by his diligence* (TROLLOPE, Framl. Parson. 1, 2.). Alas! *by no Reform Bill, Ballot-box, Five-point Charter, by no boxes or bills or charters*, can you *perform this alchemy* (CARL., Past a. Pres. 1, 4.). — Perhaps even she may *profit by th' example* (ROWE, J. Shore 3, 1.). *By their own conduct* they must *stand or fall* (COWP. p. 4.). E'en the oak *Thrives by the rude concussion* of the storm (p. 172.). Some, as thou saw'st, *by violent stroke* shall die, *By fire, flood, famine, by intemp'rance* more In meats and drinks (MILT., P. L. 11, 471.). Hence also: He *died in old age by a peaceful death* (SCOTT, R. Roy 39.). — There stuck no plume in any English crest, That is *remov'd by any staff* of France (SHAKSP., John 2, 2.). Of both our armies; whose equality *By our best eyes cannot be censured* (ib.). You know that my fortune *is not exceeded by any estate* in the province (BULW., Lady of L. 1, 1.). His youth was bitter, as that of a great genius *bound down by ignoble ties* (THACKERAY, Engl. Humourists 1.). The moon *had been obscured by clouds* (WHYTE MELVILLE, Digby Gr. 5.). The lumber stood Pondrous and *fix'd by its own massy weight* (COWP. p. 164.). She is *o'erwrought By fear and joy* (TALF., Ion. 2, 2.). This fruit of thine *by love is blest* (TENNYS. p. 255.). The different feelings *by Which* he *was agitated* (SCOTT, Bride 8.). Never, on this Earth, *was* the relation of man to man long *carried on by cash-payment* alone (CARL., Past a. Pres. 3, 10.). With the passive we can in general introduce *by* the object which may become the

subject of the active, wherefore this preposition also appears with verbs denoting an accompanying or succession in space and time: Slavery and the evils *by which* slavery is everywhere accompanied (MACAUL., H. of E. I. 21.). Wherever he went, he *was followed by the blessings* of the people (ROGERS, It., M. Grifoni). The tumult . . . *was succeeded by the stillness* of death (COOP., Spy 8.).

This use of the preposition extends indeed far into the antiquity of the language, but has been only gradually multiplied. Old-Engl.: Ho so *hit mizle do bi art* (WRIGHT, Pop. Treat. p. 138.). And *made him soudan be strengthe* (MAUNDEV. p. 37.). *That schewed oure Lord Jhesu Crist by ensample* (CHAUC., C. T. p. 152. l.). *That y have by lettre yow saide* (ALIS. 2941.). He *hath perceyved by his sight*, That they no havith ageyns him no might (1984.). Ye mote kenne me better *By what craft* in my cors It cometh (P. PLOUGHM. p. 23.). From spyttyng and snyttinge kepe the also, *by privy avoydans* let hyt go (HALLIW., Freemas. 711.). That gret Babyloyne, where *the dyversitee of langages was first made for vengeance by the myracle* of God (MAUNDEV. p. 40.). Halfsax.: Ich *wuste bi mine sueene* whæt sorjen me weoren geueoe (LAJAM. III. 132.). Anglosax.: Gif he hine lādjan ville, *dō pāt be þam deōpestan ðæ* ððwe mid prýfealdum ordāle (LEGG. ÆTHELR. IV. 29.). Ic *be songe secean* sceolde etc. (GREIN, Aes. Poes. I. 253.). Comp. of, through, with.

- d) The person of the author is also introduced by *by*. He has to be considered, however, more rarely with the active of transitive and intransitive verbs, where he appears partly as an intermediary.

The king, *by me*, requests your presence straight (SHAKSP., John 4, 3.). The Ladye of Branksome greets thee *by me* (SCOTT, L. Minstr. 2, 4.). When I *understood by the servant* that he came in just before me (SMOLLET, R. Rand. 21.). Richard . . . *By this brave duke came* early to his grave (SHAKSP., John 2, 1.). *By thee* the Mistress of a Village-School Became a queen (CRABBE, The Borough 11.).

Old-Engl.: Sche *greetes the wel by me* (RICH. C. DE L. 1522.). God.. *Gretys you bi me* (TOWN. M. p. 50. cf. p. 69.). Darie hit *wot by a spye* (ALIS. 4304.). Þat alle men schulde *bileue by hym* (WICLYFFE, Joh. 1, 7.); Anglosaxon *purh*.

The personal name occurs chiefly and in the widest extent with the passive, whereby the grammatical subject of the active is transformed into the logical subject of the passive, so far as the object introduced by *by* denotes the origin of the activity itself. The verbs occurring here as particularly those requiring a productive or receptive activity of the logical subject, although also verbs expressing a less energetic activity, as attendance and succession. See above c).

Wrath-kindled gentleman, *be rul'd by me* (SHAKSP., Rich. II. 1, 1.). It is a poison *tempered by himself* (Hamlet. 5, 2.). *Is not the mighty mind*, that son of Heaven! *By tyrant Life dethron'd, imprison'd, pain'd?* *By Death enlarg'd, ennobled, deify'd?* (YOUNG, N. Th. 3, 455.). *By me alone be duty taught* (BYR., Bride 1, 3.). The militia should *be commanded by the Sheriffs*, and the Sheriffs

should be chosen by the freeholders (MACAUL., *H. of E.* II. 143.). His misery had been bequeathed to him by his father (SCOTT, *Bride* 8.). In Anglo-Saxon, which . . . was universally spoken by the inferior classes (SCOTT, *Ivanhoe* 1.). That they had done this in violation of the fundamental laws of England was acknowledged by all jurists (MACAUL., *H. of E.* IX. 2.). Some saw a sight not seen by all (SCOTT, *L. Minstr.* 6, 26.). Here she was dwelling, respected by all (ROGERS, *It., The Bag of Gold*). Thro' madness, hated by the wise (TENNYS, p. 258.). England . . . which was inhabited by the English (SCOTT, *Tales of a Grandf.* 1.). Such is the title that conceded, not by clamour alone, but in the full Parliament of the people, and accompanied by such Parliament, ruling with such Parliament — such is the title I will gratefully accept (BULW., *Rienzi* 2, 8.). I am surrounded by friends of no common class (1, 5.). Names of beasts, and, generally, the names of personified existences are treated like names of persons: As once in Persia . . . Kings were proclaim'd by a horse that neigh'd (BUTL., *Hud.* 1, 2, 137.). Their blood was lapped up by the dogs (MACAUL., *H. of E.* II. 71.). The solid oak . . . By worms voracious eaten through and through (COWP. p. 163.).

The employment of the preposition with names of persons in this case is not unheard of even in the oldest times; but its wide diffusion through this domain is to be ascribed only to the progressive supersession of other prepositions. Old-Engl.: That cytee was destroyed by hem of Grece (MACNDEV. p. 15.). Alle pingis ben made by hym (WICLYFFE, *Joh.* 1, 3.). Þe worlde was made by hym (ib. 1, 10.). These statutes . . . That ben y-ordeynt by kynge Aldelston (HALLIW., *Freemas.* 485.). Maladies ben cured by her contraries (CHAUC., *C. T.* p. 151. II.). Alle thyng xal be wroth be me (COV. MSTR. p. 19.). Be my father I am sent (p. 280.). Instances are hardly to be cited from the most ancient times. Yet we meet with a few of this sort even in Anglos.: þæt vurde þegn svā monig forlædd be þam lygenum, þe for þam lārum com (CAEDM. 594.). A *bî*, used for *únó*, is unknown to Gothic.

Adjectives of verbal origin, especially also the participial forms compounded with *un*, follow the construction stated under c) d): Mad movements both, restrainable by no known rule (CARL., *French Revol.* 3, 1, 1.). Escaped from shot, unharm'd by steel (BYR., *Bride* 2, 25.). Unconsumed by moth or rust (LONGF. I. 235.).

A few modern periphrases with *by*, which have become formal, belong to the causal domain, as *by way*, *by means*, *by dint*, *by virtue*, *by reason*, and *because*, appearing as a compound, which give various shades of meaning to the causal notion. They are combined with *of* before a substantive notion, partly also with the genitive (see *by means*).

by way, which may often be compared to the Highdutch *wegen* (see Vol. I. 416.), leans upon the original meaning on the way, in space; it may point figuratively to the manner, as well as to aim, purpose and intention. It may be sometimes interchanged with *as* and *for*.

I ask pardon for this short appearance, *by way of chorus*, on the stage (FIELD., *T. Jon.* 3, 7.). She . . . waved her handkerchief to him *by way of signal* (SCOTT, *Waverley* 1, 20.). A pur-

pose which he rather communicated *by way of information* to Miss Vernon than as apology to me (R. Roy 5.). They carry loaded pistols in their pocket; also some improvised luncheon *by way of meal* (CARL., French. Revol. 3, 1, 1.). Comp. *in way*: A kind of insinuation, as it were, *in via, in way of explication* (SHAKSP., Love's L. L. 4, 2.). The idea of communication is proximate: Beseeching Jove *by way of humble plainte*, With tender ruth to pitie their distresse (GASCOYNE, Jocasta 1, 1.). A letter . . which, accidentally, or *by the way of progression*, hath miscarried (SHAKSP., Love's L. L. 4, 2.).

Old-Engl.: The kyng . . jeeveth leve to pore men . . to gadre hem precyous stones and perles, *be weye of almesse* (MAUNDEV. p. 199.). That vengeance I aske and crye *By way of exclamacyon* (SKELTON I. 59.). Comp. Fr. *par la voie*.

by means (see Vol. I. 417.) expresses the mean and occasion which a person or thing can take: My thoughts do hourly prophesy Mischance unto my state *by Suffolk's means* (SHAKSP., II Henry VI. 3, 2.). Our brother is imprison'd *by your means* (Rich. III. 1, 3.). Some of whom cultivated the land themselves, and others *by means of husbandmen* (SCOTT, Tales of a Grandf. 3.). He thanked Heaven he had succeeded so far as to find me out *by means of an accident* (FIELD., T. Jon. 8, 13.). Hence also: *by means whereof* (SHAKSP., II Henry VI. 3, 1.).

Old-English has the substantive *mene* borrowed from the Old-French *moien, meien* (medianus). See (P. PLOUGHM. p. 326. CHAUC., C. T. 9545. The corresponding periphrasis *be mene* seems foreign to Old-English; we find on the other hand *moyenaunt* (HALLIW. v.).

by dint (see Vol. I. 416.) properly = *by force* denotes figuratively the energetic activity of a mean. It still appears in its proper meaning: He . . slew his brother *by dint of glaive* (SCOTT, L. Minstr. 4, 24. cf. SHAKSP., II Henry IV. 4. 1., as Old-Engl.: *With dynt of sword* he him slough (TORRENT 2319.). It seems not to have come into favour in the metaphorical meaning till modern times: For vict'ry gotten without blows, *By dint of sharp hard words* (BUTL., Hud. 2, 2, 736.). This degree of mechanical facility, which . . may be attained *by dint of memory and practice* (SCOTT, L. Minstr. I. 9.). *By dint of solicitation*, however, and borough interest, he contrived to gain a place in the customs (Antiquary 2.). *By dint of great exertions* he succeeded (WEBST. Dict.).

The Anglosax. and Old-norse *dynt*, ictus, concussio, Old-Engl. *dynt*, *dint*, is of course early employed figuratively also in an other relation. Halfsax.: *purrh Adamees gilltless dinnt* Was all mannkinn purrhwundedd (ORM. 4290.).

by virtue, that is, in consequence of an inherent or conferred force, authority or right. See Vol. I. 416. In 1706, he (George I) was created duke of Cambridge, and, in 1714, *by virtue of the act of Settlement*, passed in the reign of William III, he succeeded to the British throne (COOP., Hist. of Engl.). This form stands alongside of *in virtue*: Hath the prince John a full commission, *In very ample virtue of his father* To hear and absolutely

to determine etc.? (SHAKSP., II Henry IV. 4, 1.). The king . . might in *virtue of authority* derived from God. make a priest (MACAUL., H. of E. I. 55.). Nor is it in *virtue of genius* alone that he deserves the name (LEWES, G. I. 4.).

The first form is met with in a somewhat corresponding sense in Old-Engl.: The folk that kepen the trees, and eten of the frute and of the bawme that growethe there, lyven wel 400 yeere or 500 yeere, *be vertue of the frut and of the bawme* (MAUNDEV. p. 298.). The combination with in answers to the French *en vertu*.

by reason (see Vol. I. 417.), is combined with names of things and of persons, and expresses both the objective and the subjective cause which forms the motive of anything: So that the land of Egypt and all the land of Canaan fainted *by reason of the famine* (GEN. 47, 13.). You were afraid *by reason of the fire* (DEUTER. 5, 5.). I have roared *by reason of the disquietness of my heart* (Ps. 38, 8.). I . . have heard their cry *by reason of their taskmasters* (EXOD. 3, 7.).

I have not met with a corresponding *be reson* in Old-English, although the Old-French *raison*, *reson* was early adopted by English. The form perhaps attached itself to *because*, by means of the Old-French *par raison*, *par kel raison*. The French *à raison* = *à proportion* does not answer to *by reason* in the same manner as to *sense*, as *à cause* to *because*.

because (see Vol. I. 417.), coalesced from *be* and *cause*, often appears thus agglutinated even in early times. It commonly serves to denote the occasioning cause instead of the Anglosaxon *for*, and is combined with names both of persons and of things: Noah went in . . into the ark, *because of the waters of the flood* (GEN. 7, 7.). *Because of thy temple* at Jerusalem shall kings bring presents unto thee (Ps. 68, 29.). My wounds stink and are corrupt *because of my foolishness* (38, 5.). How they cringe and bow to that Creole, *because of her hundred thousand pounds* (THACKERAY, Vanity Fair, Miss Sharp). They dare not fight with me *because of the queen my mother* (SHAKSP., Cymb. 2, 1.). Lead me in a plain path, *because of mine enemies* (Ps. 27, 11.).

In former times this form was more favoured as a preposition than now. Old-Engl.: That makethe hem flee before hem, *because of the smelle* (MAUNDEV. p. 169.). Of hem that desireth Yiftes or yeres-yeves *By cause of hire offices* (P. PLOUGHM. p. 49.). Thay wille take hede of you alway *Be cause of eld* (TOWN. M. p. 163.). We may be blythe and glad *Because of thythyngs* that we had (p. 295.). To Jesu Crist prayed he *Be-cause of his wiffe* (SIR CLEGES 167.). My husbond is lost *because of me* (COV. MYST. p. 31.). Anglosaxon has, in passages corresponding to the above, *for*, *fore*: Noe eode into þam arce . . *for þæs flôdes wâterum* (GEN. 7, 7.). Gerece me on rithne pād *fore minum feondum* (Ps. 26, 13.).

- a) In the modern language the object with which the imagination or predicate is engaged, is rarely annexed with *by* in the sense of the Greek *περί* with the genitive, Lat. *de*.

For I *know* nothing *by myself*; yet am I not hereby justified (1. Cor. 4, 4.). *Is* not that eagle *meant by Cæsar* (BEN JONS., Poetast.

5, 1.). How say you *by* the French Lord? (SHAKSP., Merch. of Ven. 1, 2.).

Modern-English mostly uses other prepositions; *by* is familiar to the ancient tongue. Old-Engl.: How *thynk the*, sir Pilate, *Bi this brodelle* that we have broght? (TOWN. M. p. 188.) Thus prophecy *says by me* (p. 212.). So I *seye by you riche* (P. PLOUGHM. p. 282.). Halfsax.: Al hit was les-singe *pat heo seiden bi þan kinge* (LAȜAM. II. 377. cf. 541.), And hoker loð *sungen bi laðen þan kingen* (III. 155.). Ah þis is *pat soððe bi Arðure* (II. 542.). In Anglosaxon the preposition, like the Gothic *bi* with the accusative, was very common in this combination: Eallum on heora heortan *þencendum be Johanne*, hvæðer he Crist være (LUC. 3, 15.). Sume men *cwædon be Haroldde* þat he være Cnutes sunu cyninges (SAX. CHR. 1035.). Ða ongan se Hælend *secgan be Johanne* (MATH. 11, 7.). Ða cyððon Jo-hannes leorning-cnyhtas him *be eallum þysum pingum* (LUC. 7, 18.). Ða *oncnævon* hig *be þam worde* þe him *gesead vās be þam cilde* (2, 17.). *As-jæð* geornlice *be þam cilde* (MATH. 2, 8.). Svā svā he *be him silfum ærār* (Job in Ettm. 3, 30.).

- b) We may compare the construction of *act*, *deal* with any one, accompanied by *by*, with the abovesaid. As the object by which we imagine or predicate anything, is represented as present to the subject, so too the object by or with or in regard to which we have, as actors, to do.

Have I acted in such a manner *by your ladyship*? (FIELD., T. Jon. 14, 2.) What security could you have that I should not *act the same part by yourself*? (ib.). We should not *deal* honestly *by the reader* (12, 4.). In his behaviour to me, he *hath dealt* hardly *by a relation* (12, 10.).

Old-Engl.: Al so *dop bi þis mon*, *pat* so muche wo hadde ydo (R. OF GL. I. 142.). Comp. also: Hit *farith by a mon* so by the flour (ALIS. 4321.). Right so *fareth* God *by some riche* (P. PLOUGHM. p. 281.). So *fareth* it *by a ryotous servaunt* (CHAUC., C. T. 4406.). Halfsax.: þus *dude* Elidur *þe king bi allen þeos eorlen* (LAȜAM. I. 288.). Anglosax.: He *pohte to ðonne* *be him* eall svā Judas Scariot *dide be ðre Drithene* (SAX. CHR. 1087.). Comp. With 2, b).

6. *By* finally occurs in combination with substantives and adjectives, which are to be regarded as quantitative determinations, although not expressly termed such, with which *by* states the altitude or extent up to which the idea goes or at which it stands still. These determinations especially occur with regard to adjectives in the positive, comparative and superlative. There is often a comparison at the bottom, so that the altitude of a difference is stated, yet this is by no means essential.

Better have none Than plural faith which is too much *by one* (SHAKSP., Two Gentlem. 5, 4.). That's too civil *by half* (SHERID., Riv. 3, 4.). *By how much* unexpected, *by so much* We must awake endeavour for defence (SHAKSP., John 2, 1.). I banish thee. Not to come near our person *by ten mile* (II Henry IV. 5, 5.). Dorset is banish'd, and her brother Rivers, Ere this lies shorter *by the head* at Pomfret (ROWE, J. Shore 1, 1.). The host was *by several years* the senior of the traveller (COOP. Spy 1.). They told him that the Scotchman was taller *by a few feet* or so (MARRYAT, Pet Simple 1, 12.). The dragon's nearer *by some leagues* (PLANCHÉ,

Fortunio 1, 4.). The vicar's second sister was by common acknowledgement *by far* the most beautiful (TROLLOPE, Framl. Parson. 1, 1.).

Old-Engl.: And nolde noht neghen hym *By nyne londes lengthe* (P. PLOUGHM. p. 351.). In the world was never none syche, Ne *by much thing* so riche (RICH. C. DE L. 2309.), Creature non myght be fayrer *bi no ping* (LANGT. II. 253.). Yit was ther unkyndnes More *bi foldes seven* than I can welle expres (TOWN. M. p. 20.). In Anglosaxon adverbial determinations of this sort are frequent: Abraham þā āvāh feoƿer hund scillinga seolfres *be fullon geƿhte* (GEN. 23, 16.). cf. *Be fullan* (Ps. 30. 27.). He forþý underfēng þæra bearna getāl *be ānfealdon* (Job in Ettm. 7, 4.). Hvi nolde god him forgildan his bearn *be twifealdum?* (6, 46. cf. 6, 40.). Svā ic pāt *be ðvihte* ær ne viste (Ps. 72, 17.). Þā vās ægðer gelice geƿriten pāt nāðer nās nē lāsse nē mære *be ānum stafe*, nē furðon *be ānum þriccan* (Ev. NICOD. 33.).

with sometimes *wi*, Anglosax., Old-norse, Old-Sax. *wið*, also here and there Anglosax. *wið*, Swed. *wið*, Danish *ved*, the amplified form whereof *viþra*, Old-Highdutch *widar*, Anglosax. *wiðer* (only in compounds) belongs to Gothic, took in Anglosaxon the genitive, dative and accusative, without any decided distinction of the relations, as in Old-norse the dative and accusative. The root meaning of the particle seems to contain *contra*, in space, whence the further relations and the possibility of its coincidence with *mid* readily result. Even in Anglosaxon *wið* in part supplants the preposition *mid*, Goth. *mip*, Old-norse *med*, Anglosax., Old-Sax. *mid*, Old-Frieslandish *mith*, Swed. Danish *med*, Modern-Highdutch *mit*, which gradually dies out in Old-English. In English *with* receives almost universally the character of the Latin *cum*, Highdutch *mit*, as developed in that tongue. The interchange of *with* and *mid* is familiar to the ancient tongue. *With* frequently touches *by* and other prepositions in English.

1. The purely local meaning *overagainst*, *beside*, was soon lost in English; the decided and sole reference to position in space is, at least no longer to be perceived.

Anglosax.: þā þe synd *wið pone veg* (LUC. 8, 12.). (Gothic: þai *viþra wig*. Greek *Οἱ δὲ παρὰ τῆς ὁδοῦ*.) Sum feoll *wið pone veg* (8, 6.). At Baddanbyrig *wið Vinburnan* (SAX. CHR. 901.) (*near Winburn*). Þā se Hælend eode *wið þā Galilæiscan sæ* (MATTH. 4, 18.) (*walking by the sea*). He vicode preo niht *wið þā eā* (JOS. 3, 1.). Setton sæ-mēðe side scildas, rondas regn-heande, *wið þās recedes veal* (BEOV. 655.). Hi hvemdon þā mid þām scypon *wið þās norðlandes* (SAX. CHR. 1052.). Þā færinga sah he niðer *wið þās fōt-setles* (1053.). The reference to space is also applied to persons: Aleat *wið þās engles* (NUM. 22, 31.).

2. a) The meaning appearing primarily and chiefly is *cum* and *apud* in the sense of being together, of attendance and communion, which may qualify a common activity, not always supposing the same locality. Person and person, as well as thing and thing, or person and thing may be comprehended by *with* in the condition of rest and movement, as well as of an activity referred to an object.

Why is he not *with the queen?* (SHAKSP., RICH. III. 2, 3.). I'll straight be *with you* (II Henry IV. 5, 3.). The word was *with God* (JOHN 1, 1.). Lie *with me* (GEN. 39, 7.). Comp.: To lie *by her*

or to be *with her* (39, 10.). He is at present *with his regiment* (SHERID., Riv. 1, 2.). At once *with him* they ro e (MILT., P. L. 2, 475.). His devil goes *with him* As well as *with his tenant* (TENNYNS, p. 226.). This unrest and this bodily weakness he carried *with him* (LEWES, G. I. 73.). I will not eat *with you*, drink *with you*, nor pray *with you* (SHAKSP., Merch. of Ven 1, 1.). When *with two feminine aide-de-camps* she commanded a portion of the revolted troops (KAVAN., French Wom. of Lett. 7.). At their duty, in their desks they stand, *With naked surplice*, lacking hood and band (CRABBE, Borough 3.). His garment was of the simplest form imaginable, being a close jacket *with sleeves* (SCOTT, Ivanhoe 1.). Our benevolence extends itself *with our knowledge* (ROGERS, It. For. Trav.). *With* is strengthened by *together* and *along*, with which we may likewise disregard the pure relations of space. and the equal extension of an activity to several objects may likewise be considered: Remember, Sir, my liege, The kings your ancestors; *together with The natural bravery* of your isle (SHAKSP., Cymb. 3, 1.). While the Scottish people retained their Celtic music, and many of their Celtic customs, *together with their Celtic dynasty* (SCOTT, Minstr. I. 30.). The looks of Wamba . . indicated . . a sort of vacant curiosity, and fidgety impatience of any posture of repose, *together with the utmost self-satisfaction* etc. (SCOTT, Ivanhoe 1.). *With him along* is come the mother queen (SHAKSP., John 2, 1.). My overshadowing Spirit and might *with thee* I send *along* (MILT., P. L. 7, 165.). They retained the Celtic dialect *along with the dress, arms, manners, and government* of their fathers (SCOTT, Minstr. I. 30.).

Mid, gradually receding, runs parallel to *with* down to the fourteenth century. Old-Engl.: He þat was *wip þee* ouer Jordan (WICLIFFE, Joh. 3, 26.). I duelled *with him* as sudyour (MAUNDEV. p. 35). Oure Lord berberwed *with him* (p. 97.). Bisyhed, care, and sorowe is *with mony uche a-morowe* (ALIS. 3.). The mone and the sterren *with hire* bereth the sonne briȝt (WRIGHT, Pop. Treat. p. 132.). This modi mon bigon to gou *With Siriz* to his leuemon (Anecd. p. 12.). Swithe com for thider *with me* (ib.). Have her the coppe *with the drinke* (p. 10.). And gaf hem . . Rynges *with rubies* (P. PLOUGHM. p. 44.). Ȝif þee wil wite of here A, B, C, what lettes thei ben, here þee may seen hem, *with the names* etc. (MAUNDEV. p. 20.). — *Mid pre hondred knyȝtes* a duk . . Asailede Corineus (R. or Gt. I. 17.). *Mid hym* he hadde a stronge axe (ib.). He sojornith, and his folk myȝt *him* In a cité (ALIS. 1513.). That maiden broute me to house *Mid menke i-nou* (WRIGHT, Anecd. p. 5.). Halſax.: So þat þei bi leuede forþ *with þe kyng* echon (LAȜAM. I. 113.). Þe kyng *with a fewe men* hymself flew (l. 18.). And teȝre steorne was *wip hemm* (ORM. 3464.). Þeȝ foren forþ ille an *wip þrinne lakess* (3460.). — Forþ wende Merlyu and þe cniȝtes *mid him* (LAȜAM. II. 992.) (older text *wið him*). Muchel wisdom wes *mid him* (II. 365.). O þatt daȝ was Jesu Crist *Midd þrinne lakess* lakedd (ORM. 11076.). *Mid* preponderates in Anglosaxon: þā hyle þe se brȝdguma *mid hym* byð (MATH. 9, 15.). And þu være *mid þam Galileiscan Hælende* (9, 65.). Þāt vord was *mid Gode* (JOH. 1, 1.). *Mid þe* is lȝfes ville (Ps. 35, 9.). Se feond *mid his gefērum eallum* feollon þā of heofum (CAEDM. 306.). Hig nāfdon on scype *mid him* būton sene hlāf (MARC. 8, 14.). He ytt *mid mǎnfullum and synfullum* (2, 16.). Valdend *mid volcnum* in þās voruld færeð (CAEDM. II. 610.). *Við* and *mid* are frequently used in the same combination: Gif *við ceorles birelan* man geligeð (LEGO. ÆTHEL.

16.) alongside of: *Gif man mid ðnes cwyran geligeð* (84.). *Við hig hæm-don* (NEM. 25, 1.). *lc við brýde ne mót hæmed habban* (COD. EXON. 402, 11.) alongside of *Mid þam hælsum hæman* (CAEDM. 2452.). The denoting a direction in space likewise seems in passages like: *Sittan læte ic hine við me sylfne* (CAEDM. 436.) not to be aimed at by the preposition.

We incidentally mention the old expressions for being or becoming pregnant, *be, grow with child* and the like, in which *with* has likewise early taken the place of the ancient *mid*: A virgin shall *be with child* (MATTH. 1, 23.). She *was found with child* (1, 19.). The Queen *was with child* (MACAUL., H. of E. III. 133.). She *grew with child* (SOUTHERN, Oroon 2, 1.).

Old-Engl.: *Weex greet with childe* (P. PLOUGHM. p. 377.). *Til some were with childe* (p. 445.). *Hyr body is grete and she with childe* (TOWN. M. p. 75.). *Halfsax: 3ho wass swa wiþþ childe* (ORM. 2464.). *Ygærne wes mid childe* (LAJAM. II. 384.). *Anglosax.: Beon mid bearne* (SOMN. 370.). *Heo weað mid cilde* (GEN. 21, 2.).

That the idea of presence and attendance may receive that of assistance in the context is readily explicable: God *be with my old master!* (SHAKSP., As You Like It. 1, 1.). As I *was with Moses*, so will I *be with thee* (JOSH. 1, 5.). The Gods *be with thee* (SHERID. KNOWLES, Virgin. 2, 2.). Heaven *be with thee* (TALF., Ion 1, 1.). Hence *with* as well as *for* stands in opposition to *against*: He that is *not with me, is against me* (LUKE 11, 23.). Men's hearts ought not to be set *against* one another; but set *with* one another, and all *against* the Evil Thing only (CARL., Past a. Pres. 1, 3.).

Old-Engl.: *Lord be with the* (MAUNDEV. p. 18.). *Halfsax: Blisse wes mid peinen* (LAJAM. III. 205.). *Anglosax: Dryhten mid þe* (LCC. 1, 28.). *Mid Gode he ferde* (GEN. 6, 9.). *Nu is rodera weard God sylfa mid us* (COD. EXON. 9, 14.). — *Se þe nys mid me se ys ongén me* (LCC. 11, 23.).

In the combination of the preposition with plurals the idea of communion may receive that of being jointly comprised in a multitude, and *with* appear to answer to the Latin *inter*, French *parmi*: And reckon'st thou thyself *with spirits* of Heav'n, Hell-doom'd? (MILT., P. L. 2, 696.). In ordinary systems the horse is classed *with the Pachyderms* (CHAMBERS, Informat. I. 577. I.). I must not be beforehand *with my comrades* (COLER., Pica. 1, 4.).

Hence in Old-English expressions like: *Justere he is, with the beste* (ALIS. 3324.). *Clerkes hy ben with the best*, Of alle men hy ben queyntest (4872.). *Halfsax: Wind heo hæfden wunsum, weder mid þan beasten* (LAJAM. II. 74.). *God mid þon bezste* (I. 260.). *Comp. Anglosax: Omérus, se gôða scôp, mid Grécum sêlest vās* (BOETH. 41, 4.). *Higelāces þegn, gôð mid Geatum* (BROV. 391.).

- 1) With all notions of an activity denoting a combination, union, mixing, intermixture, also acquaintance and intercourse, as well as meeting, agreement, alliance, convention &c. or would receive them in the context with the prepositional member, the preposition *with* has a place. The same is also the case with activities which qualify or may qualify a mutuality generally, therefore also a communion of the activity of several subjects, like the notions, speak, talk, transact, also where the relation is, in itself, a hostile one, as in contend, combat, with anyone,

although sometimes only a one sided activity is present to the mind of the speaker. Cognate adjectives and substantive notions may likewise take *with*.

Join not with grief, fair woman (SHAKSP., Rich. II. 5, 1.). Thy lot shall be *link'd with mine* (BYR., Bride 2, 12.). 'Tis pity learned virgins ever *wed with persons* of no sort of education (D. Juan 1, 22.). So there was hail, and fire *mingled with the hail* (EXOD. 9, 24.). Words *interwove with sighs* found out their way (MILT., P. L. 1, 621.). I underwent a torrent of inquiries as to every thing connected with my late proceedings (WHYTE MELVILLE, Digby Grand 6.). *With these qualities he combined*, indeed, the softer passions of his countrymen (BULW., Rienzi 1, 4.). What hast thou to do to *meddle with* the affairs of my family? (ARBUTHNOT.) *Acquaint her with* the danger of my state (SHAKSP., Meas. for Meas. 1, 3.). At Quebec Nelson *became acquainted with Alexander Davison* (SOUTHEY, Nelson). *Aren't you all acquainted with it?* (THACKERAY, Engl. Humourists 4.) Trying to *keep up an acquaintance with* the pious families (LEWES, G. I. 85.). He *had fallen in love with . . a Spanish girl* (WHYTE MELVILLE, Digby Grand 2.). Never more shall I *associate with* the true noble-spirited Indian (3.). Seaboys . . *Grow familiar with* the watery way (CRABBE, Borough 1.). — The God of the Hebrews *hath met with us* (EXOD. 5, 3.). I believe we *have met with eight-and-forty thousand misfortunes* (SMOLLET, Rod. Rand. 15.). When he *encounter'd with that crew* (BUTL., Hud. 1, 3, 239.). Here also, as in other matters, he *fell in with* the views of his patroness (TROLLOPE, Framl. Parson. 1, 1.). Devil *with devil damn'd Fair concord holds* (MILT., P. L. 2, 496.). Not to do only but to *will the same with me* (10, 826.). These then are but my father's principles? My brother *thinks not with him* (BYR., Wern. 2, 2.). There are many who still *hold with* the court (COLER., Picc. 5, 4.). Then, indeed, we must *comply with* the customs of the world (GAY, Begg. Op. 1, 1.). I *agree with you as a whole* (COOR., Spy 11.). I know your gentle nature will *sympathize with me* (SHERID., Riv. 1, 2.). What tints so fine, What sweetness, mildness can be *matched with thine* (I. BEATTIE, Poems). Hence: O Powers *Matchless*, but *with th' Almighty* (MILT., P. L. 1, 622.). It is so, and *squares completely with my other notices* (COLER., Picc. 1, 10.) Where would you find the peerless fair, *With Margaret of Branksome might compare* (SCOTT, L. Minstr. 2, 28.). Thus *with* stands with equal, even: That thou cou'dst prove Bear-beathing *equal With synods* (BUTL., Hud. 1, 3, 1085.). France, shall we . . *lay this Angiers even with* the ground (SHAKSP., John 2, 2.).

Would you *speak with me?* (SHAKSP., Merry W. 2, 2.) Cain *talked with Abel* his brother (GEN. 4, 8.). Dr. Robarts was invited himself to go over to Framley Court to *discuss* the matter *with Lady Lufton* (TROLLOPE, Framl. Pars. 1, 1.). If it please you to *communicate With me* upon this subject, come and see me (SHERID., KNOWLES, Virgin. 1, 1.). A soul exasperated in ills *fall out With ev'ry thing*, its friend, itself (ADDIS., Cato 3, 3.). That angel should *with angel war* (MILT., P. L. 6, 92. cf. 10, 710.). I *wage no war with you* (BULW., Rienzi 5, 3.). And there *wrestled a man*

with him (GEN. 32, 24.). *Dog fights with dog* (SHERID. KNOWLES, Virgin. 1, 1.). He began to *skirmish with the English* (SCOTT, Tales of a Grandf 8.). Duties *strive with duties* (COLER., Picc. 5, 2.) and many more.

With belongs to the series of verbs just cited also in the older language. It was often chiefly or even solely justified with Germanic verbs, and was used with Romance verbs to translate the preposition *avec*, *avec* Modern-French *avec*. So far as in the aforesaid verbal notions not so much the idea of attendance, company and fellowship as that of direction to an object is considered, especially where the act may also be apprehended as one-sided, the preponderance of the original *wið* is explained. A few constructions, mostly of Germanic origin, may serve as illustrations.

mix, unite. Old-Engl.: *Ane soule . . mengeth with the wrecch fleesch* (WRIGHT, Pop. Treat. p. 140.). Put a drope of bawme in clere watre . . and stere it wel *with the clere watre* (MAUNDEV. p. 52.). The milk whan it is melled *with other mete* (CHAUC., C. T. p. 186. l.). It is a roche of white colour, and a lytille medled *with red* (MAUNDEV. p. 76.). Figuratively: Ich will not *with hym melle* (TOWN. M. p. 205.). Halfsax.: *þa weoren Bruttes imenged wið þan Saxas* (LAJAM. II. 214.). Nomen of his blode & mengde *wið þan lime* (II. 226.). Anglosax.: He lēt rignan hagol *wið fyr gemenged*. Svilce is eac bevered þāt mon hine mengde *wið his brēdor wife* (BEDA 1, 27.). Forþon ealsvā *teofonade sepe teala cūðe æghvylc wið ððrum* (COD. EXON. 349, 8.). Yet therewith: *þara blōd Pilatus mengde mid hira offrungum* (LUC 13, 1.). *Þāre hearpan svēg mid vinsumum sange gemāngde* (APOLLON. p. 17.).

to meet. Old-Engl.: I . . *mette with a maistre* (P. PLOUGHM. p. 467.). *With Wit* gonne we *mete* (p. 158. cf. ALIR. 821. 967.). Halfsax.: *Hii wette wið Numbert* (LAJAM. I. 61. modern text); in striking interchange: I *mette wið Liuius and mid al his folke* (II. 25. modern text). *Hei i-mette wip on cniht* (II. 402. modern text). Anglosaxon knows only *mētan*, *gemētan* as a transitive verb with the accusative.

agree, cultivate friendship, make peace. Old-Engl.: And *acorde with Conscience* (P. PLOUGHM. p. 446.). For the resoun of his saule *was ay accordand with the Godhed* for to dye (MS. in Halliiv. v. accord.). Halfsax.: We nefden nanne mon þe us *wið heom mihte griðien* (LAJAM. II. 496.). Þu must me ræden, *sæhtniēn me wið pene kæisere* (I. 374.). Þat heo wolden *wið hine grið iuruchen* (III. 161.). Anglosax.: *Acordedan calle þas cynges Heanriges āgene mæn wið hine* (SAX. CHR. 1120.). Þonne *nam man grið and frið wið hi* (1011.). *Nafa þu nān sibbe wið hira godas* (EXOD. 23, 32.). — *Tele nu þa gesælða wið þām sorgum* (BOETH., Proem.).

speak, talk. Old-Engl.: He wild *speke with the kynig* (LANGT. II. 269.). *With Alisaunder* he wolde *speke* (ALIS. 7456.). *Carpe I wolde with Contricion* (P. PLOUGHM. p. 444.). Halfsax.: Hengest *spæc wið Vortigerne* (LAJAM. II. 193.). Þus *heom wið spilede* (I. 239.). Þus *heom wið spelede* (I. 37.). Anglosax.: þa se seōden . . *wið Abrahame spræc* (CARDM. 2296. cf. 2398.). And *spræc wið hine* þāt þāt he þā volde (SAX. CHR. 1051. cf. EXOD. 34, 31. JOH. 9, 37. 14, 30.); else *tō* has a place here, with meeting also *onȝen*; *Judas hire onȝen pingode* (ELEN. 608.).

combat, contend. Old-Engl.: To *have y-foughte with the fend* (P. PLOUGHM. p. 336.). This Palamon, as he *faught with Arcite* (CHAUC., C. T. 2641.). If *wrathe worastle with the poore* (P. PLOUGHM. p. 237.). *Egipte justed with Tīre*, Simple knyghtis *with riche sire* (ALIS. 3824.). The king *hadde ware with hem of Sithie* (MAUNDEV. p. 154. cf. p. 212.). How he *hadde mony butailles With wormes* and other mervelles (ALIS. 4766.). Halfsax.: Her he *fæht ful iwis wið Melga & wið Wanis* (LAJAM. II. 83.). *Wið Eneam* he *nom an feiht* (I. 8.). *Idelleȝe . . wipprepp wipp pin sawle*

(ORM. 4738.). Anglosax.: He vann við heofnes valdend (CARDM. 303.). Elc byð on gevinne við pone ungesevenlican deofol (Job in Ettm. 6, 6.). Ða vrazlode an engel við hine (GEN. 32, 24.). Alongside thereof stands ongen: Feoht ongen Amalech (Exod. 17, 9.).

So too við is in use with the notion talk, as with all those denoting a friendly or hostile intercourse, whereas *nip* is also met with in Gothic with speak, contend and the like. The distinction of *mid* and *við* as *cum* and *contra* is offered by passages like: *Mid Dornasætun gefuhton . . við Deniscne here* (Sax. Chr. 845.).

- c) Accompanying conditions, feelings, acts &c. attach themselves with *with* to a notion of an activity, and are often substituted for a modal determination, which may be adapted to express a simple adverb; this combination also readily receives a causal shade of meaning.

This poor life . . They cannot *with more eagerness* pursue, Than I *with gladness* would lay down and loose To buy Rome's peace (BEN JONS., *Catilina* 4, 2). So he *with difficulty and labor hard* Mov'd on (MILT., *P. L.* 2, 1021). In cities vice is hidden *with most ease* (COWP. p. 181.). *With ceaseless motion* comes and goes the tide . . Then back to sea, *with strong majestic sweep* It rolls (CRABBE, *Borough* 1.). His aspect was bent on the ground *with an appearance* of deep dejection (SCOTT, *Ivanhoe* 1.). Compare also concrete determinations like: Each upon his rival glared, *With foot advanced, and blade half bared* (Lady of the L. 2, 34.).

Old-Engl: *With muchel hounsele* ich lede mi lif (WRIGHT, *Anecd.* p. 7.). *Lawe* thou not *with no gret cry* (HALLIW., *Freemas.* 767.). Clorpatras flough to hire lond *With gret leore* (= loss), and *with gret schond* (ALIS. 1131.). Forth went the kyng thennes *with hy* (5732.). — And tok hire forp with hym *mid gret honour ynowe* (R. or GL. I. 24.). Halfsax.: Heo haldeof ure kinelond *mid unrihte* on heore hond (LAWAM. III. 194.). *Mid darnscipe* he heo luude (I. 12). Leouere us is here *mid manscipe* to fallen (I. 249.). In Anglosaxon *mid* is the corresponding preposition: *Cvæð mid yre* (LCC. 24, 21. cf. MARC. 3, 5.). Sôna þonne hig þæt vord gehýrað, and þæt *mid bliße onfôð* (MARC. 4, 16.). Þæt vord *mid gefeân onfôð* (LCC. 8, 13.). Sceolde on vite â *mid svâte* and *mid sorgum siððan libban* (CARDM. 479.). Ða com þær sum vif *mid miccle rædlicnyssæ yrnan* (GUTHLAG 1.).

2. The Preposition *with* especially in combination with personal suffixes where there is no question of a common activity, admit two modes of apprehending the object, in the reach of which something happens.

- a) What takes place with or in the object may have to be regarded as its condition, mode of view, effect or admission, so that the utterance or action lies on the side of the substantive notion connected by *with*.

How is't *with aged Gaunt* (SHAKSP., *Rich. II.* 2, 1.). Thus stands it *with me* (Meas. for Meas. 1, 3.). Or is it thus *with all men*? — Thus *with all* (YOUNG, *N. Th.* 5, 220). How is it *with my heart*? (SHERID. KNOWLES, *Virgin.* 1, 2) It is always a maxim *with me*, that one man's money is as good as another's (FIELD., *T. Jon.* 12, 7.). Habit *with him* was all the test of truth (CRABBE, *Borough* 3.). It had become a point of conscience and of honour *with many men* etc. (MACAUL., *H. of E.* I. 60.). *With*

her a smooth face stands for good sense (GOLDSM., *She Stoops* 3.). 'T is not unknown to thee, In what ill credit *with the Court* we stand (COLER., *Picc.* 3, 1.). And may'st thou find *with Heav'n* the same forgiveness As *with thy father here* (ROWE, *Fair Penit.* 5, 1.). Though I could obtain Miss Richland's consent, do you think I could succeed *with her guardian or Mrs. Croaker, his wife?* (GOLDSM., *G. Nat. M.* 1.) Here also might be reckoned: To come to some distinct understanding *with myself* upon it (LEWES, *G. I.* 60.).

I have met with but little of this sort among the older writers; *with* and *mid* are interchanged. Old-Engl.: How standes it *with you?* (TOWN. *M.* p. 81.) alongside of: Alas! . . ys it now *mid hym* so? (R. or GL. I. 35.) An holy prophete *with God* was he (COV. MYST. p. 366.). Anglo-sax.: Sý he ütlah við *god and men* (LEGG. CSUT. I. B. 36.). In other cases *mid* stands: þu gife *mid God* gemëttest (LUC. 1, 30.). Þát hi leng *mid him* lare ne nâmon (GRÆIN, *AgS. Poes.* II. 367.).

- b) In the other case the action does not proceed from the substantive notion introduced by *with*, but is rather directed to it. This one-sided amicable, as well as hostile relation, especially to persons, is originally peculiar to *with* (not *mid*). The verbal notions occurring here may be of various kinds, and adjectives often come under consideration. Ethical relations and emotions of every kind are especially adapted to this construction with *with*.

Bear *with me* (SHAKSP., *Jul. Cæs.* 3, 2.) Bear *with my weakness* (Temp. 4, 1.). If haply thou hast borne so long *with him* (ROGERS, *It., Farewell*). Should dying men flatter *with those* that live? (SHAKSP., *Rich.* II. 2, 1.). The people did chide *with Moses* (EXOD. 17, 2.). He expostulated in warm terms *with the Admiralty* of Amsterdam (MACAUL., *H. of E.* II. 141.). There may be yet some wretched spirit *With whom* the fear of punishment shall work (BEN JONS., *Catilina* 3, 3.). Lady Booby was going to call her back again, but could not prevail *with herself* (FIELD., *J. Andr.* 1, 7.); comp. *on, upon*. We are glad, the Dauphin is so pleasant *with us* (SHAKSP., *Henry V.* 1, 2.) *With the merciful* thou wilt shew thyself merciful, *with an upright man* thou wilt shew thyself upright (Ps. 18, 25.). The gods Grow angry *with your patience* (BEN JONS., *Catilina* 3, 5.). My father is incensed *with thee* (SHERID. KNOWLES, *Virgin.* 1, 2.). She was urgent in her eloquence, both *with her son* and *with the vicar* (TROLLOPE, *Framl. Pars.* 1, 2.).

I must here remind you of what was above observed 1. b); so far as the instances there quoted point originally to a onesided activity, they are also to be referred here. Compare also Old-Engl.: *For-hele hit wið þin arege* (WRIGHT A. HALLIW., *Reliq. Ant.* I. 177.). Mi kende is wroth *with me* (AMIS. A. AMIL. 4766.). Halssax.: All þatt folle toc nip *wipp himm* (ORM. 10267.). Rihhtwis annd milde Annd god *wipp all hiss folle* (8254.). Modiþ mann Annd grimme *wipp hiss leode* (8263.). Anglosax.: He vile his treove við þe gehealdan (BEDA, *Sm.* 514, 34.). Yrsodon við hine (GEN. 37, 11.). Beó við Geatas glād (kind) (BEOW. 2350.). Dryhten hine gedō glādne við eow (GEN. 43, 14.). Se cyning vās yrre við me (41, 10.). Beó þu hālig, Drihten, við þa hālgan, and unsceōfull við þā unsceōfullan (Ps. 17, 25.).

To this category might also belong *do*, *deal*, to which the construction of *will* with *with* is attached.

Do with 'em what thou wilt (SHAKSP., I Henry VI. 4, 7.). *Do* what you will *with me* (SOUTHERN, OROON. 1, 2.). What have I to *do with schools*? (TH. MOORE p. 30.). But I've *done with him*; he's anybody's son for me (SHERID., Riv. 3, 1.). Will they not *deal Worse with his followers* than *with him they dealt*? (MILT., P. L. 12, 483.). Son why *hast thou thus dealt with us*? (LUKE 2, 48.) I believe she *deals with some body* that's not right (GOLDSM., Vic. 10.). Now say what *would Augustus Cæsar with us*? (SHAKSP., Cymb. 3, 1.) Now say, Chatillon, what *would France with us*? (John 1, 1.) In these cases an amicable or hostile intercourse comes in question, in which indeed the one-sided activity or determination of the will directed to an object often causes the idea of a communion to appear, or in which the object connected by *with* borders on the instrumental meaning, and may denote the material with which the activity has to do. The meanings of *with* and *mid*, still variously distinguished in Anglosaxon, are promiscuously used. Other turns of expression therefore readily attach themselves here: Till it dares strike at length a bolder blow and *make short work with me* (COLER., Picc. 1, 12.). They were the very words of poor Dick Doleful to me not a week before he *made away with himself* (GOLDSM., G. Nat. M. 1.); and hence are explained such ellipses as: Hubert, *away with him!* imprison him (SHAKSP., John 4, 2.). *Away with that sad fancy!* (ROWE, J. Shore 5, 1.) Come, *off with your boots!* (SHAKSP., II Henry IV. 5, 1.) *To pieces with me!* (Cymb. 3, 4.) Dash! and *through with it!* (COLER., Picc. 1, 2.) *Down with Charles of Burgundy!* (SCOTT, Qu. Durw. 19.) — Combinations of *with* with verbal notions, such as begin, end, proceed &c. approach still more to the instrumental sense: *With piety begins* all good on earth (YOUNG, N. Th. 8, 698.). A half-suppressed oath *was ended with an indignant sigh* (BULW., Rienzi 4, 1.). I'll *go on with my love* (DOUGL. JERROLD, Bubbles 1.) and many more.

The constructions first above stated also belong to the older language. Old-Engl.: What xal I then *with Jhesu do* (Cov. MYST. p. 312.). I had never *with the to do* (TOWNS. M. p. 76.) (here certainly in the sense of *concupere*). He *did with the grenes*, as the aungelle had him (MAUNDREV. p. 12.). Ye wise men That *with the world deleth* (P. FLOREN. p. 363.). What is *thy wille, Lady, with me?* (RICH. C. DE L. 892.) What is *thy wylle with me?* (TOWNS. M. p. 135.). Hallsax.: þus *hafæpp* Drihtin *don wipp me* (ORM. 237.). Anglosax.: Hw̃ *dæst þu við me svā?* (GÆT. 12, 18.) comp.: Hwi *dydest þu unc þus?* (LUC. 2, 48.) In Old-norse we meet with *deila við*: Nu ek við *Odin deildak* minna orð speki (VAFPRUÐNISM. 55.). Hann við *Rig iarl* runar *deildi* (RIGSM. 42.), where the notion of direction assumes that of meeting in the context, whereas: *deilir með iöttna sonum* grund ok *með goðum* (VAFPRUÐNISM. 15.) denotes a division between or among giants and gods. Moreover compare also *hy* p. 402. — Highdutch knows elliptical forms with the preposition *mit*: Aus *mü den Buben* (LUTHER). Hinaus *mit ihm!* Fort *mit ihm!* and the like, in which *mit* according to GRIMM Wb. IV. 10. takes the place of the old

instrumental, occurring in the Slavonic tongues. I have found no instance in Old-English. The construction of *begin*, *end* &c. *with* reminds us not only of the Highdutch *beginnen*, *enden mit*, but also of the French *commencer*, *finir par*.

3. In a few cases *with* stands, where there is no question of a communion or a direction, but of a separation, so especially with *part*, *depart* and *dispense*.

What said our cousin, when you *parted with him*? (SHAKSP., Rich. II. 1, 4.) John, to stop Arthur's title in the whole, *Hath willingly departed with a part* (John 2, 2.). I love him, sir, — how then could I have thoughts of *parting with him* (GAY, Begg. Op. 1, 1.). A justice of the peace was defined in parliament to be . . an animal, who, for half a dozen chickens, would *dispense with a dozen laws* (LINGARD, Hist. of Engl.).

With here meets *from*; it is in use only with Romance verbs, as formerly. Old-Engl.: *Whil he is in purpos With us to departen* (P. PLOHOM. p. 475.). Nevertheless this goes back to the Anglosaxon mode of expression: *pā gesundrode sigora valdend ofer lagoflode leóht við peóstrum, sceade við scíman* (CAEDM. 126.). *He gedælde . . lif við lice* (BEOV. 1466.). *Sundur-gedælan lif við lice* (4836.). *Sávrle gedælan við lichoman* (COD. EXON. 115, 32.). So still in Swedish: *Hau skilde sig vid henne*, he parted from her. Are we in, he parted with her to think of the previous companionship or of the common separation? Or are we to attribute to *with* (compare *við-lædan*, *abducere*, *withdraw* = take back, retire and the like), with the idea of opposition and contrariety, that of severance?

4. The idea of companionship and attendance may be transferred to the sphere of time, so that the contemporaneousness of an object with an activity is denoted.

Justice . . will last *with the world* and longer (CARL., Past a. Pres. 1, 2.). I arose *with the dawn* (BYR. p. 305.). *With that* all laugh'd (SHAKSP., Love's L. L. 5, 2.). Here are to be referred determinations of time by neuter adjectives, as in: I hold it fitting *with the soonest* I appoint the order of the coronation (ROWE, J. Shore 4, 1.).

Old-Engl.: *With that word* the spirit went (ALIS. 4647.). *With that* com the juglere (RICH. C. DE L. 1069.). *With that* came Ryotte (SKELTON I 43.). Comp. Middle-Highdutch: *mit diu, mit deme*. Anglosax.: *Him pā Abraham gevāt āna gangan mid ærdāge* (CAEDM. 2568. cf. ELENÉ 105.) and else frequently: *Hī tō-eodon pā mid þissum vordum* (APOLLON p. 8.). Hallsaxon often used *æfne* Anglosax. *efne*, *plane*, *æque*. *Æfne þan worde* pā þe king sæide, his brode swærd he up ahof (LAŶAM. II. 475. cf. II. 472. III. 109. II. 443.).

- 5) The use of *with* in the instrumental sense is very extensive, in which it has taken the place of the Anglosaxon *mid*.

- a) *With* is proximate to the general reference to companionship, where an object is attached with which anything is provided filled or endowed in the proper or figurative sense. Thus *with* is added to the transitive verbal notions fill, feed, load, cover, clothe, arm, surround, adorn, endow, entrust, and many more kindred ones, in the active and passive.

I'll fill these dogged spies *with false reports* (SHAKSP., John 4, 1.). A large natural basin filled to the brim *with water* (SCOTT,

Waverley 1, 22.). She *feeds* her parrot with small pearls (SHERID., Riv. 1, 1.). A fiery deluge *fed* With ever burning sulphur (MILT., P. L. 1, 68.). Hence also with the intransitive: I *live* with bread like you (SHAKSP., Rich. II. 3, 2.), although rarely. — This garden *planted* with the trees of God (7, 538.). One of the many cases of consumption, and all its attendant broken-heartedness, with which a tolerably extensive practise *has*, alas! crowded my memory (WARREN, Diary 1, 9.). This England of the year 1200 was no chimerical vacuity or dreamland, *peopled* with mere vaporous *fantasms* (CARL, Past a. Pres. 2, 1.). A circling row Of goodliest trees laden with fairest fruit (MILT., P. L. 4, 147.). His walls *were hung* with architectural drawings and views of Rome (LEWES, G. I. 17.). The roads *were strewn* with boughs and flowers (MACAUL., H. of E. II. 144.). John *was clothed* with camel's hair (MARK. 1, 6.). *Arming* myself with patience (SHAKSP., Jul. Cæs. 5, 1.). You'd better walk about *begirt* with briars. Instead of coat and small clothes (BYR., Beppo 4.). The blackening wave *is edged* with white (SCOTT, L. Minstr. 6, 23.). His strong helm, of mighty cost, *Was all* with burnish'd gold emboss'd (Marmion 1, 6.). It . . . had its dress *trimmed* with summer flowers (DICKENS, Christm. Car. 2.). Dissimulation, skill'd to grace A devil's purpose *with an angel's face* (COWP. p. 4.). I did *present* him with those Paris balls (SHAKSP., Henry V. 2, 4.). Why seek'st thou to *possess* me with these fears? (John 4, 2.). Pandora, whom the Gods *Endow'd* with all their gifts (MILT., P. L. 4, 714.). Modesty seldom resides in a breast that *is not enriched* with noble virtues (GOLDSM., She Stoops 1.). With few such stately proofs of grief or pride By wealth erected *is* our church supplied (CRABBE, Borough 2.). Where was our reason sleeping when we trusted This madman *with the sword* (COLER., Picc. 1, 3.). A few adjectives, corresponding in sense, as *rich, abundant, big* may likewise have with: To . . . make your chronicle as *rich* with praise, As is the ooze and bottom of the sea *With sunken wreck and sumless treasures* (SHAKSP., Henry V. 1, 2.). *Rich* with spoils, Great Henry comes (ADDIS., Rosam. 1, 5.). Reptile *with spawn abundant* (MILT., P. L. 7, 388.). A period of deep unrest *big* with events (LEWES, G. I. 16.).

Old-Engl.: He *fedde* him *with* no venison (P. PLOUGHM. p. 322.). It *was* . . . Al *y-hyled* *with* leed Lowe to the stones, And *y-paved* *with* poyntyl (p. 462.). The chaumbre *was hongid* *with* cloth of gold (ALIS. 371.). Hoe *was arud* *with* palle (WRIGHT, Anecd. p. 3.). De kyng *was aboue yarmed* *wyp* *haubert noble & ryche* (R. OF GL. I. 174.). He *scholde be crowned* *with* palme (MACNDEV. p. 11.). Hire fyngres *were fretted* *with* gold *wyr* (P. PLOUGHM. p. 28.). Thei gon ful nobely arrayed in clothes of gold, or *frayed* and *apparayled* *with* grete perles (MACNDEV. p. 152.). This lond of Amazoyne is an yle, alle *envioured* *with* the see (155.) — Me *chargede* pre hondret schippes, & foure & twenti per to, *per wip*, & mid al oper god (R. OF GL. I. 13.). Clopeþ hym myd þe best clop (L. 36.). Myd ys *suerd* he *was ygurd* (I. 174.). Pau a mon hadde hunt sevinti acreis and heal heged *sagin* *mid rede golde* (had sown with red gold) (WRIGHT A. HALLIW., Reliq. Ant. I. 173.). Halfsax.: Ane guldene bolle *i-wulld* *mid* wine (LAȜAN. II. 174.). Anglosax.: Hyra voruld *vis*

gehvyrfed, forman siðe fylde belle mid þām and-acum (CAEDM. 318.). Mid þām he vile eft gesettan heofona rice mid klutrum særlum (395.). Seó eorðe . . stóð mid holbum ágroven (BASIL., Hexam. 6). Mid mæne gefyllad (LEVIT. 19, 29.). Gúðlác hine gevāpnode mid þām scýlde þās hálgan geleáfan (GUTHLAC 8.). Mid duste heora heáfod bestreóvodon (JOB in ETTM. 5, 38). Johannes vās gescreyd mid oluendes herum (MARC. 1, 6.). Min flæsc ys gymbecryd mid forrotodnisse and mid dustes horvum (JOB in ETTM. 6, 18.). Mid also stands with the adjective *ful*: þát vās ful mid gyfe and sóðfastnisse (JOH. 1, 14.). See *of*.

- b) If in the instances cited, the mean appears more as an object or material externally added, the concrete or abstract substantive notion connected by with is, with other transitive verbs in the active and passive, as well as with intransitive ones, to be regarded as the cooperative instrument, the active mean and the motive.

- a) We consider firstly and chiefly transitive verbs in the active and passive.

The rib he *form'd and fashion'd with his hands* (MILT., P. L. 8. 469.). *With pins of adamant And chains they made all fast* (10, 318.). *Could'st thou but see with my eyes* (BULW., Lady of L. 2, 1.). *Warm me with that torch of thine* (TH. MOORE p. 6.). He cleft his beaver *with a downright blow* (SHAKSP., III Henry VI. 1, 1.). That parliament must kill him *with fatigue* (DOUGL. JERROLD, Bubbles 1.). *To aid you with my vote* (SHERID. KNOWLES, Virgin. 1, 1.). I *duped him with base counterfeits* (COLER. Picc. 1, 3.). *Crystal floods with wild variety surprise* (ADDIS., Rosam. 1, 1.). So spake the Fiend, and *with necessity*, The tyrant's plea, *excus'd* his devilish deeds (MILT., P. L. 4, 393.). I . . *upbraided him with cowardice and ingratitude* (SMOLLET, Rod. Rand. 21.). He brook'd not, he, that scoffing tongue Should *tax* his minstrelsy *with wrong* (SCOTT, L. Minstr. 4, 31.). — The weapons *with which* great battles have been won (LEWES, G. I. 3.). A few old pictures, *dimmed with smoke* . . hung on the walls (SCOTT, R. Roy 5.). His kinswoman . . thought that he *had been taken with sudden illness* (MACAUL., H. of E. II. 133.). *Broken with tears* were oft their tones (MRS. HEMANS p. 106.). *Overcome with heat* I threw me down (ROGERS, It., The Fount). He is *half famished with this long day's journey* (LONGF. I. 199). The teacher . . *stunned with the hum*, and *suffocated with the closeness* of his school-room (SCOTT, Old Mortality 1.). She . . *needful food*, Though *press'd with hunger* oft, or *comelier clothes*, Tho' *pinch'd with cold*, asks never (COWP. p. 177.). How many aching hearts *have been agitated with these unanswerable questions* (WARREN, Diary 1, 9.). Ev'n age itself is *cheer'd with music* (ROWE, Fair Penit. 2, 1.). I am *delighted with the scheme* (SHERID., Riv. 3, 3.). I was so *touched with the generous passion* of this poor creature, that I could not refrain from weeping also (SMOLLET, Rod. Rand. 15.). Names of persons also occur with the active as well as with the passive, where they are to be regarded as means and motives, yet sometimes even where the idea of the author

is proximate: He *animated* the universe *with God*, he animated fact with divine life (LEWES, G. I. 65.). — As ladies of quality *are so taken with my daughters*, what will not men of quality be? (GOLDSM., Vic. 12.) Waverley became daily more *delighted* with his *hospitable landlord* (SCOTT, Waverley 24.). He comes from court, where people *are not quite so well contented with the Duke*, as here (COLER., Picc. 1, 4.). *Art thou offended with me?* (3, 1.) The pontiff.. was not convinced by the arguments but *was enchanted with the pleader* (BULW., Rienzi 1. 4.). He, *Vex'd with a morbid devil* in his blood . . hid his face From all men (TENNYNS. p. 226.). These cases are hardly to be separated from the former.

The use of *with* touches that of *by*, especially with the passive. The distinction of the two particles in the modern language consists essentially in that *by* is referred to the object immediately operative as the independent bearer of the activity; *with*, on the other hand, to an object mediately operative, and participating in the activity: *Thei slen himself . . with scharpe knyfes* (MAUNDEV. p. 176.). He *smot* his stede *with sporen* (ALIS. 3625.). *With iren cheynes* men him *bounde* (696.). And *wrote with his finger* in a ston (MAUNDEV. p. 96.). And *jauned with the tailles* (P. PLOUGHM. p. 313.). *Wynn:th* he nocht *with wightes false* (p. 291.). *With her wikked word* Wymmen *betrayeth* (p. 496.). Thou *has made, with thy byding*, Heven and erth (TOWNS. M. p. 2.). — *It is alle made lighte with lampes* (MAUNDEV. p. 76.). Mony fair eyghe (sc. *was*) *with death y-blent* (ALIS. 3956.). *With watyr and with flood* God *vennyd wyll* be (COV. MYST. p. 47.). God is *pleyad with thin helmes*, that is *alms* (p. 76.). The frequent combination of *with* with names of persons, where *by* (of) would be strictly justified, is striking: Of that sorweful man . . that *robbed was with theves* (P. PLOUGHM. p. 353.). Though he *were wounded with his enemy* (p. 336.). The poure man . . *Was temptyd with a fend* (WRIGHT A. HALLIW., Reliq. Ant. I. 61.). *Stolne is he withe Jues* (TOWNS. M. p. 290.). Let never this moder *be spyllt with Jues* (p. 302.). He *was takyn with an elfe* (p. 115.). *Mid*, originally used in the instrumental sense, offers no support for such a construction, and is not of so extensive use in this domain in general, especially where the motive is in question as *with* has become later. Old-Engl.: *Reyn and snow that we seoth mid eye* (WRIGHT, Pop. Treat. p. 136.). *Merlyn with ys chauntement, & mid ys quoyntyse*, þer Sette vp þe stones (R. OF GL. I. 149.). *With swerdes & with mace, Myd axe & mid aules* so muche folk in þat place me slow (I. 48.). *Hif . . þu hire mid worde wraged havedest* (WRIGHT A. HALLIW., Reliq. Ant. I. 178.). *Þe wise mon mid fewe word can fele biluken* (I. 183.). *Þe lond to leden mid lauelich i-deden* (I. 172.). Half-sax.: *Feperen he nom mid fingren* (LAJAM. I. 3.). *Mid sweord & mid spere* al he *to-drof* þes kinges here (I. 24.). He *hauede monie Alemains mid agge to-heouen* (I. 239.). & *grette Uortigerne king mid swiðe uæire worden* (II. 209.). *Mid aæn heo hit bi-hæten* (I. 220.). Hu heo mihten þone king *mid morðe aquellen* (II. 404.). — *Þat he scolde beon anhongen an one heȝe treowe, oþer mid horsen to-drauen* (I. 44.). Alongside stands *wið*: He *andswarede wið ærmliche stefene* (II. 447.), where the case alone is justified: *þa clupede Cador ludere stefne* (II. 480. and often). Anglosax.: Forþon he him geuit forgeaf and *mid his handum gesceöp hālig drihten* (CÆDM. 250.). *Þa hirdas mid æwurde ofslōgon* (JOB in ETTM. 4, 28.). He *mid his blōdigum tuzum* tō him *beōtode* (GUTHRLAC 8.). And hine *mid heora vordum tyrigdon* (JOB in

Ettm. 5, 43.). *Nê ic mid niore lære nelle læran þe* (BASIL., Admonit. 1.). — *He vās āpvegen mid þam þvæle þās hālgan fulluhtes* (GUTHLAG 2.). *Þā vās he mid godcunde fulltume gefylat* (3.). *Þæt þu þær ne vurst mid dymnyse þystro āblend* (Prol.). *Væron mid gilsunge besvicene* (APOLLON. p. 7.) and so on. The personal element, not wanting with the cases above cited, is not met with here.

- β) With intransitive verbs, as mostly with adjectives, the object connected by *with* commonly appears as the concrete or abstract thing, by which a condition or quality is brought about, and the instrumental frequently borders harder on the causal meaning than in other cases.

Now *glow'd* the firmament *with living* saphirs (MILT., P. L. 4, 604.). *With fresh flow'rets* hill and valley *smil'd* (6, 784.). *My breast with hoarded vengeance burns* (ADDIS., Rosam. 1, 1.). The whole quarter *reeked with crime, with filth, and misery* (DICKENS, Christm. Car. 4.). Spreading herbs, and flowerets bright *Glisten'd with the dew* of night (SCOTT, L. Minstr. 2, 8.). Every alehouse *resounded with the brawls* of contending politicians (R. Roy 4.). His ear but *rang with Hero's song* (BYR., Bride 2, 1.). Great wits and valours, like great states, Do sometimes *sink with their own weights* (BUTL., Hud. 2, 1, 269.). Their eyes *stand out with fatness* (Ps. 73, 7.). His heart *distends with pride* (MILT., P. L. 1, 571.). I *tremble still with fear* (SHAKSP., Cymb. 4, 2.). My daring breast would *bound with exultation* (WALPOLE, Myst. Mother 1, 1.). I *die away with horror* at the thought (ADDIS., Cato 4, 3.). The words *are almost out of the stone with antiquity* (FIELD., J. Andr. 1, 2.). — Certain venerable trees, *grey with moss* (IRVING, Br. H. For. Trees.). His face *was wet with tears* (DICKENS, Christm. Car. 5.). Meadows *red with blossoms* (BRYANT p. 120.). If he be *sick with joy* (SHAKSP., II Henry IV. 4, 4.). Too *blind with love and beauty* (ROWE, Fair Penit. 2, 1.). A husband *mad with sorrow* (DOUGL. JERROLD, Rent Day 2, 1.). *Dumb with shame* (ib.). The stag-hounds *weary with the chace* (SCOTT, L. Minstr. 1, 2.). The anxious crowd, *with horror pale* (6, 27.). Her letters *are vigorous with vivacity* (LEWES, G. I. 11.). Names of persons also occur here: *Severn's flood . . . Blood-stained with these valiant combatants* (SHAKSP., I Henry IV. 1, 3.). His hands were . . . *bloody with the enemies* of his kin (Rich. II. 2, 1.). And when *elate With foes subdued, or friends betray'd*, Proud Giaffir in high triumph sate (BYR., Bride 2, 16.). — Instances like: A land *flowing with milk and honey* (EXOD. 3, 8.). The teats Of ewe or goat *dropping with milk* (MILT., P. L. 9, 581.). The mountain did *burn with fire* (DEUTER, 5, 23.), are not quite of the same kind, where the object does not so much accompany or produce the activity as is the substance itself engaged in the activity, on which many of the instances above given certainly border hard.

Expressions of this sort have not become numerous save in the modern language. The ancient language offers some. Old-Engl.: *With gay glittering glas glowing* as the sunne (P. PLOUGHM. p. 458.). The

scull brake with that dent (RICH. C. DE L. 2001.). There lay monye . . . That starf with dedly wounde (ALIS. 1626). — With myst and grett wedyr it is woundyr dirk (COV. MYST. p. 331.). Even for the instances last cited I find an ancient precedent. Halſax.: *Urnen þa streten mid blode stræmen* (LAJAM. III. 62.). Anglosaxon here prefers a simple case: *þæt land flêoð meolece and hunege* (EXOD. 3, 8.). *Flôð blôde veöll* (BEOV. 2843.). *Land veöll meolce and hunige* (NUM. 16, 13.). I have not met with the preposition *mid* in combinations like those above stated.

- c) We especially mention the employment of *with*, in denoting the equivalent, in combination with verbs like weigh, buy, pay, and the like, where the preposition appears along with the price or value.

Weigh oath with oath, and you will nothing weigh (SHAKSP., MIDS. N. DR. 3, 2.). A world who would not purchase with a bruise, or much more grievous pain? (MILT., P. L. 10, 500.) His brethren ransom'd with his own dear life (3, 297.). Perhaps Your triumph may be bought with dear repentance (ROWE, J. SHORE 2, 1.). Could I with my own death redeem him from the dust (BYR., CAIN 3, 1.). It must be paid, If need be, with his life (SHERID. KNOWLES, VIRGIN. 2, 2.).

Old-Engl.: *Flesh with the fleshe wille be boghte* (TOWNS. M. p. 54.). And purchased hem pryvleges with penyes so rounde (P. PLOUGHM. p. 465.). Halſax.: *Heo hit scullen abugge mid heore bare liue* (LAJAM. II. 638.). In Anglosaxon every value, regarded as a mean of exchange or compensation, was originally accompanied by *mid*: *Se þe cinðan forslāð, mid XX scillingum forgelde* (LEGG. ÆTHELB. 51.). *Gilde oxan mid oxan* (EXOD. 21, 36.). *Axa þu hig, hvi hig voldon gildan gôð mid gfele* (GEN. 44, 4. cf. PS. 37, 20.). *Burhbryce mon seal betan mid hundtwelftugum scill* (LEGG. ISAE 45.); else with the mere dative: *Vl scillingum gebete* (LEGG. ÆTHELB. 53.). So far as a weighing or buying and selling for anything is spoken of, *við* stands: *Forþon þe mid gôðum mannum nis nāðer nē gold nē seolfor við gôðes mannes freondscepe riðmeten* (APOLLON. p. 8.). *Selle tōð við tēð* (EXOD. 21, 24.). *Sealdon hine Ysmahelitum við pritugum penegum* (GEN. 37, 28.). *Við* interchanges with *for*. See the latter prepos. To sell has also *tō*. See p. 290.

withal is added, as a postpositive particle instead of *with*, to the substantive notion in various relations. The form is compared with the Old-French *à tot*, *à toz* Vol. I. p. 415., with which it agrees in sense. With the instances given there compare also a few Modern-English ones: *This diamond* he greets your wife *withal* (SHAKSP., MACB. 2, 1.). *What* you have pessed me *withal*, I'll discharge it amply (BEN JONS., EV. MAN in his HUM. 4, 3.). *Whatsoever* uncleanes it be *that* a man shall be defiled *withal* (LEV. 5, 3.). Upon the harp he stoop'd his head, And busied himself *the strings withal* (SCOTT, L. MINSTR. 3 extr.).

Numerous instances are to be met with in Old-Engl.: Cray *that* thir (this?) parchemeners wirkes *withall* (WRIGHT A. HALLIW., RELIQ. ANT. I. 52.). Undre that chirche . . . weren intered 12000 martyres . . . *that* the lyoun mette *with alle* (MAUNDEV. p. 94.). Anne, *thin husbond* ryght now I was *with alle* (COV. MYST. p. 77.). But *withal* is wrongly termed an imitation of *à tot*; it rests, in form, like the adverbial *withal*, upon the Anglosaxon *mid ealle*.

In Anglosaxon we often find *mid ealle*, *mid eallum* placed after a substantive, which is even preceded by the preposition *mid*, to denote forcibly the totality of the preceding substantive: On þam tyfældan scrāfe þe Abraham bohte *mid lande mid alle* tō licreste (GEN. 50, 13.). Gif men sý se earne *mid handa mid ealle* ofācorfen (LEGG. ÆLFRED. B. 40.). And of þam vinbōgum *mid berjum mid eallum* . . eft mid him brohton (NUM. 13, 24.). From such expressions, with the omission of the first *mid*, might proceed the false conception of *mid ealle* as of a postpositive *mid*, together with the adjective. The adverbial *mid eall*, *eallum*, *eallan* is also frequent: Manige licggað deaðe *mid ealle* forgitene (BOETH. 19.). Þæt ge forvurðað *mid ealle* (DEUTER. 8, 19.). Hī mōston *mid ealle* þes cynges ville folgjan (SAX. CHR. 1087.). Grædināsse he lufode *mid eallan* (ib.). Hāfsax.: þa lette he *mid alle* to-breken þa walles alle (LAJAM. III. 137.). *Wipp alle* stands in Ormulum: Godess Gast iss soþfasst Godd Annd Altmahhti; *wipp alle* (ORM. 2996. cf. 2572. 4203.).

beside, *besides*, Anglosaxon *be sidan* (CAEDM. II. 547.), yet by no means as a preposition, Hāfsaxon *bisiden*, *biside*, *bisides*, early appears, both with and without the final *s*, both as an adverb and a preposition, whereas *besides* is subsequently preserved in a derivative meaning.

1. In a local regard the preposition denotes; at the side of, with which the idea of immediate proximity is closely connected. It is added to verbs of rest and of movement in the form *beside*.

Beside him hung his bow (MILT., P. L. 6, 763.). They stood *beside the helmsman* (DICKENS, Cristm. Car. 3.). O that I were *beside her* now (TENNYNS. p. 90.). I sat *beside the glowing grate* (BRYANT p. 94.). He cast himself into a chair *beside the fire* (BULW., Maltrav. I, 1.). — He leadeth me *beside the still waters* (PS. 23, 2.). *Beside this* let us place one of his moral reflections (LEWES, G. I. 22.).

Old-Engl.: At Leicetre, þat he made hym self *be side* þe water of Sour (R. or GL. I. 37.). At Snowdon *biside Bangore* (LANGT. II. 237.). *Beside* Famagost was Seynt Barnabee . . born (MAUNDEV. p. 28.). As me mai bi a candle i-seo, that is *besides a balle*, That þeveth liȝt on hire halven-del (WRIGHT, Pop. Treat. p. 134.). Oper bootis camen fro Tiberiadis *bisidis* *þe place* where þei eten bræde (WICLYFFE, Joh. 6, 23.). The Old-English also separates *be side* by the word dependent upon *side*: He dwellyd *be Kardse side* (SIR CLEGES 87.). So that hye com *bi a forest side* (LAY LE FREINE 145.). Hāfsax.: þer fæht Baldulf *bi-siden his broðer* (LAJAM. II. 475.). Scriðeð me *biside* (II. 26.). *Bisides* Bælzes-gate fæire hine bi-bur-þeden (II. 475. cf. II. 6.).

To these particles answered in form and import *bihalue*, *bihalues*. Hāfsax.: Bi-bured he wes þere *bi-halue þan castle* (LAJAM. III. 114.). Medewes þer weoren brade *bihalues pere burhze* (II. 596.). We remark here the traces of a dative in the prepositional compound. — Old-English also has the preposition *acost*: *The pavelouns* they rideth *acost* (ALIS. 3574.). Forth thai passeth *this lond acost* To Clarence (ARTHOUR A. MERLIN p. 281.). *Acost* answers to the Old-French *encoste* (à côté), from which *oncost*, *acost* arose.

2. The placing of objects beside each other may suggest the idea of comparison; thus *beside* may gain the meaning of in comparison with: Undertakers on duty would be sprightly *beside them* (DICKENS, in v. Dalen, Gr. p. 297.).

This meaning is attributed to the Highdutch *neben*, as well as to the French *auprès*.

3. What is beside an object is not outside of it; This yields the meaning of outside, which in modern times is often employed figuratively in the sense of removal or aberration from an object.

To put him quite *besides his patience* (SHAKSP., I Henry IV. 3, 1.). It is *beside my present business* to enlarge upon this speculation (LOCKE). As if he' ad been *beside his sense* (BUTL., Hud. 1, 2, 848.). In which he found th' event . . . *beside his guess* (2, 1, 43.). The boy was half *beside himself* (TH. CAMPBELL, Theodric). Jeffreys was *beside himself* with fury (MACAUL., H. of E. II. 208.).

In this meaning of the French *hors*, which also receives *out of*, the particle has perhaps not been used till modern times Comp. 4.

4. What is considered beside an object may also be thought as added quantitatively, when the object connected by the preposition may be taken both additionally and subtractively, that is to say, may be computed with the other or excluded from it. Both modes of conceiving it touch each other as closely as with the Lat. *praeter*. In this case *beside* and, with the moderns, *besides* particularly, are used like the Highdutch *ausser*.

And *beside all this*, between us and you there is a great gulf fixed (LUKE 16. 26.) (Greek *ἐνὶ πᾶσι τοῖς*, Anglosaxon *on eallum pyssum*). *Beside this*, I had twenty other little employments in the family (GOLDSM., Vic. 20.). About six hundred thousand on foot, that were men, *beside children* (EXOD. 12, 37.) (Anglosaxon *bitan wifum and cildum*). — Nor can imagination form a shape, *Besides yourself*, to like of (SHAKSP., Temp. 3, 1.). He . . . had, *besides this gentleman*, Two other sons (Cymb. 1, 1.). Who dines with Mr. Vane to-day *besides ourselves*? (TAYLOR A. READE, Masks 1, 1.) One mouth *besides my own* is as much as I can feed (BULW., Maltrav. 1, 1.).

Even this employment of the preposition belongs to later times, although it seems to approach the meaning of the ancient adverb. Comp. Hallsax.: Heo letten forð *bi-siden* an oþer folc riden (LAJAM. I. 234.), where *bi siden* might correspond to *apart*.

between, betwixt, 'tween, 'twixt also *atween*; see Vol. I. p. 414. The Anglosaxon forms *betwih, betwih, betweoh, betweor, betwuh, betwux* remind us of the Old- and Middle-Highdutch primitive adjective, added, in the inflected or uninflected dative, to *zuisk, zuisc, zwisch, under, in*, and then also stood alone. The Anglosaxon *betwéonum, betwínun, betwéonan* are analogously formed, and agree with the corresponding Old-Highdutch forms, that the case combined with the preposition, separated from it, might follow the substantive. Anglosaxon *Monig oft gecwáð, þátte súð né norð be sæm tveonum ofer eorumen-grund oðer nænig under svegles begong sêlra nære* (BEOW. 1719.). Old- and Middle-Highdutch *Diu erda under in zrisken ist* (CONS. BOETH. p. 209.). *Under iu zuisc* (FUNDGR. 51, 35.), where *zrisken, zuisc*, like *tveonum*, lean adverbially, not in intentional agreement, upon the substantive notion. Old-Saxon has *under tuisc erthu endi himil* (HELIAND 1179.); a corresponding form is foreign to Gothic. — These prepositions now under consideration touch moreover *among, amongst*, especially formerly.

1. All extant and extinct forms, originally with a regard to the stem *twi*, two, at their foundation, to the interval between two objects or totalities of objects, whether in its full extent or with regard to a point betwixt them.

The land Salique lies in Germany, *Between the floods of Sala and of Elbe* . . Which Salique, as I said, *'twixt Elbe and Sala*, Is at this day in Germany called Meisen (SHAKSP., Henry V. 1, 2.). Mark found himself seated *between miss Proudie and the lady* (TROLLOPE, Framl. Parson. 1, 3.). The farmer . . with his boy *Betwixt his knees*, his wife upon the tilt, Sets out (TENNYS. p. 226.). As a cloud . . Which . . spreads itself *'Twixt earth and heaven*, like envy *between man and man* (BYR., Wern. 3, 2.). *Between, betwixt, 'twixt* appear alike in meaning, so too *atween* with the moderns: Thou comest *atween me and the skies* (TENNYS. p. 56.), still in use, especially in popular dialects: D'ye think it was fair . . to leave me, first, to be shot or drowned *atween red-wud Highlanders and redcoats*; and next, to be hung up *between heaven and earth* (SCOTT, R. Roy 31.). We find the dual of objects exceeded with the proper and especially with the figurative use of the prepositions: *Betwixt the slender boughs* . . Came glimpses of her ivory neck (BRYANT p. 99.). Hayraddin then turned round to the countess Hameline, who had sunk down on the ground, *between shame, fear, and disappointment* (SCOTT, Qu. Durw. 20.). For the former partial confounding of *between* and *among* see further on.

Old-Engl.: Moche is *bituene hevene and urthe* (WRIGHT, Pop. Treat. 134.). *Betwene Egipt and Nubye*, it hathe wel a 12 journeyes of desert (MAUNDREV. p. 46.). *Atween too thevys* nayled to a tre (LYDGATE, Min. Poems. p. 263.). Within a bote am I Amidde the sea, *atwixen windes two*, That in contrary stonden (CHAUC., Troil. a. Cr. 1, 417.). Hallsax.: *pat was heom bi-tweounen* buten bare twa milen (LAȜAM. III. 204.). At Ridelæt he com alond . . *bitwize Dinan & pere sæ* II. 229.). *Bi-twizte hire armes* ȝeo hine nom (I. 213. modern text). *pat heo comen bitwize Ænglelonde & Normandie* (II. 455.). Anglosax.: *Oferhergade eall hiora lond betweoh dicum and Vusan* (SAX. CHR. 90.). *Ƣu hi betweoðnum vātera veallas læddest* (Ps. 105, 9). Englas his sǣvle . . *betwux him feredon* (WRIGHT A. HALLIW., Reliq. Ant. I. 276.). *Ofer þām fyre, þe fela geāra fōr lange betweox lyfte and rodere* (GREIN, Ags. Poes. II. 326.). *Fāoim betwux elnbogan and handorist* (ETTM., Lex. v. elnboga).

2. The prepositions are transferred to a space of time between two boundary points, or acts.

Never in our history had there been an interval of eleven years *between Parliament and Parliament* (MACAUL., H. of E. I. 84.). To weep *'twixt clock and clock* (SHAKSP., Cymb. 3, 4.). Dialectically: *Maybe no ance atween Candlemas and Yule* (SCOTT, Antiquary 12.).

Old-Engl.: *Bituene somer and wynter*, as *bituene Averyl and May* . . Thanne is thundre cunde y-nouȝ (WRIGHT, Pop. Treat. p. 136.). Into a wilde forest he cam, *Bitwen the day and the night* (AMIS. A. AMIL. 992.). Hallsax.: *Bi-twene pis and domes-dæi* (LAȜAM. II. 597.). *Bitwix pis and domes-day* (ib. modern text). Anglosax.: *Hēr vās se mōna āpistrod betwux han-crēd and dagunge* (SAX. CHR. 795.), also; *Betwux hancrede lāg se halga ver ge-edcucod* (WRIGHT A. HALLIW., Reliq. Ant. I. 277.).

3. In a metaphorical or ethical application these prepositions may connect various relations.

- a) They stand where it is a question of a middle object or condition, or of one oscillating within stated termini: Something *between a cocked hat and a star-fish* (DICKENS, *Dombey a. S.* 1, 4.). Middle spirits . . . *Betwixt th' angelical and human kind* (MILT., *P. L.* 3, 461.).

Old-Engl.: They gloweden *bytwize yow and reed* (CHAUC., *C. T.* 2134.).

- b) Further, with the notions of chusing, wavering, distinguishing, parting, judging, mediating, and the like, and the active subject is, as it were, thought in the midst of the objects and such notions are accordingly construed with these prepositions.

The Norman nobles were compelled to *make their election between the island and the continent* (MACAUL., *H. of E.* I. 15.). *Choose betwixt love and knowledge* (BYRN., *Cain* 1, 1.). While he was *wavering betwixt projects* equally hopeless, the king's forces came in sight (MACAUL., *H. of E.* 1, 10.). They were ready enough to *distinguish between you and your ministers* JUNIUS, *Lett.* Three dæmons that *divide its realms between them* (YOUNG, *N. Th.* 8, 55.). While he *was divided betwixt these reflections* (SCOTT, *Tales of a Grandf.* 8.). When . . . *judging between two recited copies*, he was apt to consider the worst as most genuine (SCOTT, *Minstr. I.* 77.). That they may *judge betwixt us both* (GEN. 31, 37.). I'll leave honest Rowley to *mediate between you* (SHERID., *Sch. for. Sc.* 5, 2.).

The agreement of the prepositions with the French *entre* in this case, as well as generally, is clear, the construction is, however, genuinely Germanic. Old-Engl.: *pe kyndom Delden bitwene hem, and eyper ys part nom R. of Gl.* I. 37.). Anglosax.: *Dæmon hig betwux me and pe* (GEN. 31, 37.). *Dæne God betwux me and pe* (16, 5.).

- c) They then serve to express every reciprocal relation of persons or things to one another, wherein an activity or an object constitutes, as it were, the medium. They stand with the notions of reciprocity, intercourse, likeness or diversity, friendship and enmity, and the like, and lean often closely upon substantive notions.

What is the whole affair off *between you and Charles?* (SHERID., *Sch. for. Sc.* 1, 1.). How stand matters *between you and Lydia?* (RIV. 2, 1.). You know what chanced *between The Cardinal and myself* (BULW., *Richel.* 2, 1.). *Between the two boys*, there had sprung up a close alliance (TROLLOPE, *Framl. Parson.* 1, 1.). So strong an association is established in most minds *between the greatness of a sovereign and the greatness of the nation*, which he rules (MACAUL., *H. of E.* I. 13.). There is more difference *between thy flesh and hers*, than *between jet and ivory* (SHAKSP., *Merch. of V.* 3, 1.). *Between us two* let there be peace (MILT., *P. L.* 10, 923.). A certain coolness had sprung up *between some of the members* of the circle (LEWES, *G.* II. 234.). I fancy that she has created this estrangement *between you and me* (TROLLOPE, *Framl. Parson.* 1, 16.). The struggle *between the two fierce Teutonic breeds* lasted during six generations (MACAUL.,

H. of E. I. 10.). — He is disposed to refine the ordinary speech, which forms the vehicle of social communication *betwixt him and his brethren* (SCOTT, Minstr. I. 6.). Mr. Jamieson's extensive acquaintance . . . enabled him to detect . . . a great similarity *betwixt these and the Danish ballads* (I. 82.). I never saw so strong a contrast *betwixt the expression of two faces* (R. Roy 8.). You shall see . . . great difference *betwixt our Bohemia, and your Sicilia* (SHAKSP., Wint. T. I. 1.). All seemed to promise peace and tranquillity *betwixt the two kingdoms* (SCOTT, Tales of a Grandf. 4.). A series of wars, fiercer and more bloody than any which had ever taken place *betwixt the countries* (ib.). Dialectically: There was nae acquaintance *atween them* (Heart of Mid. Loth. 5.).

Old-Engl.: Hic herde a strif *bitwees two*, That on of wele, that other of wo, *Bitweene two i-fere* (WRIGHT A. HALLIW., Reliq. Ant. I. 241.). There is diversitie required *Betwixen thinges like* (CHAUC., Troil. a. Cr. 3, 405.). *Bitwex piwe tuo kynges* a werre bigan (LANGT. I. 14.). I am agast, that we get som fray *Betwixt us both* (TOWN. M. p. 133.). Than was *atwix hem* take the fight (AMIS. A. AMIL. 865.). Hallsax.: Heo *heom bi-tweenen* heolden heore runen (LAJAM. III. 30.). Ða ilke tweie broðeren spoken *heom bitweohnen* (III. 146.). Leoue *heom wes bitwune* (I. 184. cf. III. 206.). Vppe þere muchele lufe þe *us bi-tweizen* lið (I. 34.). Ðær aras muchel ballu *bi-tweenen pissen broðeren* (II. 11. cf. 542.). He sette gripp and fripp *Bitweenen heffne annd erpe* (ORM., Proem. 88. cf. ib. 61. and v. 3515. 3940.). Ðer was þa motinge *bitwux pan toam kinge* (LAJAM. III. 213.). In this province *between* often passes into the meaning of *among*, so far as there can be a question of a reciprocal relation of any number. Old-Engl.: ðis wune he haven *hem bitwen* ðog he an hundred to giddre ben (WRIGHT A. HALLIW., Reliq. Ant. I. 217.). We sulen haven hevenriche gef we *betwixen* (ben twixen MS. et Edit.) *us* ben briche (ib.). Hallsax.: Sweoren *heom bitwænen* pat þer heo wolden kepen (LAJAM. III. 72.); as well as generally where there is no longer any question of a reciprocal relation of individuals: Mann mað findenn i piss lif *Bitwennem us* inoþhe patt ledenn hemm swa dærnelið (ORM. 383. cf. 474. 1314. 1611. 2333. 2566. 10369. 11915. cett.). In Anglosaxon the corresponding particles are employed in both ways: Svōron *him betveōnen* (GEN. 21, 31.) = They swear both of them, Under þam griðe þe *heom betveōnan* beōn sceolde (SAX. CHR. 1004.). Hi macodon mæst pat unseht *betveōnan Godvne and þam cynge* (1052.). For pone unfrið þāt vās *betvēnen him and his nefe* (1128.). Ic sette feōndrædenne *betveox þe and þam vife* (GEN. 3, 15.). — Frið *freondum hetveōn* (COD. EXON. 101, 15.). Ðær vās micel ungeþværnness þære þeode *betveox him siðum* (SAX. CHR. 867.). Ða þobton hig *betveox him* and cvædon (MATH. 16, 7. cf. 9, 3.). — *Betveoh þam vās seō Magdalenisce Maria* (MATH. 27, 56.). Ne ārās *betvix vīfa bearnum mārā Johanne* (11, 11.). Crist cvāð tō him *betvux ðōrum vordum* cett. (A.-S. HOMIL. II. 390.). The idea of the middle in the latter case, as with the French *parmi* is apprehended more freely.

- 1) But the idea of mutuality or reciprocal relation taking place between two or even several individuals passes directly into that of communion, which, under certain circumstances, might be apprehended as an exclusive communion. The plural notions connected by *between* constitute the totality of those participating.

With . . . the small remainder of fifteen hundred pounds a-piece,

which amounted to bare two hundred *between us both* (SOUTHERN, OROON. 1, 1.). So at last we were persuaded to buy the two gross *between us* (GOLDSM., VIC. 12.); and so often elliptically: Well, faith, my dear Charles, *between ourselves*, I think we have made an excellent day's work of it (ib.).

Old-Engl.: But hyt amende by al that thou may, *Bytwynne zow bothe* (HALLIW., FREEMAS. 237.). Tel me, who my father is, Prively, *bytwene the and me* (ALIS. 1556.). O doughter hadden they *betwix hem too* (CHAUC., C. T. 3967.). An angelle to me drogh . . . And told *betwix us two* That Herode wrought greatt wogh (TOWN. M. p. 136.). I wole hym examyne *betwix us tweyn* (COV. MYST. p. 312.), that is when I and he are alone *Betweyn us thre* serteynly, Now herk, seres, in your crys (p. 352.) This expression is certainly attached to that mentioned under c) but reminds as of the Old- and Modern-French *entre*: *Quanques entre nous VII savon* (ROM. DES SEPT SAGES 334.). — Soit dit *entre nous* and the like.

amid, *amidst*, 'mid, 'midst (see Vol. I. 413.) proceeds from the Anglosaxon *onmiddan*, *omiddan*, *amiddan*, which also seems, as well as *to middes*, to be used prepositionally. The final *s*, *st* may be ascribable to the assimilation of the particle to other prepositions, unless it flowed from a reminiscence of *to middes*. The full form *amid-den*, passing into *amidde*, is known to Hallsaxon. The Middle-Highdutch *enmitten*, *enalmitten*, in *almitten* is also to be compared; the English particle agrees in meaning with this adverb, as well as with the Modern-Highdutch in *mitten*. It is distinguished from *between*, *betwixt*, by going beyond the reference to the middle between two, and may be also referred to a limitation on all sides. It is distinguished from *among*, *amongst* in that the reference to a middle position is wanting in the latter. But that *amid*, *amidst* borders on those prepositions and partly interchanges with them is, especially in a metaphorical meaning, readily explainable.

1. In relation to space the preposition in its various forms is not absolutely limited to the mathematical centre, but is more generally referred to the position or movement within one or more stated objects as its surrounding or determination. It stands with names of things and of persons.

All *amid them* stood the tree of life (MILT., P. L. 4, 218.). Pleasant it is . . . To lie *amid some sylvan scene* (LONGF. I. 1.). The elf, *amid the running stream*, His figure changed (SCOTT, L. Minstr. 4, 15.). *Amid the strings* his fingers stray'd (ib. Introd.). My birth-place *mid the vines* of sunny Provence (BULW., Richel. 1, 2.). Those few sunny spots, like the present, That *'mid the dull wilderness* smile (TH. MOORE p. 236.). But of the fruit of this fair tree *amidst the garden* . . . ye shall not eat (MILT., P. L. 9, 661.). *Amidst the wealthy city* murmurs rise (ROWE, J. Shore 3, 1.). The soldiers sang and rioted on the moor *amidst the corpses* (MACAUL., H. of E. II. 182.). Living *amidst commerce-fetching burghers* (BYR., Wern. 2, 2.). From his watch-fire *midst the mountains*, Lo, to thee the shepherd cries (MRS. HEMANS p. 70.). Doth sorrow dwell *midst the leaves* with thee? (p. 71.) Comp. Whence is the thrilling magic Of its tones *amongst the leaves*? (p. 84.)

Old-Engl.: Urthe is *an-midde the hevene* (WRIGHT, Pop. Treat p. 132.). The riȝte put of helle is *amidde the urthe* (ib.). Urthe is *amidde the see* (ib.). A temple ther was *amydde the market* (ALIS. 1515.). He wolde leten hem berne *amid þe heye strete* (R. or GL. I. 81.). And spitte *amydde his face* (ALIS. 891.). In a temple of the trinite, *the tounne even amyddis* (DEPOS OF RICH. II. p. 1.). *Amyddes the pleyne* was a laak (ALIS. 5062.). Halſsax.: Stod þe wundliche wude *amidden ane wælde* (LAJAM. I. 426. cf. II. 169. III. 97.). *amidde* (modern text). Anglosax.: Mē puhte . . . þāt min sceāf arise and stōde uprihte *ōmiddan eōvrum sceāfum* (FEX. 37. 7.). Lifes treov *omiddan neorzena vange* (GEN. 2, 9.). Are we here to regard *middan* as an adjective in concord with the substantive, as in: Ic eardje *on middan Israhēla bearnum* (EXON. 29, 45.). Þā tæcn þe he vorhte on Pharaone cinge *on middan Egipta lande* (DEUTER. 11, 3.). *On middum pinum temple* (PS 47, 8.). Þeah þā muntas sȳn āvorpene *on midde þā sæ* (45, 2.).

The combination of *mid* as an adjective, with the substantive is still in an in this manner in Modern-Engl.: To join their dark encounter *in mid air* (MILT., P. L. 2, 718.). And *in mid list*, with shield poised high (SCOTT, L. Minstr. 5, 20.). Old-Engl.: *In midde the place* the knyghtes mettes (IROM. 1139.).

The combination of *amiddes* with *of* in Old-English is remarkable: *Amyddes of the tempul* set mischaunce (CHARR., G. T. 2011.), whereas even in *middes* (without the article) usually appears without *of*: *In medys the water*, bi oure assent, Be now maide the firmament (TOWS. M. p. 2.). The childe was set in *middes the place* (SEVEN SAGES 3451.). *In myddis the sheld* he sette his spere (IROM. 815.). See Vol. I. 413. The Anglosaxon *tū middes*, of which we are here reminded, certainly had the genitive, as well as the dative. The modern *in midst*, as *in. into the midst* combines the substantive with *of*: That Tamburlaine, That like a fox *in midst of harvest time*, Doth prey upon my flocks of passengers (MARLOWE, Tamburl. 1, 1.). — We have thought of thy loving-kindness, O God, *in the midst of thy temple* (PS. 43, 9.). A sum of money, part of which, *in the midst of his own distresses* I know he intends for the service of poor Stanley (SHERR., Sch. for Sc. 3, 1.). Though the mountains be carried *into the midst of the sea* (PS. 46, 2.). See above Anglosaxon PS. 45, 2.

- 2) The modern tongue employs *amid* figuratively with regard to circumstances, conditions, acts &c. in the midst of which the subject or object is thought as existing or implicated. An adversative determination may be at the same times contained therein.

Who meets The glaring of those large blue eyes *Amid the darkness* of the streets (TH. MOORE p. 344.). *Amid this hurly*, I intend, that all is done in reverend care of her (SHAKSP., Taming 4, 1.). See Sidney bleeds *amid the martial strife* (POPE, Essay on M. 4, 101.). His life *amid all its weaknesses and all its errors*, presents a picture of a certain grandeur of soul (LEWES, G. I. 4.). *Amid the various chances* of the long and bloody wars of the Roses, they had, with undeviating faith, followed the house of Lancaster (SCOTT, Fort of Nigel 1.). The clear pure lymph, That from the wounded trees, in twinkling drops, Falls, *mid the golden brightness* of the moon (BRYANT p. 25.). The soul, reposing on assur'd relief, Feels herself happy *amidst all her grief* (COWP. p. 51.). Even concrete substantives may in this combination receive the intimation of a condition or an activity: May our life's happy measure Of moments like this be made up; Twas born on the bosom of Pleasure, It dies *'mid the tears of the cup* (TH. MOORE p. 237.). If at time A

rash word might escape me 'gainst the Court *Amidst my wine* — You know no harm was meant (COLER., *Picc.* 5, 4).

The transfer to the abstract region seems unfamiliar to the ancient language; sentences like those in *Halfsaxon* are not similar: *Hælden to þan uihten amidden þan þrunge* (LAȜAM. III. 97.). See *among*.

3. This preposition, like *among*, is sometimes referred to appurtenances to a multitude or class.

Remember the great festival to-morrow In which you rank *amidst our chiefest nobles* (BYR., *Wern.* 4, 1.).

Old-English has amplified forms of the preposition *amid*, as *amidward*, *amidelward*: *Amyðward the place*, He mette with Nycolas (ALIS. 967.). *Right amidward the pres* Come ride Maister Ancilles (SEUYN SAGES 963.). The levedi tok (sc. the sword) and smot with mayn *Al amidelward the brakn* (2705.).

The Old-English prepositions *ymelle*, *emelle*, *amelle*, *omelle* Old-norse *imillum*, *amillum* (see Vol. I 417.), also *i milli*, *á milli*, and *millum*, *milli*, without a preposition before it, for *miðlum*, *miðli*, are of cognate origin. They were mostly postpositive and were also substituted for *among*: *Whenne the leves are dryede ynowghe and bakene y-melle the stones* (MS. in *HALLIW.* v.) *Ye have a maner of men That make great mastres us emelle* (TOWN. M. p. 55.). And tok a conseil *tham emelle* (MS. in *HALLIW.* v.). *Ther shuld a man walk us amelle That shuld fordo us and oure dede* (TOWN. M. p. 56.). For welle he trowed *tham al omell*, That som wise man sold him tell (SEUYN SAGES 3627.). These forms have entered northern dialects through Danish influence; they are not in use in Scotch

among, *amongst*, *'mong*, *'mongst* (see Vol. I. 412.), *Anglosaxon onmang*, *ámang*, alongside of which stood *gemang*, *ongemang*, combined with the dative, and to which the Middle-Lowdutch *mangh*, *mang*, *mank*, *manke*, Modern-Lowdutch *mank*, *manke* belongs, is to be compared with the *Anglosaxon mencgan*, *mengan*. The obsolete forms *emong*, *emonges* lean on *gemang*, to which the more ancient *ymange* points: *As he satt at the mete ymange his prynces* (MS. in *HALLIW.* v.). *Halfsax.: Imong* pon scipmonnen i funden þa preo maidenenes (LAȜAM. I. 94.). *Comp.* ynough, enough.

1. The root meaning of the particle is that of mingling with anything, whence is derived that of a position or movement in the midst of, between or among a mass or multitude of objects. It is added to plurals and collectives, and is referred both to things and persons.

They (sc. the bees) *among fresh dewes and flowers* Fly to and fro (MILT., P. L. 1, 771.). And some fell *among thorns* (MATTH. 13, 7.). In a glen or narrow valley, which ran up *among these hills* (SCOTT, R. Roy 4.). With regard to space *among*, *amongst* often stands more freely, as in: *You pine among your halls and towers* (TENNYS, p. 128.). *Inquire at London, 'mongst the taverns here* (SHAKSP., *Rich.* II. 5, 3.), where the alternate going in and out is taken as a movement about between the spaces denoted.

With names of persons *among*, *amongst* answer chiefly to the Latin *inter*, *cum*, *apud*, French *parmi* and *chez*: The word was made flesh, and dwelt *among us* (John 1, 14.). If there arise *among you* a prophet (DEUTER. 13, 1.). I sat *among the holy brotherhood*

(ROGERS, It., Gr. S. Bern.). I dug his chamber *among the dead* (SCOTT, L. Minstr. 2, 15.). He acquired, from his converse *among the dead*, the popular appellation of Old Mortality (Old Mortality 1.). 'Mong these the fierce Magnano was, And Talgol, foe t5 Hudibras (BUTL., Hud. 1, 3, 243.). He had never been much *amongst his house*, nor even received more than common courtesy at their hands (BULW., Rienzi 5, 3.). They are very pleasant people I have got *amongst* (WHYTE MELVILLE, Digby Gr. 1.). These fugitive leaves . . circulating *amongst persons* of loose and careless habits . . were subject to destruction (SCOTT, Minstr. I. 37.).

To this is attached the idea of belonging to a class or kind without regard to local contiguity: *Among those backsliders*, I regret to say, that men now reckon Lord Lufton (TROLLOPE, Framl. Para. 1, 2.). There may be some *among my readers*, who will dispute Goethe's claim to greatness (LEWES, G. I. 3.). His acquaintance lying chiefly *among shipchandlers* and so forth (DICKENS, Dombey a. S. 1, 4.). I am the worst-clothed and least named *amongst them* (BYR., Wern. 3, 1.). Not unlike is: Blessed art thou *among women* (LUKE 1, 42.).

It is not in the nature of *among* to be combined only with plurals or collectives. Mingling of itself admits association with one object. The old language knows this combination. Old-Engl.: Whan hit cometh *among the fur* sone hit gynneth tende (WRIGHT, Pop. Treat p. 135.). Halfsax.: Sip-penn don þeƿ fall̃s annd fl̃erd *Among þe gode lore* (ORM. 15366). It is moreover a matter of course that *among* occurs from ancient times chiefly with plural notions. Old-Engl.: *Among all the planetes* the sonne a-midde is (WRIGHT, Pop. Treat p. 133.). Dame Olimpias, *among þis pres*, Sengle rod (ALIS. 203.). And spak of myrthe *among outhur thinges* (CHAUC., C. T. 761 cf. 6534.). Halfsax.: *Amang Goddspelles wordess* don Min word (ORM., Ded. 63.). With names of persons the particle is uncommonly frequent. Old-Engl.: þo were *among Cristenemen* þis paynes þus ymenged (R. OF GL. I. 119.). Yn chamber, *amonge the ladyes bright*, holde thy tonge (HALLIW., Freemas. 765.). Thow was a lord and prophete trew, Whyls thou had lyfe on lyfe to be *Emanges thise men* (TOWN. M. p. 270.). Halfsax.: An preost wass onn Herodess daz̃ *Amang Judiskenn peode* (ORM. 109. cf. 300. 2226.). Folc of ælche cræfte sundri scipen bitæhte & *mong þan wif-monnen* wepmon næuer enne (LAJAM. II. 69.). Þe þer sæt . . *imong alle þan cnihten* (II. 123.). Appurtenance to a multitude is thus denoted: As the male is plentiuouse of apples and of leues *among trees of wodes*, so is my derlyng *among sones* (WRIGHT A. HALLIW., Reliq. Ant. I. 40.). Blisced be þu *mang alle wimmein* (I. 22.). So *amonge alle women* blyssyd are þe (Cov. MYST. p. 112.). In Anglosaxon in these cases *gemang, onmang, ongemang* divide the field with *betweoh, betweox mid* and others, when the former remain nearest to their primitive meaning: Nu ic eov sende sṽa sceap̃ *gemang vulfas* (MATH. 10, 16.). Ac ne forleas mine s̃aule *ongemang þam ærleasum*, ne min lif *betwuh þam manslagum* (Ps. 25, 9.). Hine s̃ohton *betweox his magan* (LUC. 2, 44.). Þu eart *betweox wifum* gebletsod (I. 42.); for mid see with.

2. a) *among, amongst* stand with names of persons in regard to abstract objects, activities, and the like, which are dispersed, assumed or accustomed among a number of individuals.

What news *among the merchants*? (SHAKSP., Merch. of V. 3, 1.). Human sacrifices were practised *among them* (HUME, Hist. of E. 1.).

There is nothing but cursing and swearing *among them* (FIELD., T. Jon. 12, 3.). The Indians had also the superstitious belief, frequent *among barbarous nations*, and prevalent *among the ancient* etc. (IRVING, Sk. B., Traits of Ind. Char.). Still this original miscellany holds a considerable value *amongst collectors* (SCOTT, Minstr. I. 39.).

Old-Engl.: Mysbileue into al pis lond *among men* was ysprenge (R. or Gl. I 119.). So pat joye and murpe ynow *among hem* was pere (I. 50.). Those beon y-cleped in Latyn, *Among clerkis*, Auryalyn (ALIS. 6456.). The mo men that a man may slee, the more worschiþe he hathe *amonges hem* (MAUNDEV. p. 195.). This usage is remarkable where there is a question of concrete objects: Thei sette no prys be no richesse but only of a precyous ston, that is *amonges hem* (MAUNDEV. p. 196.). Halfsax.: Nass þatt næfre fundenn ær *Amanng wimmenn* onn eorþe þatt anig wimmann hire lif I maȝþhadd ledenn wolde (ORM. 2349.). & *mong heom seoluen vnmete seorȝen* (LAJAM. II. 4.). *Among the kung his cnihtes* me cleope . . heom inoglymȝes (III 186. modern text).

- b) With the notion of division or distribution *among* several the particles are likewise usual.

They *part* my garments *among them* (Ps. 22, 18.). The country *was portioned among the captains* of the invaders (MACAUL., H. of E. I. 12.). William . . thought it desirable to *divide* the power and patronage of the Treasury *among several Commissioners* (IV. 16.). Divide that gold *amongst you* (MARLOWE, Jew. of M. 5, 4.). The notion of directing is in some measures connected herewith: How our country . . rapidly rose to the place of umpire *among European powers* (I. 1.).

Old-Engl.: pis lond *was deled a pre among pre ones* (R. or Gl. I. 23.). He nam Daries tresour, And *perȝid hit among his kynne* (ALIS. 4677. cf. TORRENT 2297.). Comp. *between* p. 418. In Anglosaxon the dative seems alone in use with *dælan*, where it is a question of a parting among several.

- c) Where a reciprocal relation of several is expressed, *among* stands, analogously to *between*, but ordinarily only when it is a question of more than two.

Among unequals what society Can sort, what harmony or true delight? (MILT., P. L. 8, 383.) No marrying 'mong his subjects? (SHAKSP., Temp. 2, 1.) It had been agreed *among the refugees*, that Monmouth should sail from Holland six days after the departure of the Scots (MACAUL., H. of E. II 139.). It might, indeed, well be doubted, whether the firmest union *among all the orders of the state* could avert the common danger (I. 60.). The discord, which befel, and war in Heav'n *Among th' angelic power* (MILT., P. L. 6, 897.). They decided all controversies *among states* as well as *among private persons* (HUME, Hist. of E. I.).

The ancient language here gives the preference to the particles *between*, *betwixt*. Comp. *between* p. 418.

- d) Even where it is a question of a mere communion, which may also have the sense of an exclusive one, *among* is employed analogously to *between*.

I charge you both go with me, for the man is dead, that you and Pistol beat *among you* (SHAKSP., II Henry IV. 5, 4.). Lord

Dumbello was a man who had a will of his own, — as the Grants boasted *amongst themselves* (TROLLOPE, Framl. Pars. 2, 16.).

Old-Engl.: *Emanges us alle* I red we kest To bring this thefe to dede (TOWN. M. p. 217). Comp. p. 421.

3. The reference to circumstances and actions in which the subject is implicated, now belonging to the particle *amid*, was in ancient times frequently denoted by *among*, which therefore also received a temporal character as an adverb.

Old-Engl.: Heo heom avysed *among theo play* (ALIS. 221.). Halfsaxon: *Imong pissen dome* dæð iwarð þe gode king (LAJAM. II. 206.). Anglosax.: *On mang þam gevinna* se fæder forðferde (SAX. CHR. 1106.). Þá *ámang þison* þá varð Godvine eorl gevarnod (1052.). Þá *ongemang þyrum* ofslóð Leofsige ealdorman Afic þas cynges heah-gerēfan (1002.). Comp. Old-Engl.: Yet ever *among* . . I suffer noie (CHAUC., Rom. of the Rose 3771.). Halfsax.: *Imong* þat he king wæs . . Merlin him æt-wende (LAJAM. II. 338.).

for arises from the Anglosaxon *for*, *fore* (less frequent), answering the Gothic *faur* and *faura*, the former whereof with the accusative denoted originally a relation of movement, the latter with the dative a relation of rest. In Old-norse the forms *fyr*, *fyrir*, *fyrri* also *fyri*. *fur* are employed with the accusative or dative with a similar distinction. In Old-Highdutch the particle *furi* appears alongside of *fora*, *vora* also *fore*, *for*, in Middle-Highdutch *vür*, *vüre* alongside of *vor*, *vore*, whence the modern forms *für* and *vor* are developed, and to which notional differences are attached, for which the way is partly paved in the Gothic *faur*, *faura*. In Anglosaxon *for*, *fore* stand for both provinces. English has essentially limited *for* to the province of the German *für*, and left the purely local relations, which belonged especially to the Gothic *faura*, to the compound *before*. In a few cases the Old-French *por*, *pour* has had an influence upon the employment of *for*.

The import of a position or movement, turned to the front of an object, belongs originally to the preposition *for*, similarly to the Latin *pro*, allied to *prae*. The subject of the activity may have this object either in its own face or in its rear. Hence are developed the meanings of opposite to and of forward. They were early lost, even in Halfsaxon, in their reference to relations of space and time. Where *for* is applied to notions of space and time, an essential difference from the Anglosaxon usage takes place, as is to be pointed out below.

1. The idea of stepping before anything yields that of representation, when one object seems to take the place of the other, and may pass as its representative, substitute or equivalent. The person or thing instead of which another appears, with which it exchanges its activity or quality, the object for which another is exchanged, may be introduced by *for*. The activity of one person instead of another is of course unlimited with regard to the notions of activities there occurring; with names of things with *for* a determinate class of verbs is of course as little to be fixed, yet verbs like give, offer, pay, take, barter, sell atone for, answer for, give an account, and others akin to

them, are particularly adapted to be construed with *for*. *For* is also readily attached to substantives denoting an equivalent and the like.

Now as I can't show him any humanity myself, I must beg you'll do it *for me* (GOLDSM., *G. Nat. M.* 3). O *kiss him twice and thrice for me*, That have no lips to kiss (TENNYNS, p. 255.). Here's money *for my meat* (SHAKSP., *Cymb.* 3, 6.). Here *have we war for war*, and blood *for blood*, Controlment *for controlment* (JOHN 1, 1.). *For this* . . to-night thou shalt *have cramps* (TEMP. 1, 2.). Eye *for eye*, tooth *for tooth*, hand *for hand*, foot *for foot* (EXOD. 21, 24.). *For ev'ry why* he had a wherefore (BUTL., *Hud.* 1, 1, 132.). *Imagining For one forbidden tree* a multitude Now ris'n (MILT., *P. L.* 10, 553.). The good shepherd *giveth his life for the sheep* (JOHN 10, 11.). Dearly I *paid for my entrance* (WHYTE MELVILLE, *Digby Gr.* 6.). He *changed his god for ours* (SOUTHERN, *Oroon.* 2, 1.). *For a cast of hawks, and a purse of gold*, All Eskdale I'll *sell thee*, to have and hold (SCOTT, *L. Minstr.* 4, 11.). A slight gratuity *atones for all* (COWP. p. 46.). What advantages could *compensate for such an absolute sacrifice?* (SCOTT, *Ivanhoe* 24.). I say the lady *can account for this* much better than I can (SHERID., *Riv.* 4, 2.). Who *can answer for his bravery* Upon the rack? (SOUTHERN, *Oroon.* 3, 2.) Take my word *for it* (WHYTE MELVILLE, *Digby Gr.* 6.). This *was my reward for all* I had sacrificed on his behalf (14.). In which she would not *for the universe* have been found deficient (SCOTT, *Old Mortality* 2.). *In return for such conduct* that good woman administered in all things to his little personal comforts (TROLLOPE, *Framl. Pars.* 1, 7.). With adjectives considered as to the substantial import, not their form, the particle operates as with substantives: Since our present lot appears *For happy* though but ill, *for ill* not worst (MILT., *P. L.* 2, 224.). 'Tis only change of pain (A bitter change!) severer *for severe* (YOUNG, *N. Th.* 1, 13.). Here also belong the elliptic forms *now, once for all*. And *learn now for all* etc. (SHAKSP., *Cymb.* 2, 3.). *Now, once for all*, fare well! (SHERID. KNOWLES, *Virgin.* 2, 2.).

Old-Engl.: He may *take for hym* a perfytur man (HALLIW., *Freemas.* 190.). *Ffor on* that ȝe merkyd, ȝe *mysȝyl* ten schore Of homeliche hertis (DROPS. OF RICH. II. p. 9.). Ne gretter ransom ne myȝhte he *put for us* (MACCDEV. p. 2.). And *ȝeven pardoun for pens* (P. PLOUGHM. p. 41.). A good scheperde *ȝyuep* his soule *for his scheep* (WICLYFFE, *Joh.* 10, 11.). Thei *boughte Jesu for 30 penyes* (MAUNDEV. p. 83.). And when her asse *was y-sold For fwe shilling* (AMIS. A. AMIL. 1825.). *For thi rightful rulyng* Be rewarded in hevene (P. PLOUGHM. p. 8.). I shal assoile thee myself *For a seem of whete* (p. 45.). Ȝef they . . *for here gultes* no mendys wol make (HALLIW., *Freemas.* 455.). Ther ne was raton . . *For all the reame of Fraunce* That dorste have bounden the belle About the cattles nekk (P. PLOUGHM. p. 11.). *For no thing* ne shuld I take Mon on erthe to ben mi make (WRIGHT, *Anecd.* p. 5.). Halfsax.: I shall *hafenn for min swinne* God læn (ORM. *Ded.* 143.). He scholde þær *forr himm* Hiss hæfeddpenning *reccenn* (ORM. 3291.). *Offrenn lac forr mazdenn* (4107.). He *sclepp* Haliȝ Gast *forr fe* (15968.). Anglosax.: Se foresprecene ver *for hine* in biscopphād *vās gecoren* (THORPE, *Anal.* p. 51.). þā he gehȳrde þāt Archelaus *rixode on Judēa* þeode *for þāne Herodem* (MATH. 2, 22.). Þone

Abraham genam, and hine on *æt* *áhóf*, *ófestum miclum*, *for his ágen bearn* (CARDM. 2923.) His *sáve sealde for manegra álþeodnyse* (MARC. 10, 45.). *Donne þu for unc bu andgyrdan scealt* (Garin, Ags. Poes. I. 201.). How, with the notion of the equivalent *for* partly interchanges with *við*, *mid*, see below *with* p. 426.

2. With the idea of representation the use of *for* with predicative and appositive notions is closely connected. Thus *for* is joined to adjectives (participles) and substantives with intransitive and transitive verbs in the active and passive, with which a predicative nominative or accusative also frequently finds a place. But the combination with the preposition goes beyond the use of the simple case, so far as it does not put a predicative adjective or substantive absolutely in union with a subject or object, but states the equivalence partly only by way of comparison, partly denotes it as corresponding to the subjective view of the speaker or actor, so that *for* coincides with *as* and the Greek *ὡς*,

I hope all's *for the best* (SHAKSP., III Henry VI. 3, 3.). Let them *be for signs* (MILT., P. L. 7, 341.). It shall *be for food* for thee (GEN. 6, 21.). He quivered with his feet and *lay for dead* (DRYDEN). In their room . . Wolves shall *succeed for teachers* (MILT., P. L. 12, 507.). The young lady that *passes in the house for his sister* (GOLDSM., G. Nat. M. 3.). Claude was to go to Paris and *set up for a painter* (BULW., Lady of L. 1, 2.). — I will *take it for granted* you are honest (BULW., Maltrav. 1, 1.). To *damn our whole art for eccentric* (BUTL., Hud. 2, 3, 680.). I will put off my hope, and *keep it No longer for my flatterer* (SHAKSP., Temp. 3, 3.). They . . *for a sign Portentous held me* (MILT., P. L. 2, 759.). And found already known What he *for news* had thought to have reported (6, 19.). The thing she *took for hope* (SHERID. KNOWLES, Virgin. 1, 1.). I . . *know thee for the foeman sworn* of my high chief (SCOTT, Lord of the Isl. 3, 30.). Heaven never *meant him for that passive thing* That can be struck and hammer'd out to suit Another's taste and fancy (COLER., Picc. 1, 4.). But this *for faithful truth* I say (SCOTT, L. Minstr. 6, 5.). Those *wav'd* their limber fans *for wings* (MILT., P. L. 7, 476.). Thy land . . which the Lord thy God *giveth thee for an inheritance* (DEUTER. 21, 22.). Doth any one *accuse York for a traitor?* (SHAKSP., II Henry VI. 1, 3.). I *refuse you for my judge* (Henry VIII. 2, 4.). The kings of Afric *sought him for their friend* (ADDIS., Cato 2, 4.). — Why *is't not damn'd and interdicted, For diabolical and wicked?* (BUTL., Hud. 2, 1, 381.). The king your father *was reputed for A prince* most prudent (SHAKSP., Henry VIII. 2, 4.). The dukes . . *threefold renown'd For hardy and undoubted champions* (III Henry VI. 5, 7.). There ye shall *be sold* unto your enemies *for bondmen* (DEUTER. 28, 68.). Framley Court *had been appointed to her for her residence* (TROLLOPE, Framl. Pars. 1, 2.). Though *burnt by wicked Bedford for a wūch*, Behold her statue placed in glory's niche (BYR. p. 314.). Hence abbreviations like: The light loss of England *for a friend* (SHAKSP., John 3, 1.), and ellipsis as in the adverbial *for certain* (BUTL., Hud. 2, 3, 156.) and the like.

The ancient language takes the lead in this usage, although Anglosaxon

often offers or prefers *tō*. In fact the idea of equivalence mingles with that of destination for something, even in the instances quoted, and is not always to be separated from it. Old-Engl.: *Al for nought was that cryeng* (ALIS. 4636.). And *for more wurthy we the take* (Cov. MYST. p. 138.). Now *wur-chyp me ffor most mythy, And for your lord honowre now me* (ib.). *For foky hit heold al the quene* (ALIS. 323.). And *yit knewe thei Crist . . . For a parfit prophete* (P. PLOUGHM. p. 328.). *Knowlyche thiself ffor a cocke-wold* (Cov. MYST. p. 138.). *Crowne hym for your kyny* (p. 315.). And *myghte kisse the kyng For cosin* (P. PLOUGHM. p. 36.). He *was y-bore forth for ded* (ALIS. 1110.). *Dis word was for dom yholde* (R. or GL. I. 142.). That *ben proved for wise men* (MAUNDEV. p. 234.). Ye *shal be made kyng of lond, For the doughtyest man of hand* (IPOM. 1177.). Have, Gamelyn, tho ryng and the ram *For the best wrasteler, that ever here cam* (GAMELYN 279.). They gaffe hym the gre of felde *for the doughtyest undyr shelde* (IPOM. 1167.). And *ȝaf hyt the name of masonry, for the moste oneste craft of alle* (HALLIW., Freemas. 24.). In both the last cases the opposition (in the causal sense) is added to a primitive dative, it is attached still more freely: *Ffor the best archere myn name dede ever sprede* (Cov. MYST. p. 44.). Hallsax.: He *wes pan ȝungen for fader* (LAJAM. II. 413.). *Wurde for niðing þe mon þe nule hine sturien* (III. 220.). *Þatt mann hemm hallt forr gode menn* (ORM. 387. cf. 2000.). Anglosax.: Me *varan mine tearas for hlāfas* (PS. 41, 3.). Eall *peodscipe hine . . . heold þa for fulne cyning* (SAX. CHR. 1013.). Se *þe pone āvyrgdan for nāvuht hāfō* (PS. 14, 5.). *Tellaō min vedd for nāht* (DEUTER. 31, 20.). Se *þe peof slyhō, he mōt mid āfe gecȝdan, þāt he hine fleondne for peof slōge* (LEGG. I. NAE 35.). *Verȝan his man . . svā for frigne svā for peovne* (LEGG. CRUT. I. B. 19.). Nu ic *Beōvulf pee, secg betsta, me for sunu vylle freōgan* (Beov. 1897.). For the relation of *for* to compare the latter particle p. 281, and as to predicative determinations see p. 201.

3. The use of *for* with persons or things to whose advantage or for whose good anything happens is close to the last.

Speak *not for him*: he's a traitor (SHAKSP., Temp. 1, 2.). But *pray for him, for me, and all my house* (BYR., Wern. 4, 1.). Haven't I voted *for the decemvirs*? (SHERID., KNOWLES, Virgin. 1, 1.). We are *for a just partition of the world*; for every man has a right to enjoy life (GAY, Begg. Op. 2, 1.). He was always *for ill*, and never *for good* (SCOTT, L. Minstr. 3, 12.). The Lord shall fight *for you* (EXOD. 14, 14.). They were little disposed to contend *for a principle* merely as a principle (MACAUL., H. of E. I. 33.). In this category are also to be placed elliptic exclamations of a joyful kind: *Hey for our town!* (BUTL., Hud. 2, 2, 604.). *Cheer for him*, if you are Romans (SHERID. KNOWLES, Virgin. 1, 1.). "*Hurrah for the knight of St. John!*" cried the mercenaries, "*And hurrah for fair France and bold Germany!*" (BULW., Rienzi 3, 1.), although they might also be reduced to the idea of causality, by which frequently cries of pain are explained; see below.

Old-Engl.: He *wolde suffre for us* (MAUNDEV. p. 2.). He *thralled for us* (ib.). *Swete lady, pray for me!* (HALLIW., Freemas. 656.). Hallsax.: *ȝif þatt he nære dæd forr uss* (ORM. 2021.). Anglosax.: Ic *gebād for hine* (DEUTER. 9, 20.). Ic *þāt for vorulde gepolade* (Cod. Exon. 87, 13.). Se *þe nys āgēn eōv, se ys for eōv* (MARC. 9, 40.). *Drihten fihht for eōv* (Exod. 14, 14. cf. Jos. 10, 42.).

4. a) With that is connected the idea of the object introduced by *for*, as of the purpose or aim at which the activity is directed, or which is to be attained by the activity.

His sail-broad vans he spreads *for flight* (MILT., P. L. 2, 927.). Arm *for fight* (6, 537.). A canvas pouch hung around the neck of the animal. — *for the purpose*, probably, of containing the rider's tools (SCOTT, *Old Mortality* 1.). Frequent musters and assemblies of the people, both *for military exercise* and *for sports and pastimes*, were appointed by authority (2.). He had large powers *for the regulation of trade* (MACAUL., H. of E. I. 28.). I shall not fail to report it *for the reader's entertainment* (IRVING, Br. H., *The Hall*.). With concrete substantives the destination appears as an abbreviation of the expression: Want ye corn *for bread*? (SHAKSP., I Henry VI, 3, 2.) that is for baking. He melted lead *for bullets* (BUTL., Hud. 1, 1, 355.). Here also may be referred: He sat *for his picture* (GOLDSM., Vic. 20.).

Of wide diffusion in modern times is the reference of the particle to things and persons at whose attainment, obtainment or getting possession an activity aims. We must primarily remark the verbal notions and substantives denoting the departure, or the intended promotion to a goal in space, a place: We will *make for Ireland* presently (SHAKSP., Rich. II. 1, 4.). I hope the king is not yet *shipp'd for Ireland* (2, 2.). Sighs . . Which the Spirit of prayer inspir'd and *wing'd for Heav'n* (MILT., P. L. 11, 5.). We *are bound for Naples* (DICKENS, *Pict. fr. It.*, A rapid Diorama. cf. SHAKSP., Cymb. 3, 6.). As he was ready to *set sail for Spain* (ROBERTSON, H. of Scotl. II. 318.). He gave them the slip and *started for the Indies* (DOUGL. JERROLD, *Rent*. Day 1, 2.). The whole procession set *forwards for Booby Hall* (FIELD., J. Andr. 3, 12.). As they *parted . . for their several homes* (DICKENS, *Christm. Car.* 2.). Our party had *taken their departure for town* (WHYTE MELVILLE, *Digby Gr.* 5.). The preposition is also combined with a great number of notions of activities with which it frequently coincides with one which is in some measure, contrary, with *after*, Greek *μετά*, and is connected with an object which is to be regarded as in the widest sense an object of striving and desire. Thus with verbs like look, seek, search, ask, call, dig, hunt, grasp, hunger, thirst, long, come, go, cry, write, listen, hope, stay, wait, for a person or a thing: I *look'd, as a dying soldier Looks at a draught of water, for this man* (BYR., Wern. 5, 1.). If you *look for a good speech* now you undo me (SHAKSP., II Henry IV. 5, Epil.), Giving o'er To *search for Bruin* any more (BUTL., Hud. 1, 3, 231.). Strict *search was made for them* (MACAUL., H. of E. I. 1, 13.). They will *seek for peril* as a pleasure (BYR., Wern. 2, 1.). He *inquired for the principal hotel* (BULW., *Maltrav.* 1, 3.), *Asking every one for Sir John Falstaff* (SHAKSP., II Henry IV. 2, 4.). While you sneakingly submit And *beg for pardon* (BUTL., Hud., *The Lady's Answ.* 27.). *For what calls thy disease, Lorenzo? nbt For Esculapian, but for moral aid* (YOUNG, N Th. 2, 45.). All the Egyptians *digged . . for water* to drink (EXOD. 7, 24.). Men with impious hands *Rifled the bowels* of their mother Earth *For treasures* better hid (MILT., P. L. 1, 685.). To *hunt for needless secrets* (ROWE, J. Shore 2, 1.). Such strugglers among my pupils as *fish for trouts or minnows* in the little brook

(SCOTT, *Old Mortality* 1.). Nor less new schools of Poetry arise, Where dull pretenders *grapple for the prize* (BYR. p. 313.). He *stretched forth his hand for a king's-crown* (COLER., *Wallenst.* 3, 2.). He *hungered for knowledge* (LEWES, G. I. 11.). The people *thirsted there for water* (EXOD. 17, 3.). I *gasp'd for air* (COLER., *Picc.* 2, 3.). If thou *long for knowledge*, I can satiate that thirst (BYR., *Cain* 1, 1.). I *languish for my liberty* (SOUTHERN, *Oroon.* 3, 1.). The joys of paternity, *for which his heart yearned* (LEWES, G. II. p. 77.). My heart *sickens for the tardy moon* (TALFOURD, *Ion* 1, 1.). He *pined for his home* (MACAUL., *Essays* IV. 7.). Thou com'st not, Caius, now *for tribute* (SHAKSP., *Cymb.* 5, 5.). Thou dost come to me, to me *for bread?* (ROWE, *J. Shore* 5, 1.). Better *send for him hither* (BULW., *Lady of L.* 1, 2.). I will *ring for her* (BULW., *Maltrav.* 4, 5.). I will *write for the boy* (SHERID., *Riv.* 1, 2.). Mine ears *Listening athirst for any human sound* (TALFOURD, *Ion* 1, 1.). Come, come, Lydia, *hope for the best* (SHERID., *Riv.* 1, 2.). Who could *wish for liberty?* (TH. MOORE p. 13.). A dozen captains *stay at door for you* (SHAKSP., *II Henry IV.* 2, 4.). The pallows will *wait for you* (DOUGL. JERROLD, *Rent Day* 2, 1.). I am obliged to stand at the hall window to *watch for him* (BOURCIC., *Lond. Assur.* 1, 1.). It is readily understood, that adjectives of cognate meaning likewise take *for*, which is also frequently attached immediately to substantives: So *dry he was for sway* (SHAKSP., *Temp.* 1, 2.). I am not *covetous for gold* (*Henry V.* 4, 3.). The scribbling crew *For notice eager* (BYR. p. 313.). *Impatient for the battle* (ADDIS., *Cato* 1, 3.). — When we had a *mind for a frolic* (GOLDSM., *Vic.* 20.). He'd *have a good appetite for it* (DICKENS, *Christm. Car.* 3.). The *lust for knowledge* (LEWES G. I. 11.). The notorious *craving for excitement* (I. 13.). The same eager *desire for knowledge* (I. 23.) and many more. Hence are explained elliptical expressions containing the demand to go up to a thing: Now, *for our mountain sport!* (SHAKSP., *Cymb.* 3, 3.) And now, my Lord Savelli, *for my question*, which I pray you listen to (BULW., *Rienzi* 5, 1.). If he denies me, *why then for a foreign home* (DOUGL. JERROLD, *Rent Day* 2, 2.); or express a desire for anything: O *for a horse with wings!* (SHAKSP., *Cymb.* 3, 2.). O *for a lodge* in some vast wilderness! (COWP. p. 184.) Think you my song too turbulent? too warm? . . Oh *for warmer still!* (YOUNG, *N. Th.* 4, 623.).

The notion of the purpose frequently coincides, considered objectively, with that of the reason and cause, what is stated as the reason of the activity being possibly the very purpose to be attained. We may therefore regard the usage just touched upon as having had the way paved for it in Anglosaxon, yet an immediate support for it is not given.

With abstract substantive notions, in which reason and purpose the most readily coincide, the transition of the preposition to the predominant intimation of the purpose will perhaps have first been made. Old-Engl.: *3it more prevely he temptith some women of religioun to thenke where they mowen have ony lordis douȝtris or sones to teche hem curtesie, to lese therwith her owne soulis, more for the mayntenaunce of pride and her delicis thau for the worschipe of God or other goode vertues* (WRIGHT & HALLIW., *Rel. Ant.* I. 42.). The commune . . *for profit* of al the peple

Plowmen ordeyned (P. *Ploughm.* p. 8.). Anglosax.: Forlædd be þam lyge-num þe *for þām lārum* com (CAEDM. 598.). = for the sake of these doctrines.

The reference to a local goal to be attained belongs to a subsequent age; it leans decidedly on the usage of the Old-French *por*, *pour* Provençal *per*: comp.: Modern-French *partir*, *s'embarquer pour*, and others. In English there perhaps belongs here: Swithe com *for thider* with me (WRIGHT, *Anecd.* p. 12.).

For is likewise to be reduced to the same origin, in great part at least, in regard to the striving after an object. In Old-English we find it more frequently after verbs of movement, where the purpose is fetching: *Mes-sangeris comen from Perce For trowage* (ALIS. 1665.). *Amorant went into that won, For his lordes liueray* (AMIS. A. AMIL. 1658.). *I xal send for hem* (COV. MYST. p. 94.). *For the kynrede of Davyd thou sende* (p. 5.); other verbs are connected: *From Fars for yond starne soght have I* (TOWN. M. p. 123.), *Alle hefue and erthe crye ffor mercy* (COV. MYST. p. 107.). *Ffor mete and drynkk lust I ryght nowth* (p. 148.). See my *Syntax of the Modern-French language* I 294. Both in Old-English and in Anglo-saxon *after* is here the usual particle, which has also not been quite foreign to Modern-English.

- b) This notion passes into the general one of aiming, destination and adaptation for anyone or anything, which often coincides with the dative of more ancient languages, and thus might be in part expressed by *to*. *For* frequently attaches itself to predicative determinations, substantives and adjectives.

Both law and physic are *for petty wits* (MARL., *Doct. Faust* 1, 1.). *For himself*, Julian reserved a more difficult part (GIBBON, *Decl.* 13.). One labour still remained *for Aurelian* (7.). The thing *for thee* to do is, if possible, to cease to be a hollow sounding-shell of hearsays (CARL., *Past a. Pres* 1, 4.). *Revenge is a feast for the gods* (SCOTT, *Ivanhoe* 24.). All is over *for me* (BYR., *Wern.* 5, 2.). These suns then are eclipsed *for us* (COLER, *Picc.* 1, 7.). "Have you got nothing *for me*?" — "I have got a letter *for you* in my pocket." (SHERID., *Riv.* 2, 2.) In the relation of the activity back to the subject of the sentence by the personal pronoun with *for* the idea of an isolated, independent act, effected without foreign aid, may arise; as in: *There's the papers . . . Read for yourselves* (DOUGL. JERROLD, *Bubbles* 1.), what the person does with a direction and reference to himself alone awakening the idea of an isolated activity. *For* also stands in close connection with adjectives like appropriate, easy, hard, possible, impossible, necessary, and others: *Praise is comely for the upright* (Ps. 33, 1.). *A heavy reckoning for you, sir* (SHAKSP., *Cymb.* 5, 4.). *For man* to tell how human life began is hard (MILT., *P. L.* 8, 250.). O that is never possible *for thee* (COLER, *Picc.* 5, 2.). It is impossible *for us* to believe it to be impossible (CARL., *Past a. Pres.* 1, 3.). Is it lawful *for a man* to put away his wife for every cause? (Matth. 19, 3.) — With names of things the notion *for* takes a different colour with adjectives, according to the context. It stands where the destination and readiness, the appropriateness or inappropriateness &c. for a thing, or even for a purpose, is considered. Both relations are not always to be sharply distinguished: *Are you ready for*

death? (SHAKSP., *Cymb.* 5, 4.). His habit *fit for speed succinct* (MILT., *P. L.* 3, 643.). Ceres, *ripe for harvest* (4, 980.). *For death mature* (11, 537.). An income *sufficient for a gentleman's wants* (TROLLOPE, *Framl. Pars.* 1, 1.). Everything *necessary for the comfort of country life* (1, 2.). All the details *requisite for the house of a moderate gentleman* (ib.). The women in my time were *good for something* (GOLDSM., *G. Nat. M.* 1.). Compare therewith substantives in such a context with neuter substantives: Since first this *subject for heroic song* Pleas'd me long choosing (MILT., *P. L.* 9, 25.). — The distinction in the combination of an adjective heightened by *too* with *for*, in names of persons and things, is also to be observed: A punishment *too good for them* (SHAKSP., *Much Ado* 3, 3.). The truth is precious and divine, *Too rich a pearl for carnal swine* (BUTL., *Hud.* 2, 2, 257.). — Your swords are now *too massy for your strenghts* (SHAKSP., *Temp.* 3, 3.). *Too proud for art*, and trusting in mere force (COWP. *p.* 1st). Thou art *too gentle or too foolish, for a soldier's love* (BULW., *Rienzi* 3, 1.). If this *too* is omitted, the notion of inappropriateness is more decidedly modified, as proceeding from a comparison, and denoting a relation: This sword a dagger had, his page, *That was but little for his age* (BUTL., *Hud.* 1, 1, 375.). Well born and *wealthy for that simple land* (TH. CAMPBELL, *Theodric*)

Here too we meet with subsequent developments of the use of the preposition, not rooting in Anglosaxon, although they attach themselves to the continuous development of the meanings of our particles, even in German also. But they also again essentially coincide with the French use of *pour*. In Old-English similar expressions are gradually found: Deth withouten ende: the whiche was ordeyned *for us* (MACNDEV. *p.* 2.). Sor paynes ar ordand *for this reme* (TOWN. *M.* *p.* 213.). I say it *for me*, If I fayle on my side, yvel mot I the! (GAMELYN 443.). A manere of wode . . the whiche is *good for manye dyverse medicynes* (MACNDEV. *p.* 56.). We xal asay *If the cros for the be mete* (COV. MYST. *p.* 318.). Therein is a *fair place for justynges*, or *for other pleyes and desportes* (MACNDEV. *p.* 17.). The cases cited are to be distinguished from those given under 3). Here also may be referred destinations like: A gude oyntment *for kyles, woundes, broken bones* etc. (WRIGHT A. HALLIW. I. 53.). *For the crampe* etc. (I. 51.). *For hym* that haves the *sqynancye* (ib.), since with what is considered serviceable for diseases, sick persons, and the like, the idea of utility and advantage (inadmissible with disease, pain, and the like) yields to that of aiming and destination.

The obsolete expression *for the nonce* here deserves a remark. It is referred to the notion of a purpose, although, properly, it went to the idea of the reason. It is still met with in Modern-English: This is a riddling merchant *for the nonce* (SHAKSP., *I Henry VI.* 2, 3.). I have cases of buckram *for the nonce* (*I Henry IV.* 1, 2.). We do name three however, *for the nonce* (CARL., *Past a. Pres.* 2, 8.).

The form still used in common life, in which *nonce* is usually considered a substantive, is explained by *for the present call or occasion*. The verbal explanation *for the once* is as inaccurate as the other *for then once*, — not to mention the strange illustration *for the nowness*. In Old-English the expression runs *for the nones* (*nonys, nonest*): With longe billes, *mad for the nones*, They carve heore bones (ALIS. 1624.). Strong of bones, Y-coled alle *for the nones* (2685.). He was agrisen, *for the nones*, That al quaked hire bones (357.). A cook thei hadde with hem *for the nones* (Cnacc., C.

T. 381.). Him wolde he snybbe sharply *for the nones* (525. cf. 547. 3469 and often). That is good counseil gevyng *for the nones* (GAMELYN 452.). Let him make an ax *for the nones* To breke therwith the Sarasynes bones (RICH. C. DE L. 2199.), Ye com to rob us *for the nonys* (TOWN. M. p. 112.). This has thou done in dede to anger me *for the nonys* (p. 145.). We have had a fytt right ylle *for the nonys*, So tarid (p. 191.). Price, to Warton Hist. of Engl. Poetry II. 496, and Madden, Gloss. to Sir Gawayne etc. rightly reduce the expression to an Anglosaxon *for pan ænes* (more accurately *for þam* [þan] ænes), which is not to be pointed out in Anglosaxon. The final *n*, as in other cases, has become the initial letter of the following word. So even in Hallsaxon: þatt he Wass gramm annd grill annd bollþhenn All *forr þe nāness*, forr þatt he Swa wolde don hiss lede To ben all þess te mare offdredd (ORM. 7158.). The expression means literally, for that alone, that is, therefore alone, and is decidedly causal in Ormulum. The early mistake of its origin is clear; the meaning of destination for a purpose, with which the idea of appropriate, able, was readily connected, has remained. Thus it agrees with another occurring in Hallsaxon: Mid clubben swiðe græte, mid spæren and mid græte wæjen to *þan ane icoren* (LAȜAM. II. 479.). From this form the following passage might be explained: I wold geve ten pound . . . *With the nonce* I fand a man to handil him sere (GAMELYN 205.), that is, under the condition.

) In the causal province of the reason and cause *for* has been in use since the most ancient times in various relations.

) It introduces the subjective motive, which is denoted by an abstract substantive, and answers in meaning to the German *vor*, *aus*.

None durst come near *for fear* of sudden death (SHAKSP., I Henry VI. 1, 4.). She embraced him, and *for joy* tenderly wept (MILT., P. L. 9, 990.). Your eye is moist — yet that may be *for pity*. Your hand doth tremble — that may be *for fear*. Your cheek is cover'd o'er with blushes! What, O *what* can that be *for*? (SHERID. KNOWLES, Virgin. 1, 2.).

Old-Engl.: The kyng, *vor pyte* herof, bygan to wepe sore (R. OF GL. I. 178.). Falsnesse *for fere* thanne Fleigh (P. PLOUGHM. p. 40.). *For deol* he chaungith colour (ALIS. 6870.). *For sorow* my hart will clefe (TOWN. M. p. 212.). We gwoke *for drede* (p. 266.). Anglosax.: Hi hine *for andau* sealdon (MATH. 27, 18.). Vene ic, þæt ge *for vlence*, nalles *for vræc-siðum ac for hige-prymmum* Hrôðgār sôhton (BEOV. 681.). Ne dyde ic *for fæcne* nê *for feondscipe* (CAEDM. 2685.).

The objective reason, the cause, which occasions the activity, may be a person or thing.

a) The person on whose account (*propter quam*) anything happens is treated like the neuter reason: Thou art but a dead man, *for the woman* which thou hast taken (GEN. 20, 3.). What pleasing seem'd, *for her* now pleases more (MILT., P. L. 9, 453.). I have loved you *for yourself* (SHERID., Riv. 5, 1.), to also: To love Vice *for itself* (MILT., P. L. 1, 491.). O let no noble eye profane a tear *For me*, if I be gored with Mowbray's spear (SHAKSP., Rich. II. 1, 3.). Do you thank the gods *for me*? (SHERID. KNOWLES, Virg. 1, 2.). *For* often occurs with names of persons and things in connection with expressions of emotion: I *care not for you* (SHAKSP., Cymb. 2, 3.). Jacob . . . *mourned for his son* (GEN. 37, 34.). I'm only *afraid for our*

wives and daughters (GOLDSM., G. Nat. M. 1.). But why should I for others groan, When none will sigh for me? (BYR., Ch. Har. 1, 1319.).

Old-Engl.: With muchel hounsele ich lede mi lif, And that is for on suete wife (WRIGHT, Anecd. p. 7.). I have for the gret schlaundre (AUS. 1055.). I am shent for the (RICH. C. DE L. 2237.). Al Peisce for him sorwith (ALIS. 2318.). Hallsax.: þin hired þe hateð for me, & ich æm iuæd for þe (LAJAM. II. 180.). Anglos.: þu scealt sveltan nu Abimelech for þam wife þe þu nāme (GEN. 20, 3.). Ic edvit for þe oft ārāfnade (Ps. 68, 8.).

- β) Neuter substantives of abstract and concrete nature are frequent: Is it lawful for a man to put away his wife for every cause? (MATTH. 19, 3.) For several virtues Have I liked several women (SHAKSP., Temp. 3, 1.). I do not blame my father for his love (SOUTHERN, Oroon. 3, 1.). I will multiply thy seed exceedingly, that it shall not be numbered for multitude (GEN. 10, 10.). Our peace will, like a broken limb united, Grow stronger for the breaking (SHAKSP., II Henry IV. 4, 1.). Thine eyes are dim . . for want of rest (TALFOURD, Ion 1, 1.). He was of great descent and high For splendour and antiquity (BUTL., Hud. 1, 2, 207.). The religious sect called Hill-men, or Cameronians, was as that time much noticed for austerity and devotion (SCOTT, Old Mortality, Introd.). It was for its gardens only that Framley Court was celebrated (TROLLOPE, Framl. Pars. 1, 2.). O Britain, infamous for suicide (YOUNG, N. Th. 5, 442.). All the people rejoiced for all the glorious things that were done by him (LUKE 13, 17.). Little care we for the winded horn (SCOTT, L. Minstr. 4, 12.). I'm sorry for't (SOUTHERN, Oroon. 3, 1.) and so on.

Old-Engl.: Hii ne mowe noȝt wel fle Vor feblesse of her brode (R. or GL. I. 177.). Hit ne mai no fur for the colde (WRIGHT, Pop. Treat. p. 136.). May no renk ther reste have For ratons (P. PLOTCHM. p. 12.). Thei may not enlargen it toward the desert, for defaute of watre (MARSDEN, p. 45.). There it reyneth not but lytulle . . and, for that cause, they have no watre (ib.). Whan thei fledden away for the vermyn (p. 61.). Darie startled for this tydyng (ALIS. 1680.). For zoure coming ich am glad (R. or GL. I. 113.). Gret doel to make For his luther lif (P. PLOTCHM. p. 100.). Mourning for mis-dede (p. 492.). Sorwe for synful liif (ib.). Hallsax.: þu eorðe gon beouien for þan unimete blase (LAJAM. III. 109.). For hire spæche he loh (II. 203.). Wa wes Arðure kinge for þa tidinge (III. 100.). For heore kume he wes feið (II. 196.). Maximien wes sari for swulche tidende (II. 82.). Anglos.: Ne meachte horde neāh unbyrrende ænige hwile deop gedýgan for dracan lēge (BEOW. 5088.). Þāt man hit geriman ne mæg for þære menju (GEN. 17, 10.). Ve ne magon drincan þis wāter for his biternysse (EXOD. 15, 24.). Beāh þā for nyde (SAX. CHR. 1016.). For feore murnan (THORPE, Anal. 128, 5.). Þā þe for his life lyt sorgedon (COD. EXON. 116, 18.). Þā wās Jethro blife for eallum þam gōdum þe Drihten dyde Israhēla folce (EXOD. 18, 2.). Sārig for his synnum (COD. EXON. 450, 15.).

- c) Instead of the simple causal for there often stands for in combination with sake, to which is added a dependent word, mostly in the old genitive or with of, unless a possessive pronoun is sub-

stituted for the the name of a person. The periphrasis may denote a subjective as well as an objective reason. See Vol. I. 416.

I will not destroy it *for ten's sake* (GEN. 18, 32.). They will slay me *for my wife's sake* (20, 11.). *For that England's sake*, With burden of our armour here we sweat (SHAKSP., John 2, 1.). Will he draw out, *For anger's sake*, finite to infinite In punish'd man (MILT., P. L. 10, 801.). *For her — for my children's sake*, I'll once more try to move the steward (DOUGL. JERROLD, Rent. Day 2, 2.). Glorious in war, but *for the sake of peace* (COWP. p. 8.). "I'll drink his health *for your sake and the Day's*", said Mrs. Cratchit, "*not for his.*" (DICKENS, Christm. Car. 3.) In reference to the plural of individuals the plural *sakes* stands: The Lord was angry with me *for your sakes* (DEUTER. 1, 37.) see Vol. I. 416. The omission of the sign of the genitive *s*, follows after another sibilant before *sake*, as in: A kiss of Clemency Newcome *for long acquaintance sake* (DICKENS, Battle of Life 1.); yet that mark of the genitive is otherwise wanting, when the mark of elision is here and there employed: The Bible . . like an infant, troublesome awake, Is left to sleep *for peace and quiet' sake* (COWP. p. 50.). Comp.: *For recreation sake* (SHAKSP., I Henry IV. 1, 2.). *For sport sake* (2, 1.). *For their own credit sake* (16.). *For safety* (5, 1.). *For procreation sake* (SOUTHERN, Oron. 1, 2.). We may regard the gradually closer connection of the preceding substantive with *sake* as the reason of the rejection of the *s*, which moreover rests upon old tradition. This periphrasis approaches the particle *because*, and sometimes interchanges with it: That it may be well with me *for thy sake*, and my soul shall live *because of thee* (GEN. 12, 13.).

Sake has taken the place of *thing*. Old-English offers all phenomena occurring in Modern-English with *sake*: That ich nevere *for feondes sake* fur-go thin eche liht (WRIGHT A. HALLIW., Rel. Ant. I. 103.). Alle men . . Had mete there, *for Goddis sake* (IFOM. 1549.). Good were to deschargen hem *For holy chirches sake* (P. PLOUGHM. p. 326.). He wylned of hem a ymage to make, That mowȝh be worasched *for his sake* (HALLIW., Freemas. 507.). — A strong logge he dide make . . *for his lady sake* (ANIS A. AMIL. 2463.). Venjance shalle ye take Alle *for that lad sake* (TOWN. M. p. 147.). — *By* is occasionally found instead of *for*: He prayes you . . *by Goddis sake* (IFOM. 1397.). In the earlier Old-English *thing* is still to be met with: I Ion Baliol pe Scottys kyng I bicom pi man *for Scotland ping* (LANGR. II. 250.). Even Hallsaxon partly effaces the old plural form *pingum*: Feond he wes pes kinges *for Octaues pingon* (LAȜAM. II. 49.). *For whulches cunnes ping* ligge we pur here? (II. 446.). Anglos.: Svilce þu *for minum pingum* seō pines āges benumen (BOETH. 3, 7.). Her hēt Hardacnut herȝian eall Vygracestrescipe *for his tvegra hūscarla pingon* (SAX. CHR. 1041.). Him feollon tearas *for his brōdor pingon* (GEN. 43, 13.). The modern language often uses *for . . sake*, where English has *for*. Comp. Anglos. Ps. 6, 4. 43, 26. 27. Engl. Ps. 6, 4. 44, 22. 26. Anglos. and Engl. Exod. 21, 26.).

- d) Many ellipses with *for* are to be reduced to a causal meaning, as exclamation, through which a request, for the sake of a thing, shines through: Alack, *for pity!* — Alack, *for mercy!* (SHAKSP., Temp. 1, 2.). God *for his mercy!* what treachery is

have? *KNOW. II. 1. 1.* *Conceit of jaily might be referable here,*
when denouncing the reason of the jail. And then for the deed and
for the cause? MINT. P. L. 11. 411. And for his sure anguish?
(GOSWELL. WILKINS. II. 2. And and for us? CH. I. And for Temp.
Tom. he were a little critical, and had his limbs supported by an
iron frame. CHRISTIAN. CAR. I., Hence may be explained
such examinations as for one, for shame and the like: Attack, attack
for one. Thus my men should wait to find a show. SHAKSP.
KNOW. II. 1. 1. For shame, for a shame, and carry sorrow aboard?
(GOSWELL. WILKINS. II. 2. 1.)

The first named ellipsis joins in for formerly frequently used with
 respect to the meaning of which it is supposed to be for the sake of a person
 or thing: *Old-Engl. Henry Edmund for Mary maid? Know. C. de L. 1782.*
Merry for Godea? (1844. For for his feet, as for the French
buffet he would to see the defence of the LANC. I. 10. Liverd for his
made none. Let the theatre have no shame? WILKINS. ANTON. p. 7. God
amend it for us merry. MARRIAGE. p. 17. where in modern times for
while it was employed. KEGGON is for the merry's sake. PA. 44. 26. 6. 4.
HADLEY. Let me see for good. LANC. II. 124. Let him see for love
of god. In modern times. Anglos. Ye tiddlers for podes before pat are
conventional. Underneath people has become. LANC. CRY. I. A. 14.
Asjo is for pious. nomen. PA. 42. 27. Comes it pain of the above sort
would more modern. And for my master most of night. TOW. p. 2. 0.
And for his modern? CH. And for some, what has was this. COV.
MINT. p. 371. For shame, here the leucis got. (AND. A. ANTL. 1229).
And for shame, why says we so? COV. MINT. p. 371.

- e) The causal *for* frequently receives a concessive character, so
 that it seems to touch despite. The substantive notion is in this
 case readily generalized, or rather represented in its whole extent,
 by *all*, also by *any*. The reason only becomes concessive by its
 reference to an adverbative notion of the predicate: *Draw, men*
for all the prodded place (SHAKSP., I Henry VI. 1. 3.). And yet
for all his woe, the fool was drow'd (III Henry VI. 5. 6.). The
court, unchallenged, thus he cross'd, For all the rascalage (SCOTT,
L. MINT. 5. 12.). The writer will do what he pleases for all me
(SPECTATOR Nr. 79.). I know all human flesh must die; but yet
a man may live many years for all that (FIELD., T. Jon. 12. 3.).
Who . . . scorn talate, for any ill. The least punctilios of our wills
(BUTL., Hud. The Lady's Answ. 335.).

The expression is old. *Old-Engl. pe Reseamradie was taken pat ilk*
pre in Wales porgh a spie, for all his powere (LANC. I. 247.). For al
that never he mighte do. His menesoun might nowt staunche tho (SERVS
SACR. I. 35.). Lady, thou schalt here abyde, For any thing that may be-
tyde (RICH. C. de L. 225.). That she was true and iust For any bodely
lust To Ulixes her make (SKELTON I. 73.). Anglos. Ac for callum pisum
we here firdle wā he sylf volde (SAX. CHR. 1066.).

- f) The object conceived as a cause may be regarded as hindering
 or checking. It especially receives an exceptional character
 by having *but* or *save* placed before it.

For one restraint, lords of the world besides (MILT., P. L. 1,
32.). If it were not for us, and the other gentlemen of the sword,
Drury-lane would be uninhabited (GAY, Begg. Op. 2. 1.). And, but

for our approach, those sleeping stones . . . By this time from their fixed beds of lime Had been dislabeled (SHAKSP., *John* 2, 1.). *But for that event*, the future liberator of Rome might have been but a dreamer, a scholar, a poet (BULW., *Rienzi* 1, 1.). He would have put me into the hands of the Prince of Orange, *but for God's special providence* (MACAUL., *H. of E.* III. 323.). Our arch of empire steadfast *but for you* (COWP. p. 153.). — Then was this island (*Save for the son*, that she did litter here . . .) not honour'd with A human shape (SHAKSP., *Temp.* 1, 2.).

Old-Engl.: *Nay I myself wold kille hym Bot for sir Pylate* TOWK. M. p. 207.). In pes thou myth be for me. *Bot for thi pepyl* of this londre (Cov. MYST. p. 312.). By Goddis woundes, *but for dyspleaunce*, Of my querell soone wolde I venged be (SKELTON I. 43.). Similar exists even in Hallsax.: *Hit likede wel þan kinge buten for ane þinge* (LAȜAM. III. 264.), perhaps not in use in Anglosaxon.

- 6) The particle is also used distributively to represent the isolation of the objects, with repetition of a preceding substantive, like the German *vor* and *für* in *Schritt vor (für) Schritt*, and the like.

Weep, wretched man, I'll aid thee *tear for tear* (SHAKSP., III *Henry VI.* 2, 5.). Close following *pace for pace* (MILT., *P. L.* 10, 589.). Which they at second-hand rehearse *verse for verse* (BUTL., *Hud.* 1, 1, 523.). I'll number *groan for groan*, and *tear for tear* (ROWE, *Fair Penit.* 5, 1.).

For here partly coincides with the French *pour*; yet the usage is also genuinely Germanic. Old-Engl.: *Word for word* thus they spake (ALIA. 2922.). Come forth and prove it with youre hand, *One for one*, while I may stand (IROM. 2033.). Of þe plenty of hym we alle haue taken and *grace for grace* (WICLYFFE. *Joh.* 1, 16.). Anglosax.: Of his gefyllnesse we ealle onfengon *gyfe for gyfe* (*Joh.* 1, 16.). The Greek text has *ἀντὶ*; in Ulfilas this passage is unfortunately missing. The idea of a decided equivalent is not to be here sought for: yet we may be reminded of the stepping of one object before another, that is, of the beside one another and the after one another, as well as of the appearance of the one for the other, as it were, to relieve it.

7. a) The transition from the notion of subjective determination to that of objective extension to space, time, and quantity generally.

For many miles about There's scarce a bush (SHAKSP., *Lear* 2, 4.). Broad on the left before him lay, *For many a mile*, the Roman way (SCOTT, *L. Minstr.* 1, 26.). The high road went winding about through the Framley paddocks . . . *for a mile and a half* (TROLLOPE, *Framl. Pars.* 1, 2.). — He's safe *for these three hours* (SHAKSP., *Temp.* 3, 1.). Let me, *for this my life time* reign as king (III *Henry VI.* 1, 1.). I feel a dawn of joy break in upon me, And *for a while* forget th' approach of Cæsar (ADDIS., *Cato* 1, 5.). He had had such an enormous practice *for forty-five years*, that *for the last ten* he had never put his nose out of chambers for pure want of time (WARREN, *Ten Thousand a-year* 1, 83.). He stopped there *for some time* (BULW., *Maltrav.* 1, 4.). The headquarters of the allies, which were *for the present* established under a venerable oak-tree (SCOTT, *Ivanhoe* 25.). *For this time*, leave

me (SHAKSP., *Cymb.* 1, 2.); analogously: *For this once* be not loud, but pathetic (LONGF., 1. 132.). "Every Roman loves Rienzi . . ." — "Ay, *for the hour*: the cry will soon change" (BULW., *Rienzi* 4, 1.). To day, *for the first time*, dost thou refer me to myself (COLER., *Picc.* 5, 2.). When *for the twentieth time* I had looked through the window . . . I sat down (ROGERS, *It. For. Trav.*). Here also belong quantitative determinations like *for the most part*, and the like.

The frequent agreement of *for* with the French *pour* strikes us at once. The mingling of the notion of determination with the purely objective conception of extension, as it occurs with the Ital. *per*, Span. *por*, Fr. *pour* is also found in English. Comp. Modern-English: I shall have business *for you for the whole day* (GOLDSM., *G. Nat. M.* 1.) with: We loved each other *for thirty years* (ib.). Old-Engl.: *For sevene yer, and yitt more*, The castel he gan astore (RICH. C. DE L. 6485.) with: Who seyth oure ladyes sowtere dayly *for a ȝer* thus, He bath pardon ten thousand and eyte hundryd ȝer (COV. MYST. p. 129.). Old-Germanic instances do not justify this *for*. In Middle-Highdutch *vür die zit*, *vür dise stunt* mean from the time, hour; in Anglosaxon *for*, referred time is used only in the meaning of *ante*: þe vās ge-gripen nu *for feovertýne gedrum* (WRIGHT A. HALLIW., *Rel. Ant.* 1. 276.). The invasion of *for* used according to the Analogy of Romance, does not appear till later: To dwelle there *for evere* (P. PLOUGHM. p. 22.). *For the more partie* . . . they bare hem the bolder (DEPOS. OF RICH. II. p. 9.). In Anglosaxon moreover with determinations of time, as otherwise, *tō* answers to this *for*: Barnabas vās þā Paules gefera āt þære bodunge *tō langum fyrste* (A.-S. HOMIL. I. 388.).

- b) With this notion of extension may be compared the more general elliptical expression of reference, which may often appear as a limitation, and which may be compared with the Latin *quoad*, *quod attinet ad*. *For* partly interchanges with *to*, especially in combination with *as*, which, moreover, is unessential to the meaning of *for*. See the Modal Sentence.

But *for her* Where is she gone? (SHAKSP., *Cymb.* 3, 5.). *For Gloster's death* — I slew him not (RICH., II. 1, 1.). *For my part*, the sea cannot drown me (Temp. 3, 2.). We, *for our share*, will put away all Flunkeyism (CARL., *Past a. Pres.* 1, 6.). — *As for the peers*, that back the clergy thus, If I be king, not one of them shall live (MARL., *Edw.* II. 1, 4.). *As for me*, I will call upon God (Ps. 55, 16.). *As for the dirty slut*, we shall have nothing to do with her (FIELD., *J. Andr.* 4, 3.). He pleases the mob, but *as for the nobles*, they laugh at him; and, *as for the soldiers*, he has no money (BULW., *Rienzi*, 1, 4.).

Even this employment of *for* is to be reduced to the influence of the Romance *pour*. Old-Engl.: And *for thi lesynge* . . . Thow shalt abyen it bittre (P. PLOUGHM. p. 393.). I wylle make redempcyon *As I hyght for my person* (TOWN. M. p. 72.). For *as for himself*, he hadde non evylle deserved (MARNDEN. p. 2)

Prepositions containing a more decided reference to a contrary determination.

before, *afore*, *'fore*, Old-Engl. *beforen*, *biforen* also *inforen*, *tofore* Old-Sax. *biforan*, comp. Middle-Highdutch *bevorne*, *bevoern* and *zeworn*,

Anglosax. *beforan*, *biforan*, alongside of *onforan* (*aforan*), and *ātforan*, *foran*, even *viðforan*, and the simple *for*, *fore*. The amplified forms attach themselves to the Anglosaxon adverb *foran*, and mostly taken in the accusative, besides the dative. *Foran* itself also occurs as preposition: Nu we on pāt bearn *foran* *breōstum* starjað (CYNEVULF, *rist*, 341. Grein.). All these forms originally essentially alike in meaning, of which *aforen* still appears in Hallsaxon, have in Modern-English vanished, except *before*, alongside whereof *afore*, *'fore*, is in use in the older writers, as well as in dialects. They have their contrary in *behind* and *after*, in Anglosaxon also in *beāftan*, *riðāftan*. See *behind*.

before (*afore*, *'fore*) is originally referred to space, in the meaning of (*ante*, *prae*, *coram*), both in the relation of rest and of movement; see *for*. Gloster, thou'lt answer this *before the pope* (SHAKSP., I Henry VI. 1, 3.). A lovely isle *before me* lay (BRYANT p. 94.). I was asleep upon a chair my cabinet *before me* (BYRON, *Wern*. 2, 1.). The earth swims *before me* (BULW., *Lady of L.* 1, 3.). *Before Angiers* well met (SHAKSP., John 2, 1.). I'd have you ever after make your music *before the patricians' palaces* (SHERID. KNOWLES, *Virg.* 1, 1.). Stretching himself in an easy chair in the drawing-room, *before the fire* (TROLLOPE, *Framl. Pars.* 1, 1.). — My cry came *before him* (Ps. 18, 6.). I must see thy father first, And lay my soul *before him* (SHERID. KNOWLES, *Virgin.* 1, 2.). I send my messengers *before thy face*, which shall prepare thy way *before thee* (MARK., 1, 2.).

afore, whence *'fore* may primarily have arisen, is also met in Modern-English with regard to determination of space: If I do not drive all thy subjects *afore thee*, like a flock of wild geese, I'll never wear hair on my face more (SHAKSP., I Henry IV. 2, 4.). I have driven them *afore me* (BEN JONS., *Ev. man* in his Hum. 4, 5.). But now I mean to appear no more *afore him* (4, 4.). I . . . must carry you *afore a justice* (4, 9.). Dialectically: But they were ower auld cats to draw that straw *afore them* (SCOTT, *R. Roy*, 26.). Taking it out *afore folk* (*Bride* 8.). — Contract us *'fore these witnesses* (SHAKSP., *Wint. T.* 4, 3.). Places the ransom'd child . . . *'fore the face* of its father (LONGF. I 97.).

Old-Engl.: Al dai thou miȝt . . . thi mirour *bi-foren* the sen (WRIGHT, *Anecd.* p. 91.). Olimpias stont *byfore* *Neptanabus* (ALIS. 415.). And kneoled *byfore* *Tolomeus* (7485.). A crois . . . ys men *bifore* *hym* bere (R. OF GL. I. 86.). *Bifore al pe Parlement* to London he gan hym brynge (l. 106.). Hallsax.: *Biuroen þa steorre* wes þa drake (LAȜAM. II. 329.). Ȝif ȝe hine mawen bringen *biforen* *ure kinge* (l. 32.). Anglosax.: Hlig gemetton pone folan ute on tƿycinan *beforan dura* (MARC. 11, 4.). He ƿiðsæ *beforan eal-tum* (MATH. 26, 70.). Mære mādum-sƿeord manige gesāƿon *beforan beorn* beran (BEOV. 2050.). Min gehrōp com *beforan him* (Ps. 17, 6.). Nu ic āsende minne engel *beforan þinne anȝne*, se geƿearƿað þinne weg *beforan þe* (MARC. 1, 12.).

Old-Engl.: She gan downe falle On swonne, *afore hyr maydens alle* (FROM. 873.). He made his wife *afore hym* go (SIR CLEVES 181.). This palme . . . Wyche I beseke, as the aunȝyl me bad, That *afor* *my here* by you it be bore (Cov. MYST. p. 390.). In Hallsaxon *aforan* is met with, and in combination with other prepositions: þa he to Euerwic com, Fulgenes *him*

was *aforen* on (LAJAM. II. 9.), as the simple *foran* is also often combined with prepositions even in Anglosaxon. I have perhaps overlooked instances of *onforan* as a preposition of space. Sec 2.

Aforen was early abandoned. Halfsax.: *At-foren* at his folke he his kinehelm on-feng (LAJAM. I. 288. cf. 345.). *Deos swike feol a cneowe at-foren þan leod-kinge* (II. 320.), in the modern text *bi-fore*, *bi-vore* I. 345. II. 320. instead of *atforen*. Anglosax.: *Gāð ātforan þam folce* (JOS. 3, 6.). *Preost hine clænsje . . ātforan wiofode* (LEGG. ÆTHELB. 12.).

Tofore was longer preserved. Old-Engl.: *Afterward, to-fore my syght*, *On a treo they schole beo pyght* (ALIS. 2989.). *Four trumpes to-fore hire bleow* (185. cf. 5731.). Halfsax.: *þan kinge he eode to-foren* (LAJAM. II. 164.). Anglosax.: *þā hēt he macjan ænne castel tōforan Bebbahurh* (SAX. CHR. 1095.). *Nē ge ne vurpen eovre meregrotu tūforan eovrum svinum* (MATH. 7, 6.). The forms cited were early substituted for the old prepositions *for*, *fore*.

2. Applied to the determination of time the preposition *before* (*afore*) refers to an activity preceding a specified point of time or an event, or whereby a person or thing is overtaken in time: *Your grace may starve, perhaps, before that time* (SHAKSP., I Henry VI. 3, 2.). *After all I am but two hours before my time* (TAYLOR A. READE, *Masks* 1, 2.). *Before sun-rise* I had reflected a little (ROGERS, *It. Nat. Prejud.*). *Before the Conquest*, English princes received their education in Normandy (MACAUL., *H. of E. I.* 12.). A few weeks *before the death* of Elizabeth, the conquest . . was completed (I. 63.). *Spur, post; and get before him to the king* (SHAKSP., *Rich.* II. 5, 2.). *Before the sun, Before the heavens* thou wert (MILT., *P. L.* 3, 8.). What within Eden or without was done *Before his memory* (7, 65.). In *The time before him* was his own, to make amends in (DICKENS, *Christm. Car.* 5.) it is a question of the future, the intention, as it were, of space being retained.

A plague on you heartily, for making me thus afraid *afore my time* (BEN JONS., *Ev. Man* in his Hum. 4, 9.). Thou'lt use them *afore me* (Cynth. *Rev.* 2, 1.). Dialectically: I was blithely tak them for prentices at the loom, as I began mysell, and my father the deacon *afore me* (SCOTT, *R. Roy* 34.). It was her mither's *afore her* (*Bride* 12.).

Old-Engl.: At the midday, *before the noon*, To the prisoun sche wente soon (RICH. C. DE L. 883.). *Hire lord was kyng bifore hire ten ȝer* (R. OF GL. I. 27.). Halfsax.: *Sannt Johan Bapptisste comm Biforenn Cristes come* (ORM. 714.). *An eorl þe Kent ohte longe & his fader biuoren him* (LAJAM. II. 178.). Anglosax.: *Se þe tō cumenne ys āfter me, vās gevordan beforan me* (JOH. I, 15.). *Svā him biforan vorhton þā ærestan ālda cynnes* (GUTH-LAC 947 Grein.).

Old-Engl.: A-morwe thei must, *a-ffore mete*, *mete to-gedir* (DEPOS. OF RICH. II. p. 28.). *Sir, loke ye crye, with oute delaye, By halfe ȝere afore the day*, That it be know ferre and nere (FROM 619.). Anglosax.: *þā gega-derode siō lāf . . micelne here onforan vinter* (SAX. CHR. 894.).

ātforan seems to have been early abandoned. Anglosax.: *Ātforan sēs Andreas mæssan-dāg* þā com se here (SAX. CHR. 1010.). *Svā nān oðer ne dyde ātforan him* (1058.).

tofore was in use later. Old-Engl.: *Lyveris to-forn us* Useden to marke etc. (P. PLOTCHM. p. 235.). Anglosax.: *Væron geseven tvegen monan . . tōforan þam dāge* (SAX. CHR. 1106.).

How the various Anglosaxon forms interchange with one another without

distinction of meaning in regard to relations of space and time is shewn, for instance, in the following passage: He vās āsend tōforan Drihtne, svā svā se dāgstearra gæð beforan pære sunnan, svā svā bydel āforan dēman, svā svā seō Ealde Gecyðnis āforan pære Nivan (A.-S. HOML. I. 354.). Even here the old prepositions *for*, *fore* were early supplanted.

3. a) In a metaphorical meaning *before* stands in combination with verbal notions, like *fly*, *yield*, *vanish*, if these activities are ascribed to the sensuous or moral influence of an object lying, as it were, in the rear of the active subject: *Before the bluster of whose buff, All hats as in a storm flew off* (BUTL., Hud. 3, 2, 1645.). The clouds that *crowd away before the driving wind* (COWP. p. 252.). Borne by my steed, or *wafted by my sail, Across the desert, or before the gale* (BYRON, Bride 2, 20.). All my followers . . . *fly*, like ships *before the wind* (GOLDSM., III Henry VI. 1, 4.). Since startled metre *fled before thy face* (BYR. p. 315.). Why tamely thus *before their fangs retreat?* (p. 319.) The sullen gravity which had been characteristic of the Stadtholder's court seemed to *have vanished before the influence* of the fascinating Englishman (MACAUL., H. of E. II. 101.).

Before partly touches *from*. *Tofore* often appears in the more ancient language: 3e ne konne noȝt bote ȝe As schep *tofore wolues* (R. or GL. I. 100.). The folk *to-fore hym fleȝgh* (ALIS. 2275.). While *faura* usually stands in Gothic with *fly*, *hide*, *beware* &c., Anglosaxon often offers *fram*, *from*: with *hide* there stands, alongside of *for*, *fore* also *beforan*: Hyt vās bevrȝen *beforan him* (LUC. 9, 45.).

- b) Referred to a person, *before* (*afore*) may indicate the dependence of the predicate or sentence from its judgment; this is especially the case in combination with the name of the deity: The earth also *was corrupt before God* (GEN. 6, 11.). Blessed are the *pure before God* (LONGF. I. 93.). Hence in appeals to God's testimony, and the like: Now, *before Jove*, admirable! (BEN JONS., Cynth. Rev. 2, 1.). — Here, *afore Heaven*, I ratify this my rich gift (SHAKSP., Temp. 4, 1.). Now, *afore Heaven*, 'tis shame, such wrongs are borne (Rich. II. 2, 1.). cf. BEN JONS., Ev. Man. in his Hum. 4, 9.). Now, *afore God* (God forbid, I say true) etc. (SHAKSP., Rich. I. 2, 1.). '*Fore God*, a likely fellow! (II Henry IV. 3, 2) '*Fore God*, I am so melancholy for his dog's disaster (BEN JONS., Ev. Man. out of his Hum. 5, 3.).

The Biblical form of expression is old. Halfsax.: Wærenn bi forenn Godd Rihhtwise menn annd gode (ORM. 117. cf. 396. 405.). Anglosax.: Hig veron bātū rȝhtȝise beforan Gode (LUC. 1, 6.). Hyt beforan þe svā gelicōde 10, 21.); also: þā vās eall seō eorðe gevevmedd āforan Gode (GEN. 6, 11.), as for else stands: He vās svīðe rædfæst man ægðer for Gode and for vorulde (SAX. CHR. 1019. cf. LEGG. ÆTHELR. IV. 6, 9.) and frequently.

- c) *Before* also assumes the meaning of preference in the comparison of objects: Thou preferr'st thy life *before thine honour* (SHAKSP., III Henry VI. 1, 1.). He will prefer all countries *before his native* (BEN JONS., Ev. Man. out of his Hum. Prol. cf. (MILT., P. L. 1, 18, 2, 255. 8, 52.). Saying, God make thee as Ephraim and as Manasseh: and he set Ephraim *before Manasseh* (GEN. 48, 20.). Poverty is desirable *before torments* (TAYLOR, Sermon.). — You

must not so far prefer her *'fore ours* of Italy (SHAKSP., *Cymb.* 1, 5.).

(Old-Engl.: That lond he chees *before alle other londes* (MACNDEV p. 1.). Take me, *to-fore alle*, to thy qwene (ALIS. 6690.). More ancient instances seem wanting.

ere Anglosax. *ær*, Halfsax. *ær*, *er*, *ar*, Old-Sax. Old-Highdutch *êr*, Old-Engl., alongside of *er* frequently *ar*, *or*, founded upon the form *âr*, agrees with *ær*, Goth. *air* (ἄρῡ) Old-norse *âr*, used in Anglosaxon in a comparative sense, in which the *r* does not belong to a comparative form, although the mistaking of that *r* has subsequently evoked the comparative meaning attached thereto. Conformably to its origin, it is, in the meaning of *before*, referred only to time.

He sung . . That *ere the next Ascension-day* at noon, Your highness should deliver up your crown (SHAKSP., *John* 4, 2.). You'll see him yet *ere evening* (COLER., *Picc.* 1, 1.). To go *ere set of sun* (ROGERS, *It.*, *Foscari*). Why should Rome fall a moment *ere her time*? (ADDIS., *Cato* 2, 1.). Silence is the charm that guards such treasures, And, if a word be spoken *ere the time*, They sink again (LONGF. I. 146.). There is an order of mortals on the earth, who do become Old in their youth, and die *ere middle age* (BYRON, *Manfr.* 3, 1.). Like men condemn'd to thunderbolts, Who, *ere the blow*, become mere dolts (BUTL., *Hud.* 3, 2, 565.). For jealous are the Powers of Destiny, Joy premature and shouts *ere victory*, Encroach upon their rights and privileges (COLER., *Picc.* 4, 7.). *Ere this* you have learned my cause of grief (BULW., *Rienzi* 5, 4.). Thou shalt know *ere long*, Know how sublime a thing it is To suffer and be strong (LONGF. I. 9.).

Old-Engl.: To morewe, *ar underade of dai* Thou schalt him sen (SEKYS SAGES 297.). Aboute mydnyght, *ar the day* (ALIS. 344.). We schole dye *or the thrydde morue* (RICH. C. DE L. 3338.). For dōylle I dy, Long *or my day* (TOWN. M. p. 129.). The much wrake That he hath done thee *or this* (RICH. C. DE L. 2254.). Or lang wytt we shalle Wheder he can bete his awne bale (TOWN. M. p. 217.). Anglosax.: *Ær dāge eode* (BROV. 2627.). Moyses þā gebletsode *ær his deāve* Israhēla bearn (DEUTER. 33. 1.). God . . þe *ær vorulde vās* (PS. 54, 19.). Jōb hāfde *ær his untrumnisse* seofon þusend sceāpa (JOB in ETTM. 6, 41.). Ve villas þāt abbodas and munecas regollicor libban þonne hī nu *ær pisan* on gevanan hāfdon (LEGG. ÆTHELR. VI. 23. cf. V. 25.).

behind Anglos. *behindan*, pone, a tergo, Old-Sax. *bi hindan*, Halfsax. and sometimes even in Old-Engl. *bihinden*, is employed as a preposition even in Anglosaxon. It belongs to the Goth. *hindana*, *népav*, and *hindar*, and forms, in the meaning in the rear of an object, to which the idea of a less or greater distance may be attached, the contrary to *before*. See this Prepos. *ahint*, *ahent*, Anglosax. *on-hindan* is dialectical.

1. Applied to relations of space, it is added to the notion of rest and of movement: Pistol, stand *behind me* (SHAKSP., *II Henry* IV. 5, 5.). The angel of God which went before the camp of Israel, removed and went *behind them* (EXOD. 14, 19.). I see the young Squire riding to Eton with his servants *behind him* (THACKERAY, *Engl. Humourists* 3.). His father's sword he has girded on,

And his wild harp slung *behind him* (TH. MOORE p. 238.). The little moon Drops down *behind the sky* (LONGF. I. 8.). Figuratively: He hides *behind a magisterial air* His own offences (COWP. p. 109.). And castest my words *behind thee* (PS. 50, 70.). Dialectically: The sun's gaun down *ahint the Corstorphine hills* (SCOTT, Heart of Mid-Loth. I, 10.).

Old-Engl.: He hadde *bihinden his paleys* A fair gardin (SECVN SAGES 553.). There dyede Seynte Johne, and was buryed *behynde the highe aw-tiere* (MACSDEV. p. 22.). Y wol him nyme, and faste byude, His honden *his rug byhynde* (ALIS. 2013.). Hallsax.: þat Romanisce floc riden *heom bi-hinden* (LAJAM. I. 234.). Þa þatt . . . Aþ folghenn rihtwisnesse *Biforenn menn, bihindenn menn* (ORM. 399.). In Anglosaxon *behindan,  t hindan* especially are combined, as prepositions, with a case: Leoht lyfte lige  *him behindan* hefig hrusan d el (GREIS, Ags. Poes. II. 337.). And f rde *him  t hindan* (SAX. CHR. 1016.). *Be ftan, vi  ften* stand in the same meaning: Nis heora n n m re  onne   fer, n  n n l sse  onne   fer n  *beforan   rum*, n  n n *be ftan   rum* (THORPE, Anal. p. 36.). Sete nu syrva *vi  ftan p  burh* (JOS. 8, 2.). That *be ftan* still appears in Hallsaxon in the forms *biaften, bieften, baften*: And sturte him *biaften ane treu* (LAJAM. III. 34.). Alle his cnihtes leien *him bieften* (II. 281.). He com *him baften* (III. 239.). Tace   r au shep *baften pin bace* (ORM. 14688.). Compare the Modern English adverb *abaft*.

2. Referred to the notion of time, the meaning of the particle is modified according to the context: I am *behind my time* (DICKENS, Christm. Car. 5.) comp. 3.); He was full eighteen minutes and a half *behind his time* (ib.) refers to delay by a determinate time. In the combination with *leave*, the idea of the time after the removal readily attaches itself to *behind*: I have a good estate myself, and a kind husband that *left it behind him* (SOUTHERN, Oroon. I, 1.). Your words *leave stings behind 'em* (ADDIS., Cato I, 1.). I still intend to leave this country very soon, and I desire to do so with the reputation of an honest man, *leaving no debt behind me* (SCOTT, Bride 8.).

Removal in space also contains in fact an abandonment in time behind it. Hallsax.: He *was p  behinndenn hemm Bilefedd att  e temple* (ORM. 8913. cf. 9020.). Anglosax.: Ne * e behindan nu l t . . m nigo  us micle* (CYNECLES, Crist. 155. Grein.).

3. *Behind* is transferred to the idea of inferiority: I suppose I was not a whit *behind the very chiefest apostles* (2 COR. 11, 5.). Scotland and Ireland . . were very far *behind England* in wealth and civilisation (MACAUL. I. 64.).

after, Anglos.: * fter* c. dat., alongside of which the adverb * ft*, *eft* is also sometimes treated as a preposition (see 2). Old-Saxon *afstar, eft*, Old-Frieslandish *efter efta*, Old- and Middle-Highdutch *afstar, after*, Hollandish and Netherlandish *achter*, Old-norse * ftir,  ptir*, belonging to the Goth. *aftra*,      ,             , *afstaro*,      , *aftra*      , and to the prepos. *afar* forms a contrary to *before*. Even in Gothic *afar* always answers to      ,      ,    ,      .

1. a) In a local meaning, *after*, in partial distinction from *behind*, is not so much used of the quiet abiding in the rear of an object as to suppose a progressive or striving movement, in which, although

not absolutely, there lies the tendency to press on to an object, and which is rarely conceived in its result.

After him, came spurring hard, A gentleman (SHAKSP., II Henry IV. 1, 1.). „Shall we *after them*?” — “*After them?* nay, *before them*, if we can (II Henry VI. 5, 3.). I felt . . . That I must *after thee* with this thy son, Such fatal consequence unites us three (MILT., P. L. 10, 36.). Step *after him* . . . and ask if he knows his name (STERNE, Tr. Sh. 6, 6.). The very children in the parish will hoot *after us* (GOLDSM., Vic. 4.). The people will throng *after him* with shouts (SHERID. KNOWLES, Virgin. 1, 1.). Verbs like *go* and *see* *after* are often used figuratively in the sense of adhesion and attention: Ye shall not *go after other Gods* (DEUTER. 6, 14.). Some of you stay here to *look after the black slaves* (SOUTHERN, Oroon. 2, 3.).

Old-Engl.: Up oðe hulles heo clumben *after us* (WRIGHT A. HALLIW., Bel. Ant. I. 65.). Archelaus *after him* cam . . . with twenty thousand bryghte scheldis (ALIS. 2065.). Saturnus . . . Ladde *after him* XX thousand hardy (2073.). Hallsax.: Folc *heom after* ferde (LAJAM. III. 39.). Even in Anglosaxon *after* like *afar* c. dat. in Gothic, is similarly combined with verbs of movement: For hvilcum gylta fêrdest þu þus *after me?* (GEN. 31, 36.). Gyf hva vyle *after me* cuman, atsace hine sylfne (LUC. 9, 23.). Ne far þu *after fremdum Godum* (DEUTER. 6, 14.). Sendon ærendracan *after him* (LUC. 19, 14.). The meaning of *after*, belonging to the Old-Highdutch *after* and very frequently to the Middle-Highdutch *after*, namely, that of a direction running along a way, Lat. secundum (cf. iter facere secundum mare. Cic.) belongs to Hallsaxon: Swa heo liðen *after sæ* (LAJAM. II. 311.). Liðen *after uðen* (ib.). Passent fleh aweiward *after sæ* (II. 311.). Al þat verden *after wai* (II. 151.). Anglosax.: Gold-fæg seinon veb *after vagum* (BEOV. 1993.). Gesávon þá *after vátene* vurm-cynnes fela (2854.). Mære vurdon his vundra geveorc vide and side, breme *after burgum* (Cod. Exos. 155, 1.).

- b) As *after* with verbs of movement intimates in general the tendency of pressing to an object, it is associated with notions of an activity, substantives &c. in connection with objects towards which a striving or desire is directed. In this manner it stands with such notions as *seek*, *search*, *ask*, *call*, *listen*, *hunt*, *endeavour*, *gape*, *hunger*, *thirst*, and others, so that *after* frequently coincides in effect with *for*.

One thing have I desired of the Lord, *that* will I *seek after* (Ps. 27, 4.). I had . . . got not a little sick and weary of my *search after Protestantism* (TH. MOORE, Travels.). I *ask'd* the doctors *after his disease* (BYRON, D. Juan 1, 34.). I told him you had sent me to *inquire after his health* (SHERID., Riv. 2, 1.). My servant, Travers, whom I sent, On Tuesday last to *listen after news* (SHAKSP., II Henry IV. 1, 1.). He *after honor hunts*, I *after love* (Two Gentlem. 1, 1.). Because I *endeavour'd after peace*, therefore I fall (COLER., Wallenst. 2, 3.). I had still . . . a fond *hankering after those primitive ages* (TH. MOORE, Travels.). A very delicious state to a mind happy enough to *thirst after knowledge and true honest fame*, even as the hart *panteth after the water brooks* (CHATHAM, Lett. 13. cf. Ps. 42, 1.). *long*, *aspire*, *pine*, and others, are thus construed.

In the modern language the preposition *for* has partly crowded the customary *after* into the background. Old-Engl.: Uche mon *soughte after socour* (ALIS. 1825.). I . . *aspie and spyre after a knyght* (P. PLOUGHM. p. 348.). I am fulle bowne To *spyre and spy* in every towne, *After that wykkyd quyed* (TOWN. M. p. 68.). I seigh nevere palmere . . *Asken after hym* (P. PLOUGHM. p. 109.). To *greden after Goddes men* (p. 47.). And *called after Mede* (p. 49.). The knyghtes *hunteth after dere* (ALIS. 800.). He was sore *alonged after a good meel* (GAMELYN 630.). Men that teche children, *Craven after mede* (P. PLOUGHM. p. 56.). *After many maner metes* His mowe is *a-fyngred* (p. 133.). *Ar ye coveitous nouthe After yerer-geves?* (p. 257.). Halfsax.: Swa swiðe mo *lonyeð . . after pere faire Ygarne* (LAJAM. II. 361.). All þatt þer Herode king *Bad afterr þezze come* (Orm. 6506.). Anglosax.: Ne *frin þu æfter sælum* (BEOV. 2648.). Ealle men *spyrjað æfter þam hēhstan gōde* (BOETH. 39, 9.). Ic *æcōde æfter hīw*, and hine sōhte (Ps. 36, 15.). Þāt he mōte *hentan æfter his āgenan* (LEGG. CNUT. I. B. 18.). Ongan þā vilfāgen *æfter þam vuldres treō . . eorðan delfan* (ELEN 827.). *Grōf æfter golde* (BOETH., Rawl. 159, 5.) and others. In the ancient language too, verbs of movement are more frequently construed with *after*, to intimate not merely the attainment, but also the procuring of an object, thus especially *send*: Old-Engl.: *After hys proper Camber hasteliche he sende* (R. OF GL. I. 23.). Darie is to Babiloyne went, *And after socour hath y-sent* (ALIS. 2577.). Halfsax.: He *sende æfter Euander* (LAJAM. III. 71.). Þat heo sculle *senden sōden after gawele* (II. 637.). Ælfric arcēb' *fōrce to Rome æfter his arde* (SAX. CHR. 997.). *Sende þā æfter Leofrice eorle* (1051.). Comp. for p. 433.

2. We often refer *after* to the time after a point or a space of time, an event, or the existence and activity of a person or a thing.

This morning, *after the hour of prime*, I left my cell (LONGF. II, 22.). *After two days* I will discharge thee (SHAKSP., Temp. 1, 2.). My Ulric! my beloved! — can it be — *After twelve years?* (BYR., Wern. 2, 2.). I am, *after mature deliberation*, inclined to suspect, that the public voice hath, in all ages, done much injustice to Fortune (FIELD., Amelia 1, 1.). *After some little hesitation . .* she replied etc. (COOP., Spy 1.). At length, *after much wrangling*, and amidst great confusion, a vote was taken (MACAUL., H. of E. V. 11.). *After this* I was taken to a new toy of his and the squire's (IRVING, Br. H. The Busy Man). The children drank the toast *after her* (DICKENS, Christm. Car. 3.). Every gentle lady there, *Each after each*, in due degree, Gave praises to his melody (SCOTT, L. Minstr. 1. c. fin.). *Star after star* decays (TH. MOORE p. 212.). *Harvest after harvest's* failed; — *flock after flock* has died (DOUGL. JERROLD, Rent Day 1, 3.). The long brook falling thro' the clov'n ravine In cataract *after cataract* to the sea (TENNYNS. p. 98.).

Old-Engl.: Right in the morning, *Sone after the first stounde* (LAY LE FREINE 206.). *After Alle Halwen* the eyght day (HALLIW., Freemas. 534.). *Before and æfre* the birthe of Jesu Crist (MAUNDEV. p. 135.). The līting, That . . cometh *after the dente* (WRIGHT, Pop. Treat. p. 135.). *After this* he did him swiðe plesance (CHAUC., C. T. 11511.). *Æfre that* etc. (MAUNDEV. p. 151.). *Aftur hym* was emperour þe luper mon Nero (R. OF GL. I. 67.). Seyden on *after on* "þent rid Maximon" (WRIGHT A. HALLIW., Reliq. Ant. I. 123.). Halfsax.: þa Englene londe ærest ahten *æfter þan flode* (LAJAM. I. 2.). Anglosax.: *After sunnan setlgonge* (SAX. CHR. 774.). Þā vās hit geworden *æfter manegum dagum* (GEN. 4, 3.). *After þam vordum* Veder-Geāta leod ēfste mid elne (BEOV. 2988.). Þā vās *æfter þyssum þāt Agusti-*

nus . . gehālgode II biscopas (BEDA 504, 14.). He vās fifta man *āfter* *Abrahame* (JOB in ETTM. 7, 12.). *Āft* is also thus used: *āft sunnan sel-gange* (GEN. 28, 11.), whence the employment of *eft* in Old-English is to be deduced: I com not here by fore *eft* none (TOWN. M. p. 71.). The combination of *at after* often occurs in Old-Engl.: I trust to see you *att-after* *Estur* (MS. in HALLIW. v.). *At after supper* (CHAUC., C. T. 10616. 11531.), whence we are not to infer the combination of *after supper* as a substantive notion.

- 3) To the idea of following is attached that of conformity, when it may be a question both of the kind, and of imitation and observance.

Let the earth bring forth the living creature *after his kind* (GEN. 1, 24.). To them . . who walk not *after the flesh*, but *after the Spirit* (ROM. 3, 1. cf. 8, 5. 12.). The boy takes entirely *after his mother* (GOLDSM., G Nat. M. 2.). Our eldest son was named George, *after his uncle* (VIC. 1.). He shall not judge *after the sight* of his eyes, neither reprove *after the hearing* of his ears (ISA. 11, 3.). You have done Not *after our command* (SHAKSP., Cymb. 1, 2.). We shall, *after our usual manner*, premise some things (FIELD, Amelia 1, 2.). His beard was short and pointed *after the fashion* of Venice (ROGERS, It., The Bag of Gold). Harvey Birch will have his own way, and die vagabond *after all* (COOP., Spy 1.).

Old-Engl.: *pær fore me clepude þat water þo Homber, aftur hys namc* (R. of GL. I. 24.). *Aftur ech of hem in þe wike yclepud ys a day* (I. 113.). And made a popet *after the quene* (ALIS. 335. cf. 5584.). Frensch sche spak . . *Aftur the scole* of Stratford (CHAUC. C. T. 124.). Pay thy felows *after the coste* as vytaylys goth thenne (HALLIW., Freemas. 91.). He schal thenne be chastet *after the lawe* (393.). *Aftre other langage* men clepen it Morsyn (MAUNDEV. p. 34.). *After my wille* this is furth brought (TOWN. M. p. 1.). Pylate, do *after us*, And dam to deth Jesus (p. 209.). Halssax.: Iwille an . . Wass nemmedd *afterr an mann* (ORM. 513.). Faste heom biclusden *after Arðures heste* (LAJAM. III. 79.). Al ich wulle wurchen *after pine willen* (II. 82.). In Anglosaxon, as well as in Old-Engl. *be, bi,* is very common in this sense: yet *after* is also employed: *pær he hāfō mon ge-vorhtne after his onlicnesse* (CAEDM. 394.). Nallas beagas geaf Denum *after dōme* (BEOV. 3443.). Sätte se cyng . . his land on Normandi *after his villan* (SAX. CHR. 1120.). *After Moyses* æ hig læddon hyne on Hierusalem (LUC. 2, 22. cf. 27.). Þā forseah Apollonius cyrlisce mannes grētinge *after ricra manna gevnun* (APOLLON. p. 7.). *After pære ylcan vīsan* mōt mon feohtan mid his geborenum mæge (LEGG. ÆLFRED B. 38.).

over, o'er Anglosax. *ofer*, Old-Frieslandish *over, ovir, ur*, Goth. *ufar*, Old-norse *yfir*, Old-Sax. *obar*, Old-Highdutch *ubar*, a particle still living in all Germanic tongues, having the same relation to the Goth. *uf*, sub, as the Greek *ὑπέρ* has to *ὑπό*, and the Lat. *super* to *sub*, has the dative and accusative after it in the Gothic as well as in the Old-norse and Anglosaxon. The way was paved from the earliest times for the employment of it which is still usual in English.

1. a) The preposition refers primarily, according to its root-meaning as to space, to the activity moving above an object, beginning at one boundary of it and ending beyond the other. This movement may take place without contact with the surface, but may also move along in contact therewith.

And by my God have I leaped *over a wall* (Ps. 18, 29.). Finding that he could not obtain a good peep between the palings, he got *over them* (DICKENS, *Pickw.* 2, 20.). The chairmen put up their pipes, and help the gentleman *over the railings* (THACKERAY, *Engl. Humourists* 3.). They . climbed *over the wall* (SCOTT, *Tales of a Grandf.* 1.). Jesus went *over the sea* of Galilee (JOHN 6, 1.). And *o'er black brows* drops down A sudden-curved frown (TENNYNS. p. 16.). *over* here touches *beyond*. There is accordingly attached the idea of extension and of diffusion above a surface, without absolutely going beyond it. For yet a many of your horsemen peer. And gallop *o'er the field* (SHAKSP., *Henry V.* 4, 7.). Our way lies *over the Campagna* (DICKENS, *Pict. of It., A rapid Diorama*). Upon my lap the lyre in murmurs fell, While, faintly wandering *o'er its silver shell*, My fingers soon their own sweet requiem play'd (TH. MOORE p. 140.). Heavily the low sky raining *Over tower'd Camelot* (TENNYNS. p. 70.). A little while such joy was cast *Over the deep's repose* (MRS. HEMANS p. 140.). There was darkness *over all the land* (MATTH. 27, 45.). By desiring her to stay without the door till he had thrown some clothes *over his back* (FIELD., *T. Jon.* 1, 3.). Here I must draw a curtain *over a scene*, which I cannot describe (8, 13.). If he had cut the end of his nose off, he would have put a piece of sticking-plaster *over it*, and been quite satisfied (DICKENS, *Christm. Car.* 5.). General diffusion, or diffusion on all sides, is made prominent by *all*, put before the preposition: *All over the country* the peasants chanted a ballad of which the burden is still remembered (MACAUL., *H. of E.* III. 186.). The grace and dignity of the French King . . and the genius and learning of the French writers, were then renowned *all over the world* (IX. 88.). Of those pastoral dramas, which . . had by the French been made popular *all over Europe* (LEWES, *G. I.* 58.). I will be *all over Lyons* before sunset (BULW., *Lady of L.* 1, 1.).

Movement beyond or out of anything was also formerly thus expressed. Old-Engl.: And of the sadil cast him, saun faile, *Over his croupe and his hors taile* (ALIS. 3610.). He went *over þe se* (LANGT. I. 142.). They sayld *over the sulte flood* (RICH. C. DE L. 616.). He hem taughte, *ouer a rode*, Te fynden watres swithe gode (ALIS. 5222.). Hallsax.: Heo wolden *ouer Munt Giu* iwenden (LAJAM. III. 4.). Brien sende his sende *ouer sæ* to Brutlonde (III. 241.). Anglosax.: Ic utgange *ofer minre burge weall* (Ps. 18, 29.). Eft *ofer sæ* geviton (SAX. CHR. 385.). Gevât þa *ofer eægholm* vinde gefýsd flota famigheals (BEOV. 439.). Þa þe hine . . forð ousendon ænne *ofer yðe* umbor vesende (88.); likewise extension and diffusion, although in Old-Engl. *thorough out* and *about* seem to restrict the usage: He sholde . . lepe with hym *over lond* (P. PLOUGH. p. 105.). We frequently find here the now obsolete *over al*: Men myghten it sen *ovyr al* (RICH. C. DE L. 2939.). This crye was known *ouer all*, In all, the land (IROM. 631.). Hallsax.: þa bigon weorre *ouer al* pissen arde (LAJAM. III. 155.). Anglosax.: Lihte se leoma *ofer landa fela* (BEOV. 627.). Hēr behead se cyng þat man sceolde *ofer eall Angel-cynn* scipu fastlice vȳrcan (SAX. CHR. 1008.). Entas væron *ofer eorðan* (GEN 6, 4.). Væron geworden pȳstru *ofer ealle eorðan* (MATTH. 27, 45.). The strengthening of *over* by *all* preceding it is likewise very old. Hallsax.: Annd ta wass waterr wid annd sid *All oferr erpe* flowedd (ORM. 14566.).

- b) But, alongside of that, *over* is also applied to position at a point or in a space perpendicularly above an object, or in a higher position generally, when *over* touches *above*, as if opposed to *below*.

The heavens are *o'er your head* (SHAKSP., *Rich. II.* 3, 3.). I observed them for a good while cooking something *over the fire* (GOLDSM., *Vic.* 6.). I should have left him to have recorded his own merit on some fair freestone *over the door* of that hospital (FIELD., *T. Jon.* 1, 3.). He stood *over her* and rebuked the fever (LUKE 4, 39.). Figuratively: Reproach and dissolution hangeth *over him* (SHAKSP., *Rich. II.* 2, 1.).

Old-Engl.: *Whan the sonne a-rist, and over the is at none* (WRIGHT, *Pop. Treat.* p. 132.). *Over his heed* ther schyneth two figures (CHAUC., *C. T.* 2045.). Halfsax.: *Annd tær ofer patt arrike wass An ofertwerre wel timmbredd* (ORM., 1034. cf. 1692., for which *abufenn* 1775.). Anglosax.: *Forþon seó silfe stov ofer pās streāmes ofer vās geseted* (BEDA 5, 13.). And he standande *ofer hig* þam fefere bebead (LCC. 4, 39.).

- c) With both the aforesaid meanings is connected the denoting of going beyond an object, by *over*, as if above a level: Mine iniquities are gone *over my head* (Ps. 38, 4.). The water is *over the shoes or boots* etc. (LEXICOGR.).

Anglosax.: *Min unriht me hlýpð nu ofer heafod* (Ps. 37, 4.).

2. Referred to a notion of time, *over* denotes extension through a space of time.

"And so good rest," — "As wretches have *o'er night*, That wait for execution in the morn" (SHAKSP., *Two Gentlem.* 4, 2.). To keep any thing *over night*; to keep corn *over winter*. To keep *over the season* (WEBST. v.). To do any thing *over night* may be regarded, as far as the matter, not the words, is concerned, as of the same meaning as: to do it before retiring to rest for the night (ib.).

Old-Engl.: *His hede was heuy for watchynge ouer nyghte* (SKELTON l. 43.). Anglosax.: *Hæðene men on Tenet ærest ofer vinter sæton* (SAX. CHR. 85.). *He vent adūne, and hvilon up, ofer dæg and ofer niht* (WRIGHT, *Pop. Treat.* p. 16); comp. Middle-Highdutch: *Über tac and uber nacht* (VELDEKE, *Eneide* 6234.). Otherwise *over*, *ofer* is used for *post* (*ultra*); Old-Engl.: *Fynde I the . . . Ouyr this ilke dayes thre, Myself schal thy bane be* (RICH. C. DE L. 5948.). Anglosax.: *Ful neah healf tid ofer undern* (SAX. CHR. 540.). *On þære seofodan vucan ofer Eastron he gerad to Ecgyrhtes stane* (878.). XV *niht ofer Eastron* (LEGG. ÆTHELR. IV. 16.), for which also *on ufan Eastron* (V. 13) stands.

3. Among the metaphorical meanings of *over*, that which belongs to the preposition in combination with an object with which a subject is occupied attaches itself most closely to the relation of space, being thought at the same time as sitting, standing or active above the object.

Adams carried his fellow-travellers home to his house . . where we shall leave them, enjoying perfect happiness *over a homely meal* (FIELD., *J. Andr.* 4, 1.). In Mrs. Landlady's bar, *over a glass* of strong waters, sits a gentleman of military appearance (THACKERAY, *Engl. Humourists* 3.). Many tales of terror, which were long told *over the cider* by the Christmas fires (MACAUL., *H. of E.* II. 13.);

and thus often, where it is a question of the meal or of the cup. — *O'er ptarmigan and venison* The priest had spoke his benison (SCOTT, L. Minstr. 7, 6.).

Although this employment is proximate, it seems not to have extended further till modern times.

4. The object of meditation, feeling or emotion is not rarely introduced by *over*.

He ponder'd *over some high request* (SCOTT, Lord of the Isl. 4, 14.). The Lord *rejoiced over you* to do you good (DEUTER. 28, 63.). Yorick *smiles contentedly over all thou doest* (STERNE, Sentim. Journ.). Many a hearty *laugh did we enjoy over the incident* (WHYTE MELVILLE, Digby Gr. 4.). All men . . most *exult Over the tortures* they can never feel (SHELLEY, Cenci 1, 1.). Should . . he be laid prostrate by the storm, who *would mourn over his fall?* (IRVING, Br. H. Forest Trees.). I *sigh not over vanish'd years* (BRYANT p. 71.). He beheld the city and *wept over it* (LUKE 19, 41.). It is a tale . . old in tears! And those you *shed o'er it* in childhood may Still fall (SHERID. KNOWLES, Virgin. Prol.). I am *jealous over you* (2 COR. 11, 2.).

This construction, which has an analogy with that of other Germanic tongues, is scantily met with in the ancient language. It contents itself with other prepositions. Anglosaxon nevertheless has a few examples of this kind: He *væop ofer hig* (LUC. 19, 41.) remains nearer to the sensuous image: Godes *yrre is ofer hig* (NUM. 16, 46.).

5. The employment of *over*, where there is a question of care, power or superiority, is familiar.

Dost thou not *watch over my sin?* (JOB 14, 16.). Shepherds . . *keeping watch over their flock* (LUKE 2, 8.). Thou shalt *be over my house* (GEN. 41, 40.). He *over thee* shall rule (MILT., P. L. 10, 196.). But all men are not born to reign Or *o'er their passions*, or, as you Thus *o'er themselves and nations* too (BYRON, Mazeppa). *O'er taste* awhile these pseudo-bards prevail (p. 313.). The victories of Cortes were *gained over savages* (MACAUL., Essays IV. 1.). He . . *triumphs o'er the armadas* of mankind (BYR., Island 1.). The office of *presiding over their domestic comforts* (COOP., Spy 3.). Adjectives, as well as abstract substantives and names of persons, in sentences belonging here, often come into closer combination with the prepositional member of the sentence: It is natural to suppose that merit, which has made an impression on one's own heart, may *be powerful over that of another* (GOLDSM., G. Nat. M. 1.). Our means, our birth . . *Are far more patent o'er our yielding clay* Than aught we know beyond our little day (BYR., Island 1.). — Which, indeed, *is a mere tyranny over her guests* (BEN JONS., Cynth. Res. 2, 1.). Ireland, cursed be the *domination of race over race*, and of religion *over religion* (MACAUL., H. of E. I. 2.). Last night . . you completed your *conquest over me* (BULW., Lady of L. 1, 1.). Planted groves, and stately avenues, and cultivated parks, have an *advantage over the more luxuriant beauties of unassisted nature* (IRVING, Br. H. Forest Trees.). — The deceased was the immediate *sentinel over the person* of young Wharton (COOP.,

Spy 7.). Young Plantagenet, Son of the elder brother of this man, And king o'er him, and all that he enjoys (SHAKSP., John 2, 1.). Who is lord over us? (Ps. 12, 4.). He is . . master over himself (LEWES, G. I. 42.).

This *over* essentially coincides with the Old-Fr. *sur*, but is genuinely Germanic. Old-Engl.: The lordschipe, that he hadde over all the world (MAUNDEV. p. 9.). *Hath myght over alle* (P. PLOUGHM. p. 116.). That evere he hadde . . maistrie over any man (p. 293.). Kyng Alisaunder . . made hym his heire, Ouer al Grece in his dethe (ALIS. 5879.). Halfsax.: *Rixlenn ofer hemm* (ORM. 2237.). Heo pencheð to rixlien heje ouer ure riche (LAJAM. III. 92.). Nu wolden ure underlingges beon ouer us kingges (ib.). Heo hine wolden maken duc & deme ofer his folke (I. 16.). Anglosax.: Hyrdas væron on þam ylcæn rice vacjende, and niht-væccan healdende ofer heora heorda (LUC. 2, 8.). Ve nyllað þæt þes ofer ðs ricsje (19, 14. cf. 27.). Deað ricsade ofer foldbænd (COD. EXON. 154, 22.). Þu byst anveald hæbbende ofer tyn ceastra (LUC. 19, 17.). Sealde him mihte and anveald ofer ealle deofel-sedcnyssa (9, 1.). Se vās cyning ofer eall Ongel-cynn (SAX. CHR. 901.). Even in Gothic *ufar* stands in such cases.

Come, in combination with *over*, is in some measure related, so far as the idea of the suddenly or unexpectedly overpowering is attached to it: What's come over the boy? (GOLDSM., G. Nat. M. 2.). A great change came over young Claude (BULW., Lady of L. 1, 2.). Comp. the verb *overcome*. Anglosax.: *Vite com ofer þe!* (Job in Ettm. 5, 45.).

6. The comparative going beyond anything, especially quantitative outbidding, is denoted, in a narrower compass, by *over*.

She was now *over forty* (TROLLOPE, Framl. Pars. 1, 2.). Here also belongs the combination with *above*: *Over and above these*, there was hardly a house in the parish of Framley, outside the bounds of Framley Court (1, 2.). In these cases *above*, *beyond*, as well as *more than*, have in part become more usual.

The older language employs *over* more frequently; Old-Engl.: *Over alle men* I the desire (ALIS. 6689.). Peonne beoð heo over alle opre leovest to ure loverde (WRIGHT A. HALLIW., Rel. Ant. I. 66.). He is one God over alle godnesse (I. 171.). Welcome — he sayde — *ovyr alle thing!* (RICH. C. DE L. 1526.). Hence: Heyl, ffloure *ovyr fflour!* (Cov. MYST. p. 159.) beside Heyl *floure of floures!* (p. 158.), to which may also be referred: Heyl, Lord over lordys! Heyl, *kyng ovyr kynges* (ib.). Halfsax.: Alls if itt wære laferðflocc *Offr alle þopre floccess* (ORM. 589.). Ȝet iss an operr *oferr þiss* Meocnesse miccle mare (10714.). Arður þe balde, uæiȝerest *ouer alle* (LAJAM. III. 2.). Anglosax.: Gif man þeob purhstingð, stice gehvilce VI seilingas; gif ofer ynce, scilling; æt tvām yncum, tregen; *ofer þrij*, III scill (LEGG. ÆTHELB. 66.). *Ofer eall gemett steare* (SAX. CHR. 1087.). Israhel lufode Josep *ofer his suna* (GEN. 37, 3.). Ne lufa þu ððre fremde godas *ofer me* (LEGG. ÆLFRED 2.). Nis se leorning-cnyht *ofer þone lareow* (LUC. 6, 40.). Moises vās sōðlice se bilevitusta mann *ofer ealle men* (NUM. 12, 3.).

above, *'bove*, in Northern dialects *aboon*, *aboone*, Anglos.: without *ā* (*on*) only *bufan* (s. I. 411.), alongside of which, however, *on* *ufan* occurs as a preposition in a relation of time, like *ofer*, is in Old-Frieslandish *bova*, Hollandish *bōven*, Lowdutch *bōven*, *bōuen*, *bāben*. In Halfsaxon we frequently meet *abufen* alongside of *bufen*, *būuen*. The particle, without *a*, which now passes for *on* abbreviation, is rarely met with in Old-English.

1. Referred to space, *above* goes to what is or happens over an

object which lies lower. It does not therefore share in its whole extent the meaning of *over*. The contact of the surface of a lower object is not excluded by its elevation above it.

By the sky that hangs *above our heads* (SHAKSP., John 2, 2.). *Above th' Olympian hill* I soar (MILT., P. L. 7, 3.). Again the Ghost sped on, *above the black and heaving sea* — on, on (DICKENS, Christm. Car. 3, 1.). There it stood, years afterwards, *above the ware-house door*: Scrooge and Marley (ib. 1.). On life's gay stage, one inch *above the grave* (YOUNG, N. Th. 8, 88.). The sea-birds shriek *above the prey* O'er which their hungry beaks delay (BYR., Bride 2, 26.). The mournful light that broods *above the fallen sun* (TENNYS, p. 173.). The going beyond a level, the higher position &c., is often denoted by: Till inundation rise *above the highest hills* (MILT., P. L. 11, 828.). His bold head '*Bove the contentious waves* he kept (SHAKSP., Temp. 2, 1.). Cliffs that boldly rise *above the plain* (KIRKE WHITE, Clifton Grove). A short distance *above the Locusts* was a small hamlet (COOP., Spy 2.). Large boots coming *above the knees* (HALLIW. v. Jack-boots). Thus also the lying beyond the reach of an activity is denoted by *above*: High o'er the restless deep, *above the reach* Of gunners hope, vast flights of wild-ducks stretch (CRABBE, The Borough 1.).

The amplified, as well as the simple form, occurs in the like sense from the earliest times. Old-Engl.: Bi houre Loverd, hevene king That *ous* is *bove*! (WRIGHT, Anecd. p. 5.) By God, that is *aboven ous* (Polit. S. p. 70.). Oure sire in his see, *above the Vyne steris* (DEPOS. or RICH. II. p. 26.). That is evene *above thin heved*, aboute the nones stounde (WRIGHT, Pop. Treat. p. 132.). *Aboven the gernerres* with outen ben many scriptures (MAUNDEV. p. 52.). Theise folk gon als wel undir the watir of the see, as thei don *above the land* alle drye (p. 298.). Upe þe doune *above Bape* hii mytte myd her fon (R. of GL. I. 174.). It sytt aboven toward the desert of Syrrye, a lytelle *aboven the ryvere* aboveseyd (MAUNDEV. p. 45.). Halfsax.: Arður bræid heje his sceld buuen his hæime (LAJAM. III. 34.). Whær Hengest wunede buuen are muned (II. 160.). He bigann to rotenn *bufenn eorpe* (ORM. 8073. cf. 4773.). Upþo þatt oferrwerre þatt wass *Abufenn þarrke* timmbredd (1058.). Anglosax.: þā fugelas beón gemenigfylde *bufan þære eorðe* (BASIL., Hexam. 8.). He wolde vȳrcan his cȳnesetl *bufan Godes tunglum* ofer þæra volcna heānnyse (10.). Seó sunne gæþ . . on dæg *bufan eorðan* and on niht under þysse eorðan (WRIGHT, Pop. Treat. p. 2.). Tót-væmde þā vāteru þe væron under þære fāstnisse fram þām þe væron *bufan þære fāstnisse* (GER. 1, 7.). On þære rōde þe stōd *bufon þam veorode* (SAX, CHR. 1083.). Gif se earm bið forod *bufan þām elmbogan* (LEGG. ÆLLED B. 40.). Be Lygan XX mila *bufan Lunden-byrig* (SAX. CHR. 896.).

2. Going beyond anything, or outbidding in regard to quantity or quality, is particularly connected with the particle *above*.

I . . swore little, diced, not *above seven times* a week (SHAKSP., I Henry IV. 3, 3.). The monuments, of which there are not *above seven or eight* (SCOTT, Old Mortality 1.). I was sensible the beautiful grisset had not ask'd *above a single livre above the price* (STERNE, Sentim. Journ.). He had not been in it *above a twelvemonth* (TROLLOPE, Framl. Parson. 1, 1.). In person the pedler was a man *above the middle height* (COOP., Spy 3.). The outbidding of a totality especially gives to a quality a superlative character: Moses

was very meek, *above all the men* which were upon the face of the earth (NUMB. 12, 3.). Sole Eve . . to me beyond Compare *above all living creatures* dear (MILT., P. L. 9, 227.). Were they the wicked *above all* And we the righteous? (COWP. p. 188.) One eminent *above the rest* for strength . . Was chosen leader (p. 258.). Hence *above all, above all things*, points to the most important among things, what precedes all: *Above all*, to attain the highest point of his profession, the poet must have that original power of embodying and detailing circumstances etc (SCOTT, Minstr. I. 10.). *Above all things* avoid contracting any peculiar gesticulation of the body (CHATHAM, Lett. 5.). He lived with the best set . . and, *above all things*, was one of the most popular men in the university (TROILLORE, Framl. Parson. 1, 1.). Dialectically: Your honour's pleasure is to be obeyed *aboon a' things* (SCOTT, Bride 9). — The thing person outbidden may be excelled as to its intensity, its value or its importance: Woe *above woe!* Grief more than common grief! (SHAKSP., III Henry VI. 2, 5.) Thy worth . . is far *above my gifts* (MARLOWE, Edw. II. 1, 1.). The man I prize *above Siccus Dentatus* (SHERID. KNOWLES, Virgin. 1, 1.); and it may in part be regarded as one which does not extend to another, or is inappropriate: Things *above earthly thought* (MILT., P. L. 7, 80.). I can paint no likeness but one, and that is *above all art* (BULW., Lady of L. 1, 3). Your manners are *above your station* (BOUCICAULT, Lond. Assur. 1, 1.); partly as one to which the activity is superior, so that it does not condescend thereto, slights it: A Saint should be a slave to Conscience, That ought to be *above such fancies* (BUTL., Hud. 2, 2, 247.). Painful preeminence! Yourself to view *Above life's weakness, and its comforts too* (POPE, Essay on M. 4, 267.). When a man's on business he should be *above such trifles* (DOUGL. JERROLD, Rent. Day 2, 3.). With the notion of superiority, *above* sometimes coincides with *over*: Such high advantages their innocence Gave them *above their foes* (MILT., P. L. 6, 401.).

This employment of *above* does not extend into Anglosaxon, but the way was early paved for it. Old-Engl.: That ich (= ylke, erl I gan to love *Al erthliche thing* *aboue* (SEVEN SAGES 1085.). I am a kyng of hyȝ deȝre, Ther xal non ben *above me* (COV. MYST. p. 167.). Do-best is *above bothe*, A bisshopes peere (P. PLOUGHM. p. 160.). Love the lord God Levest *abouen alle* (p. 194.). Ne to be mair *above men* Ne mynystre under kynges (p. 200.). *Over* . . *aboue* are also combined: A grai biche the loue ginneth louie *Ouer alle bestes aboue* (SEVEN SAGES 1799.). Halfsax.: Itt wass hæfædd kinedom *Abufenn opre unnsæwe* (ORM. 9176.). On hæfædd hird tatt wass *Abufenn alle popre* (387. cf. 601.). He patt fra bibufenn comm Iss ane *abufenn alle* (17976.). In Anglosaxon *ofer* is usual. See *over* 6.

aloft comp. Old-norse *á lopti*, Anglosax. *on lyfte* (in aere, nube) (Ps. 107, 29.) is sometimes used by moderns analogously to *above*, conceived as belonging to space.

I was amazed Under the tide: but now I breathe again *Aloft the flood* (SHAKSP., John 4, 2.). See I.

The adverbial employment of the form is old. Old-Engl.: Leve thou nevere that you light Hem *a-lofte* brynge (P. PLOUGHM. p. 378.). Halfsax.:

þær wass greiþedd sæte o loft (ORM. 11961.); as well as that of *upo loft*: *Upo lofte* The deæl may sitte (WRIGHT, Pop. S. p. 154.). Halfsax.: To brinn-genn himm hejhe upp o loft (ORM. 11823. cf. 11849.).

under Anglosax. *under*, Old-Sax. *undar*, Old-Fries. *under*, *onder*, Goth. *undar*, Old-norse *undir*, Old-Highdutch *untar*, lives on, like *over* in all Germanic tongues, and forms the contrary thereto, although it reminds us at the same time of the meaning of the Lat. *inter*. In Goth. *undar* appears with the accusative, in Anglosaxon and Old-norse *under* and *undir* have the dative along with the accusative, for which the idea of movement or of rest is the standard, as with *unter* in Modern-Highdutch.

1. In regard to space, it attaches the idea of rest and of movement to an object beneath which another extends, or beyond which another projects, with or without immediate contact.

There's nothing, situate *under heaven's eye* But hath his bound in earth, in sea, in sky (SHAKSP., Com. of Err. 2, 1.). I am not worthy, that thou shouldst come *under my roof* (MATTH. 8, 8.). To creep *under his gaberdine* (SHAKSP., Temp. 2, 2.). Hide me *under the shadow* of thy wings (Ps. 17, 8.). Darkness was *under his feet* (18, 9.). Then was my horse kill'd *under me* (COLER., Picc. 5, 3.). Nobody *under the table*, nobody *under the sofa*; a small fire in the grate (DICKENS, Christm. Car. 1.). There was a space *under the castle rock* at Sterling, which was used for such purposes (SCOTT, Tales of a Grandf. 1.).

Old-Engl.: Is no science *under sonne* (So sovereign for the soule (P. PLOUGHM. p. 185.). He made hire *under erpe* a wonyng (R. of Gl. I. 25.). Though we copen *under benches* (P. (PLOUGHM. p. 12.). Wis he wes of lore And gouthlich *under gore* (WRIGHT, Anecd. p. 2.). A shef of pocok arwes . . . *Under his belle* he bar (CHAUC., C. T. 104.). He scholde putte theise three greynes *undre his tonge* (MAUNDEV. p. 12.). *Undre theise stages* ben stables (p. 17.). Darye him hudde *undur o lynde* (ALIS. 248.). *Under Elendoune* þe batails was smyten (LANGT. I. 14.). Halfsax.: Whar he ælche nihte rested *under lufte* (LAJAM. II. 363.). Þurh þatt tatt tu fullhtnesst hemm Annd *unnder waterr dippesst* (ORM 1550), Þat ufel is *under his ribben* (LAJAM. II. 314.). Anglosax.: Sēlest sigbeacna, þara þe . . . hālig *under heofenum* āhafen vurde (ELENE 974.). A þenden standeð voruld *under wolcnum* (CARDM. 913.). Ne eom ic vyrðe þat þu gā *under mine pecene* (LCC. 7, 6.). Þā þu være *under þam fictreove* (JON 1, 48.). Þær āðelinas *under vealla hleo* velan brytnedon (CARDM. 4208) On þam norðran dæle vunað eall mann-cynn *under þam brādan circule* þe is gehāten zodiacus (WRIGHT, Pop. Treat. p. 12.). Flota vās on ġŕum bāt *under beorge* (BEOV. 426.).

As the idea of extension makes the preposition *under* adapted, with the verbal notions cover, hide &c. and the like, to be added to the covering and concealing object, it has been also early combined with the notion of enclosure, even where a projecting and concealing object, in the fullest sense, has no place: If she reject this proposal, clap her *under lock and key* (SHERID., Riv. 1, 2.). Old-Engl.: Ne no thing there is *undur lock* (MAUNDEV. p. 179.). Anglosax.: þat he fāh scyle from his scyppende āscryed veorðan . . . *under liges locan* (COD. EXON. 99, 1 sq.).

2. *under* may be so far referred to time as a space of time is, at the same time, indicated by an activity filling it, or by a person active in it.

Under this reign, the Church of England assumed its present form (CHAMBERS, *Inform.* II. 136. 1.). *Under the earlier Norman kings*, and even, it is believed, *under the Saxons*, an assembly called the Great Council had shared with the sovereign the power of framing laws (II. 131. II.).

Under is naturally different from *during*; in Modern-English the relation of dependence, considered farther on, is the original one even in the case cited. In Old-English, on the contrary, *under* is also used of time in other combinations also: *per com vnder pat, ych wene, Ycharged mid gode knyhtes, schippes eiztetene* (R. OF GL. I. 116.). Halfsax.: *Under þan ilke þinge comen to þan Æluric kinge munekes* (LAW. III. 197.). *Wader þon hær com tidende* (I. 274.). *Under* here answers to the Latin *inter* (*inter hæc, ea*), not *sub*, as similarly in Anglosax.: *Hi þa under þam hi nihtes bestælon þære fyrde* (SAX. CHR. 876.). *Under þam fryðe and þom feoh-gehæte* se here on niht hine up bestāl and ofer-hergode ealle Cent (865.). *Under* also answers to the prepos. *during*: *Symle byð under dæg and niht feover and XX^{us} tida* (WRIGHT, *Pop. Treat.* p. 12.).

3. Among the metaphorical meanings of *under* a number borders on the causal domain, although immediately leaning on the idea of space, and denoting, as it were, an influence from above.

Under his forming hand a creature grew Manlike (MILT., P. L. 8, 470.). Virtue is especially marketable *under the hammer* (DOUGL. JERROLD, *Rent.* Day 1, 2.). Half a dozen fresh ones started up, and staggered along *under the weight of parcels* (DICKENS, *Pickw.* 2, 20.). Hence are explained expressions like: He has left us evidence *under his own hand* (LOCKE). We'll pass a patent *under our great seal* (PLANCHE, *Fortunio* 1, 4.). The employment of abstract notions with *under* is not rare to denote an influence: The ancient civilisation . . slowly fading away *under the influence of misgovernment* (MACAUL., *H. of E.* I. 5.). England grew and flourished *under a polity* which contained the germ of our present institutions (I. 40.). Ay me, they little know . . *Under what torments* inwardly I groan (MILT., P. L. 4, 86.). He often laboured *under great bodily infirmities* (HUME, *H. of E.* 2.). The influencing person is also introduced by *under*: Thine arrows are sharp in the heart of the king's enemies; whereby the people fall *under thee* (Ps. 45, 5.).

The older language in such cases makes little use of *under*, except where it is a question of a sensuous influence. Old-Engl.: And also mony gentil cors Was y-foiled *under fet of hors* (ALIR. 2711.). — *Under his secret seel* Truthe sente hem a lettre (P. PLOUGHM. p. 139. cf. 261.). Anglos.: Heora costedan feondas and *under handum* hynðe poledan (Ps. 105, 31.). Fole gefeallað *under þe* (44, 7.).

4. The use of *under*, in combination with the person or thing to whom or which an object stands in the relation of dependence, protection and subordination, or enters into such a relation, has been common from the most ancient times.

Thy Cæsar knighted me; my youth I spent Much *under him* (SHAKSP., *Cymb.* 3, 1.). All who *under me* their banners wave (MILT., P. L. 5, 687.). Thou hast subdued *under me* those, that rose up against me (Ps. 18, 39.). The kingdoms of the Heptarchy . . seemed to be firmly cemented into one state *under Egbert* (HUME,

H. of E. 2.). Those, who had fought *under* William (MACAUL., H. of E. I. 15.). He had studied long and diligently *under* that learned lawyer (ROGERS, It., The Bag of Gold.). The Governor and several of the first gentlemen . . were carried *under* a guard to Pondicherry (MACAUL., Essays VI 9.). The northern invaders . . made a powerful descent *under* the command of Sweyn (HUME, H. of E. 3.). It is very fortunate for the people, who live *under* such a government (SCOTT, Tales of a Grandf. 12.). He had reduced the East-Angles *under* subjection (HUME, H. of E. 1.) Lest by small indulgencies he fall *under* the yoke of irresistible habit (CHATHAM, Lett. 3.). The horses, which are particularly *under* his care (COOP., Spy 7.). Hence is explained the application of the preposition to all sorts of substantive notions, to denote an imposed, prevalent, dependent condition or activity: They are all *under* sin (ROM. 3, 9.). Straight knew him all the bands Of angels *under* watch (MILT., P. L. 5, 287.). I am *under* no positive engagement with Mr. Acres (SHERID., Riv. 1, 2.). He is *under* obligations to me (COLER., Wallenst. 1, 4.). You are *under* some delusion (SCOTT, Qu. Durw. 19.). *Under* all circumstances, he deemed it advisable to remain aloof (BULW., Rienzi 3, 1.). And he died, *under* barbarous tortures, refusing to the last breath (CARL., Past a. Pres. 2, 3.). Here *under* leave of Brutus, and the rest . . Come I to speak in Cæsar's funeral (SHAKSP., Jul. Cæs. 3, 2.). Thus courtesy *under* makes the free utterance or the substance of speech dependent upon the favour or consent of another (often in elliptic forms: *Under* favour be it spoken (SCOTT, B. Roy 10.). *Under* favour, the surest way of not disgracing them, is to keep as long as you can out of their company (SHERID., Riv. 4, 1.). I think, look you, *under* your correction, there is not many of your nation (SHAKSP., Henry V. 3, 2.).

Old-Engl.: þo ben *under* the king (WRIGHT A. HALLIW., Reliq. Ant. 172.). Eorl or baroun, That hadde citees, or castelis, *Undur* heom, and knyghtis feole (ALIS. 2650.). Als moche takethe the amyralle be him allone, as alle the other souldyours han *undre* hym (MAUNDEV. p. 34.). The gret Chane hathe *undre* him 12 suche provynces (p. 213.). That han cure *under* Crist (P. PLOUGHM. p. 6.). Men that beoth i-bore *under* here miste (WRIGHT, Pop. Treat. p. 133.). Noon of them ther wonyeth But *under* tribut and taillage (P. PLOUGHM. p. 398.). Thei ben *undre* mannes fote and *undre* subieccioun of man (MAUNDEV. p. 247.). Þe kyng lette . . do vnler lechecraft hem, þat ywounded were (R. OF GL. I. 141.). Hallsax.: Ne beo we nawit *under* him þe is ihaten Austin (LAJAM. III. 192.). Penda wes king *under* him (III. 257.). Mannkinn wass *Underr* þe deofless walde (ORM., Intro. 37.). Cristnedd þed iss i piss lif *Underr* þe Faderr are (ORM. 1782.). Ælc mon forð rihte dude hine *under* scrifte (LAJAM. II. 349.). Anglosax.: Ic eom man *under* anwealde gesett, and ic hæbbe þegnas *under* me (MATH. 8, 9.). Dene væron ær — *under* Norðmannum — nýde gebêgde (SAX. CHR. 942.). Bútan þam ðæle þe *under* Dena onwealde wæs (901.). Even in Hallsaxon *under* becomes, as it seems, weaker, often denoting only the prevailing circumstance: þatt mann þatt *unnderr* Cristendom And *unnderr* lufe o Criste Well cweimðe deofell (ORM. 10530.). Þiff þatt we riht Her endenn *underr* shrifte (10472.).

5. The idea of covering by a projecting object, which may also be thought as enveloping and including, gives rise to a series of meta-

phorical meanings in which partly the notion of being hidden, partly that of being contained becomes the more prominent.

An art *Under a cough* to slur a f-t. (BUTL., Hud. 1, 1, 831.). He . . was the first That practis'd falsehood *under saintly show* (MILT., P. L. 4, 121.). "Wherefore did they threaten you with a similar fate?" — "*Under the pretence* of a similar offence", said the Captain (COOP., Spy 7.). A rack . . was occasionally used *under the plea* of political necessity (MACAUL., H. of E. I. 32.). Another, in his arms and shield, Against fierce Musgrave axe did wield, *Under the name* of Deloraine (SCOTT, L. Minstr. 5, 28.). What your highness suffered *under that shape*, I beseech you, take it for your own fault (SHAKSP., Henry V. 4, 8.). You . . correspond with her *under a feigned name* (OXENFORD, Twice Killed 1, 1.). Being there known *under the general name* of Normans . . they became the terror of all the maritime and even of the inland countries (HUME, H. of E. 2.). Extinct species, we say; for the live specimens, which still go about *under that character* are too evidently to be classed as spurious in Natural History (CARL., Past a. Pres. 2, 1.).

Old-English instances may serve as explanations, as: *Under semblant* of god is ofte *i-huled* sunne (WRIGHT A. HALLIW., Reliq. Ant. II. 2.). That o kyng cam with reson *Covered under sense* (P. PLOUGHM. p. 401.). The seconde kyng siththe Soothliche offrede Hightwissnesse *under reed gold* (ib). *Undre that tyttle* alle kynges and lordes cherisschen hem the more (MACCDEV. p. 238.). Comp. Anglosax.: Ne magon ge þā vord gesēðan, þe ge hvile nu on unriht *vriȝon under vomma scēatum* (ELENE 581.).

16. As *over* may denote the going beyond a measure, so may *under* the remaining behind a measure, a quantitative or qualitative determination.

I scorn to write a line *under a hundred crowns* (MARLOWE, Jew of M. 4, 4.). A Helen indeed! not to be won *under ten years siege* (FARQUHAR, Recruit. Officer 1, 1.). A little *under seventeen* I left my school (FIELD., J. Andr. 3, 3.). I am rather *under size* (SHERID., Camp. 1, 2.). Minor, a person of either sex *under age* (WEBST. v. minor). It was too great an honour for a man *under a duke* (ADDIS.).

Old-Engl.: He had also in that place the faireste damyseles, that myghte ben founde *undir the age* of 15 yere (MAUNDEV. 278.). The more ancient language rarely used *under*, with regard to remaining behind a measure, although it was commonly used of other inferiority. We find in Old-Engl *within*, Anglosax. *binnan*, like the Greek ἐντός: Alle knave chyldren of two yers brede, And *wilthe in* (TOWN. M. p. 146.). Anglosax.: Fram tvy-vintrum cilde and *binnan pam* (MATH. 2, 16.).

The preposition was frequently used formerly in the meanings of the Lat. *inter*, Engl. *among*. Comp. Old-Engl.: Thow it were twyes so hevy as on, *Undyr us foure* we xal it reyse (Cov. MYST. p. 236.). Hallsax.: Wet speke ȝe kempen *vnðer eou alle* (LAJAM. I. 39. modern text *vnder* ȝou alle). Middle-Highdutch: Si jægten den hirz *under in alle* (TRISTAN 17305.). See *among* p. 424. Thus Anglosaxon used *under* directly of being surrounded or comprehended in a multitude: þæt he fāh scyle from his scyppende āscyred veorðan . . tō deaðe niðer *under helle cinn* (COD. EXON. 99, 1 sp.).

With regard to a relation originally belonging to space, the preposition

answers to the Latin *inter* in *under way*, *inter viam*: Majesty seeing all these matters well in train — Salzburgers *under way* (CARLYLE, Frederick the Gr 9, 4.), which is used in nautical language for *moving, in a condition to make progress*, and also appears in the form *under weigh*: hence also: It was some time before we could put the ship about, she was *under such headway* (IRVING, Sk. B., The Voyage). The form answers to the Middle-Highdutch *under wegen* (IWEIN 223. TRISTAN 7460.), Swedish *under vägen*, Danish *undervejs*.

beneath, 'neath, Anglosax. *heneoðan*, *beniðan*, Hollandish *beneden*, and *underneath*, Anglosax. *underneoðan*, *undernidan*, from *neoðan*, *niðan* *deorsum*, Old-norse *neðan*, Old-Highdutch *nidana*, Middle-Highdutch *nidene*, *niden*, whence *biniden* Lowdutch *nedden*. In northern dialects *aneath* is in use. In Old-Highdutch the simple form *nida* (comp. Anglosax. *nide*, *nið*, Highdutch *nid*) is employed as a preposition: *nida imo, infra ipsum* (SCHMELLER 2, 681.); in Old-norse *neðan*: *fyr iðrð neðan* (VÖLUSPÁ 35.). The reduplication of the notion *underneath* has not obtained a further extension till subsequently, along with the more usual *beneath*: both became prepositional, even in Anglosaxon, and often share the same domain as *under*.

1. In a local regard these prepositions point to the lower position which an object takes or receives with respect to that dependent upon the preposition, whether with perpendicular or non-perpendicular depth, with or without contact with the other, as well with as without covering an object.

There is nothing left remarkable *Beneath the visiting moon* (SHAKSP., Ant. & Cleop. 4, 13.). *Beneath him* . . he views Nature's whole wealth (MILT., P. L. 4, 205.). He cast the tables out of his hands, and brake them *beneath the mount* (EXOD. 32, 19.). From old Eternity's mysterious orb, Was Time cut off, and *cast beneath the skies* (YOUNG, N. Th. 2, 208.). Down she came and found a boat *Beneath a willow* left afloat (TENNYNS. p. 70.). I stood *beneath his roof* (DOUGL. JERROLD, Rent Day 1, 3.). The crumbs of favour That fall *beneath their tables* (COLER., Picc. 1, 2.). There lies a shell *beneath the waves* (TH. MOORE p. 115.). The conspirators concealed their daggers *beneath their garments* (GIBBON, Decl. 5.). His legs trembled *beneath him* (DICKENS, Christm. Car 4.). That virtues, which required not culture's aid Shed their first fragrance 'neath my roof, and there Found shelter (TAIFOURD, Ion. 2, 2.). Dash'd through the thicket to the beetling rock 'Neath which the deep sea eddies (ib.).

The dialectical form *aneath*, which may be compared with *atween*, *ahint*, *ayont*, does not diverge in meaning: Jenny, pit the cod *aneath my head* (SCOTT, Heart of Mid-Loth. 1, 8.).

Underneath may seem more expressive than *beneath*: Now tell me, worldlings, *underneath the sun*, If greater falsehood ever has been done (MARLOWE, Jew of M. 5, 4.). The strawberry grows *underneath the nettle* (SHAKSP., Henry V. 1, 1.). Rising on tiptoe *underneath the boughs* To pluck a grape (ROGERS, It., An Advent.). I waited *underneath the dawning hills* (TENNYNS. p. 100.). Since . . *underneath The moon-light ruins* of Mount Palatine, I did confess to you my secret mind (SHELLEY, Cenci 1, 2.). So doth the swan her downy cygnets save, Keeping them prisoners *underneath her*

wings (SHAKSP. I Henry VI. 5, 3.). Hasten to the bridal bed — Underneath the grave 'tis spread (SHELLEY III. 154.). One could see his little heart underneath his dress (LEWES, G I. 19).

Old-Engl.: Saturnus is above, and Jubiter is the nexte; Thanne Mars byneth him (WRIGHT, Pop. Treat. p. 132.). Byneth the loweste hevne . . Beoth the four elements (p. 134.). That is a place . . toward the west, a lytille benethe the place where that Cristene men bathen hem comounly (MAUNDEV. p. 102 sq.). Al togidere, with both fest, Sche to-rent binethen here brest (SEUYN SAGES 475.). Wat ys binepe pe gronde (R. or GL. I. 131.). Halfsax.: In hire bosme heo bar bi-neoðen hire titten ane guldene ampulle of attere i-fulled (LAȜAM. II. 203.). Wifmen hit punchet fuliwis, bineoðe pon gurdle hit punchet fisc (I. 56.). In Anglosaxon beneoðan, as an adverb and a preposition, makes the contrary to *bufan*, as in Middle-Highdutch *beniden* to *poben*. Comp Müller, Middle-Highdutch Dictionary II. 333.). Eall svā feorr beneoðan svā svā hi *bufan* ūs gāð (BASIL, Hexam. 7. cf. DECTER 28, 13.). Ac hī sume habbað synderlicne gang beneoðan pam rodore (BASIL. ib.). Æghvelcere vunde beforan feaxe and beforan slyfan and beneoðan cneove, seō bōt bið try sceatte māre (LUGG. ÆLFRED. B. 40.).

Neath, compounded with *under*, which is absent in Orm and LaȜamon, is in Old-English comparatively rare: As he knelyd on hys knee Underneath a chery-tre (SIR CLEVES 190.). In Anglosaxon we find the form used prepositionally: Nāmen pā pet fōt-spure, pe vās undernæwen (sic) his fōte (SAX. CHR. 1070.).

2. The metaphorical references of *beneath*, in which *underneath* participates to a slight extent, attach themselves in part to those of *under*. The idea of a causal influence, as if from above, may become the standard with concrete and abstract substantive notions.

The sod sunk deep beneath the foot (BULW., Maltrav. 1, 3.). I think our county sinks beneath the yoke (SHAKSP., Macb. 4, 3.). The snow-bird twittered on the beechen bough, And 'neath the hemlock, whose thick branches bent Beneath its bright cold burden . . The partridge found a shelter (BRYANT p. 23.). How shall we hold footing Beneath this tempest? (COLER., Picc. 1, 3.) But who may smile. that sinks beneath his fate? (BYR., Ch. Har. 1, 85) Of all he might have been the sirc, who fell that day beneath his ire (Siege of Cor. 25.). Think how many in this hour of tempest shiver Beneath the biting wind and heary rain (WERN. 1, 1.). The loaded press beneath her labour groans (Engl. Bards p. 313.). The fair countenance. that blushed beneath his gaze (BULW., Maltrav. 4, 5.). My heart . . was fluttering feebly beneath the pressure of anticipated disappointment (WARREN, Diary 1, 1.). — The pangs Of the sad ignorant victims underneath thy pious knife (BYR., Cain 3, 1.).

Modern times multiply this employment, belonging also to the prepos. *under*. See *under* 5. p. 455.

3. The preposition is also referred to the relation of subordination as dependence upon dominion or power.

The mind attains beneath her (sc. Freedom's) happy reign, The growth that Nature meant she should attain (COWP. p. 8.). A wretch beneath the ban Of Pope and Church (SCOTT, Lord of the Isl. 2 24.). — Only, we want a little personal strength, And pause

us, till these rebels, now afoot, Come underneath the yoke of government (SHAKSP., II Henry IV. 4, 4.).

Old-Engl.: *pat forward ich habbe al þe yholde To brynge þe kyng binēpe þe* (R. OF GL. I. 53.).

4. With that is connected the idea of inferiority in importance or dignity.

Not *beneath him* in fortunes, beyond him in the advantage of the time, above him in birth (SHAKSP., Cymb. 4, 1.). Hast thou not . . . these inferior far *beneath me* set? (MILT., P. L. 8, 381.) My humble lot had cast me far *beneath him* (ROWE, I. Shore 1, 2.). The greatest emperors did not think it *beneath them* to instruct the ignorant (GIBBON, Decl. 1.). I am too much *beneath your Royal Highness* (PLANCHÉ, Fortunio 1, 3.). Pho! you are *beneath my notice* (SHERID., Riv. 5, 2.).

This occurs early. Halfsax.: *þho dop þe to settenn þe Binepenn pine laþhre*, To lutenn hemm (ORM. 10728.). Anglosax.: *Hio bið svide flor hire selfre beneoþan* þonne hiu þæs lænan lufað and vundrað eorðlicu þing ofer ēne ræd (ALFR. METR. 20, 222. Grein). Comp. *below*.

below, appearing in modern times as an adverb, along with the older *alow*, *alowe*, *alough*, *alough*, arises from the Old-norse adjective *lāgr*, Swedish *låg*, Hollandish *laag*, Danish *lav*, Engl. *low*, Dialect. *loff*, appearing in Halfsaxon in the form *lah*. An iss heh, annd operr *lah* (ORM. 15246. cf. 15232.). *Below* seems assimilated in form to *beneath*, as it also essentially answers to it in meaning as a preposition.

1. Applied to relations of space, *below* is quite like *beneath*, and, like the former, is often opposed to *above*.

He knew the seat of Paradise . . . And, as he was dispos'd, could prove it *Below the moon*, or else *above it* (BUTL., Hud. 1, 1, 173.). *Below the stairs* and in public (BEN JON., Ev. Man in his Hum. 5, 1.). They are as gentle As zephirs, blowing *below the violet*, Not wagging his sweet head (SHAKSP., Cymb. 4, 2.). A storm *below the highlands* of the Hudson, if it be introduced with an easterly wind, seldom lasts less than two days (COOP., Spy 3.). A great personage . . . Is drown'd *below the ford*, with five post-horses (BYR., Wern. 1, 1.). Last night I wasted hateful hours *Below the city's eastern towers* (TENNYS. p. 96.). The greaves *below his knee*, that wound (BYR., Bride 2, 9.). The clerk, with the long ends of his white comforter dangling *below his waist* . . . went down a slide on Cornhill (DICKENS, Christm. Car. 1.). The force, the size, and weight of our vessel bore her down *below the waves* (IRVING, Sk. B. The Voyage.).

In the fifteenth century *below* does not seem to appear alongside of *beneath* as a preposition. The ancient form *alow* moreover makes the contrary to *aloft*: Why some be *a-lough* and some *a-loft* (P. PLOUGH. p. 241.). It is also combined with *down*: She stode and hing her visage *downe alow* (CHAUC., Court of L. 1201.).

2. *Below* is transferred, similarly to *beneath*, to inferiority in importance, dignity and value.

The reproach of having descended *below the dignity* of history

(MACAUL., H. of E. 1. 3.). Absolute impunity was granted to every body *below the rank of serjeant* (VIII. 41.). When men and women seem . . to think of people *below them* as if they really were fellow-passengers to the grave (DICKENS. Christm. Car. 1.). 'Tis much *below me* on his throne to sit (DRYDEN). *Below the usual rate* or amount etc. (WEBST. v. low.).

within, Anglosax. *vidinnan*, *intra*, also used as a preposition from the earliest times, has soon completely supplanted the simple form *innan* and the compound *binnan*, so far as the former has not been lost in the English *in*; it has its contrary in *without*. The combinations of corresponding adverbial forms, as *forao*, *āstan*, *hindan*, *geondan*, *ufan*, *neodan* with *rið* have been remarkably early lost, while the aforesaid forms gained in extension.

1. Applied to the sphere of space, *within* stands, where there is a question of staying or of movement within an object enclosing on all or several sides, or even shutting off on one side, with a sharper emphasis upon the enclosing or shutting off.

King Richard lies *Within the limits* of yon lime and stone (SHAKSP., Rich. II. 3, 3.). To feast my train *Within a town of war* so lately pillag'd Will be too costly (MARLOWE, Jew of M. 5, 3.). *Within thy father's house* are foes (BYR., Bride 2, 16.). *Within this lone abode* . . were seated two persons (BULW., Maltrav. 1, 1.). Seeing what were Mark's hopes with reference to that diocese, it was by no means difficult to get him a curacy *within it* (TROLLOPE, Framl. Parson. 1, 1.). A third (sc: multitude) as soon had form'd *within the ground* A various mould (MILT., P. L. 1, 705.). At eve light up the chimney nook, Lay there his glass *within his book* (ROGERS, Jacqueline 1.). *Within the goblet* rich and deep I cradle all my woes to sleep (TH. MOORE p. 26.). O God! Who made us, and who breathed the breath of life *Within our nostrils* (BYR., Cain 3, 1.). The bodily personality or that conceived abstractly may also be imagined as the including object. Oh, how my heart swells *within me* (BULW., Lady of L. 1, 3.). The germ of an eternal misery is *within him* (BYR., Cain 3, 1.). I will place *within them* as a guide my umpire Conscience (MILT., P. L. 3, 194.). A man contented and happy *within himself* (TILLOTSON, Serm.).

The preposition may also refer to an extension, the distance measured in space within which a person or thing is thought as existing or placed: That no woman shall come *within a mile* of my court (SHAKSP., Love's L. L. 1, 1.). He observed . . that there was scarcely a farmer's daughter *within ten miles* round but what had found him successful and faithless (GOLDSM., Vic. 3.). *Within my sword's length* set him (SHAKSP., Macb. 4, 3.). Hence also; If I can get him once *within my pistol's length* I'll make him sure (Pericl. 1, 1.). The coachman . . took an opportunity to call up a surgeon, who lived *within a few doors* (FIELD., I. Andr. 1, 12.). Extension may also be indicated by an abstract substantive, which states by *within* the compass in space of the activity denoted thereby: She is not *within hearing* (SHAKSP., Two Gentlem. 2, 1.). Whereby he soon Saw *within ken* a glorious angel stand (MILT., P. L. 3, 621.). In England, the garden of Beauty is kept By a

dragon of prudery, placed *within call* (TH. MOORE p. 212.). Thus *within* is also added to abstract terms of another kind, the compass of which is no longer to be considered as sensuous. Within himself The danger lies, yet lies *within his power* (MILT., P. L. 9, 348.).

Collective notions may also be referred to collective notions, if they denote the sphere *within* which anything happens: Upon the same principles, that domestic traffic is carried on *within the society*, an external commerce is established with other tribes or nations (ROBERTSON, America.).

The preposition frequently touches *in, into*, although, by its limiting nature, it does not take a great part of the province of the former. The ancient language uses *within* but little in combination with abstract substantives. Old-Engl.: *Withinne the walle* wes on hous (WRIGHT A. HALLIW., Rel. Ant. II. 272.). Thou shalle conceyve *within thy sydyn* A chyld of myghte (TOWS. M. p. 74.). The Crystene . . Wente *withinne the clos dych* (RICH. C. DE L. 3157.). Ȝee schulle undirstonde, that *with in* the dede See rennethe the flom Jordan (MAUNDREV. p. 102.). — Mason schulde never won other calle *Withynne the craft* amongus hem alle (HALLIW., Freemas. 47.). Hallsax: To þatt allterr þatt wass *wippinnenn wazheriift* ORM, 1083.). Þat ælc noma a long sax & læiden bi his sconke *wið inne his hosc* (LA-ŷAM. II. 212.). Bæd al þa kempen þe *wið inne sæ wuneden*, þat heo comen to his neode (I. 212.). In Anglosaxon *viðinnan* is in use as a preposition without any essential distinction from *binnan* and *innan*: He macode þær tvā abbotrice, ān of muneca, oðer of nunna, þāt vās eall *viðinnan Vintanceastre* (SAX. CHR. 963.). Sƿōðan heom āteorede mete *viðinnan þam castele* (1088.). Comp.: Beo þu āvirged *binnan birig* and būton (DEUTER. 28, 16.). Åðelvald sāt *binnan þam hām* (SAX. CHR. 901.). — Josep vās āna *innan* his hlāfordes huse (GEN. 39, 11.). Þāt man frið and freondscipe rihtlice healde *innan þysan earde* (LEGG. ÆTHELR. IV. 9.). *Binnan, binnen* is met with even later. Hallsax.: þatt operr lif . . Iss funndenn *binnen munecrif* I þa þatt sinndenn gode (ORM. 6290.). Comp. 2.

2. The application to notions of time is analogous, an activity is placed within the space of time indicated, when, however, it may be moved up to its extreme limit. If the time named is also referred to the then standing point of the speaker, the activity may lie both in his rear and before him, without however going beyond the commencement or the end of the space of time.

France! thou shalt rue this hour *within this hour* (SHAKSP., John 3, 1.). *Within three days* ye shall pass over this Jordan (JOSH. 1, 11.). He orders me to render this castle and vacate the Papal Territory *within ten days* (BULW., Rienzi 3, 2.). *Within forty-eight hours* after the arrival of the intelligence it was determined that an expedition should be sent to the Hoogley (MACAUL., Essays IV. 38.). — We are arrived *within this hour* (SHERID., Riv. 1, 2.). One night, *within four-and-twenty hours* of the time, when he had settled to take shipping for London, my uncle supped at the house of a very old friend of his (DICKENS, Pickw. 2, 20.). Even here abstract substantives may indicate the compass of time. A time, which is *within the memory* of men still living (MACAUL., H. of E. I. 1.).

Old-Engl.: *With-iune fourti dayes* hit haveth everech lyme, And in lasse

if hit is a knave (WRIGHT, Pop. Treat. p. 139). *Withinne pre zer þe kyng of France dyede & þe king Leyr* (R. OF GL. I. 37.). *Thei wil roten within 8 days* (MAUNDKT. p. 49.). *Soone, withinne a lytyl stounde*, The moste party yede to grounde (RICH. C. DE L. 4537.). — *I herde her speke of you within shorte space* (SKELTON I. 36.). Halssax.: *Wið innen ane zere, nes þer first na mare, iwarð* (leg. iwarð) *þe king Gracien gumene forcuðest* (LAJAM. II 86.). *Wið innen a lut zeren Brennes hine bi-fohte an his broder Belin* (I 211.). He let te possless sen himm wel Well offte sipe onn erpe, *Wippinnenn dazzen fowwertiz* Fra patt he ras off dæpe (ORM., Ded. 227.). Crist wass borenn i piss lif *Wippinnenn zoless monepp* (ORM. 1909. Itt wass all till ende brohht . . *Wippinnenn zeres fowwertiz* (16288). It is not surprising that, in the regard of the extreme limit of the space of time, *within* might be interchanged with *after*. *Binnen* was in use a long time alongside of *within*. Halssax.: þa burh wes wel ijarwed *binnen lut zæren* (LAJAM. I 10. cf. 86.). Patt he þe temple mihhte wel *Binnenn pre dazzen rezzen* (ORM. 16474 cf. 6791.). I have only met with *binnan* in Anglosax.: Se cining *binnan XII mōnāð* vās gefullod on Eāstrum (SAX. CHR. 626.). Vyt Sceolon *bynnan feorðan healfes dāges fāce* beon eft geodcwycode (EV. NICOD. 31.). Cild *binnan pritegum nihta* sý gefulvad (LEGG. I. 2.). To *within* answers the compound of *in* and *with*, *inwith*, in Old-Engl.: I sal him teche, with hert fre, So that *inwith yeres thre*, Sal he be so wise of lare. That ye sal thank me euermare (SECVN SAGES 125), as even in Halssax.: Jesu Cristess bodið wass *Inn wipp his moderr vambe* All shapenn (ORM. 16372.). An Anglosaxon instance of this sort is hardly found.

without, in an obsolete form *withouten*, Anglosax. *viðutan*, *extra*, has supplanted the simple *utan*, *uton*, also used as a preposition, as well as partly *būtan*, *beūtan* and the rare *forūtan*, and forms from ancient times the contrary to *within*, may however be regarded as partly the contrary to *with*. It also touches *out of*.

1. The preposition indicates, in a local meaning, the being excluded, or, the exclusion from the limits of an object, and is associated with the notion of abiding and of movement.

Moses took the tabernacle, and pitched it *without the camp* (EXOD. 33, 7.). Much has been said, *within* and *without doors*, of Church and State (BYR., Parliam. Speeches.). The dream's still here: even when I wake it is *Without me* as *within me* (SHAKSP., Cymb. 4. 2.). What seal is that, that hangs *without thy bosom*? (RICH. II. 5. 2.) Bring forth him that hath cursed *without the camp* (LEVIT. 24, 14.).

The use of *without*, in a local meaning, has been in modern times especially limited in combination with the notion of movement. Old-Engl.: A myre ther was *withouten Jaffes*, A myle brode (RICH. C. DE L. 6939.). He bileude *with oute þe town* (R. OF GL. I. 35.). Þe erl Eldol hym drow, And ladde hym *with oute þe town* (I. 142.). Halssax.: *Wið uten þere burzhe* he hine lette binden (LAJAM. II. 276.). Ðat neuer ne ferde heo *wið uten dore* (I. 101.). Anglosax.: þa cvað man mycel gemót *viðutan Lundene* (SAX. CHR. 1052.). Robert seht *við his fāder viðutan Normandige* (1079.). Pilatus hēt þa þone Hælend *utgān viðutan hys dōmern* (EV. NICOD. 10.). Lēd ut þone hirvend *viðutan þa vicstove* (LEVIT. 24, 14.). *Beūtan*, *būtan* is here very familiar: þa *beūtan* beoð *eorwe bōrdum* (CAEDM. 1349.). Hig væron *būtan hyrtig* (GEN. 44, 4.). Ic ville, þat . . nān man ne ceāpige *būtan þore* (LEGG. EADV. I. 2.). Lædde hine *būtan þa vic* (MARC. 8, 23.). See *but*.

2. *Without* is widely diffused in the metaphorical meaning of exclusion, as of the absence, or the non-cooperation, or of the

want of a person or thing, answering to the prepositions *absque*, *sine*, and forming a contrary to *with*.

I may not go *without you* to the king's (SHAKSP., John 3, 1.). Fear not — *without me* thou Couldst not have gone beyond the world (BYR., Cain 2, 1.). A young London physician, who, *without friends or fortune*, yet with high aspirations after professional eminence, is striving to weave around him what is technically called a connexion (WARREN, Diary 1, 1.). We must not let our guests *without refreshment* (SCOTT, Bride 11.). If a shrine *without victim*, An altar *without gore* may win thy favour, Look on it (BYR., Cain 3, 1.). The leaving a neighbourhood . . . was not *without a tear* (GOLDSM., Vic. 3.). The noble language of Milton and Burke would have remained a rustic dialect, *without a literature, a fixed grammar, or a fixed orthography* (MACAUL, H. of E. I. 14.). He . . . came upon his feet again *without a stagger* (DICKENS, Christm. Car. 2.). Things *without remedy*, Should be *without regard* (SHAKSP., Macb. 3, 2.). Few words, But such as I, *without your special pardon*, Dare not relate (III Henry VI. 4, 1.). The only uneasiness I felt was for my family, who were to be humbled *without an education* to render them callous to contempt (GOLDSM., Vic. 3.). *Without dispute*, she is a fine woman (GAY, Begg. Op. 1, 1.). *Anciently: Withouten* that would come a heavier bale (THOMSON, Castle of Indolence 1, 1.)

Old-Engl.: *per bep* in Walis *pre wip oute more* (R. OF GL. I. 4.). They may not don it *withouten the lordes*. For a semblee of people *withouten a cheventeyn or a chief lord*, is as a flock of scheep *withouten a schepperde* (MAUNDEV. p. 3.). He was ryche ynow, *wypoute þe kyng & hys broþer* (R. OF GL. II. 421.) (without assistance). *Withoutene me* ther may be nought (TOWN. M. p. 1.). Of hem þat were al on war, & *with oute armour* were also (R. OF GL. I. 139.). *Nou nis the drie breth of the urthe nevere withoute hete* (WRIGHT, Pop. Treat. p. 135.). Her ich mai evere wel fare, *Withouten pine withouten kare* (WRIGHT A. HALLIW., Rel. Ant. II. 275.). Helle is *withoute noumbre* (P. PLOUGHM. p. 441.). Grante me the blisse *withoute ende* (HALLIW., Freemas. 654.). Werre *withouten hede* is not wele (LANGT. I. 2.). He com in *withouten leve* (WRIGHT A. HALLIW., Rel. Ant. II. 272.). The frequent *withouten no or nay* in Old-English approaches to the modern *without dispute*: He fond al soth, *withoute no* (ALIS. 518.). They were stedefast . . . *withouten nay* (HALLIW., Freemas. 511. cf. 533.). Even in Halfsax. this usage is frequent: *Nohht nass wrohht wipputenn himm* (ORM. 18947.). Ankennd off soþ Godd, Acc all *wipputenn moderr* (19240.). Bræd All þeorff *wipputenn berrme* (997.). Saccælæs *wipputenn wrihhte* (Ded. 202. cf. ORM. 1186. 2238. 2274.). He sent þe his sonde *wið uten gretinge* (LAZAM. III. 48.). To soðen *wihuten* (leg. *wiðuten*) *wene þe laze hehte* Marviane (I. 269.) = without doubt. In Anglosaxon the preposition seldom appears here: Gif he mōste þā gyt tva gear libban, he hæfde Yrlande mid his verscipe geuunnon, and *wiðutan ælcon wāpnon* (SAX. CHR. 1087.). *Būtan* (see *but*) is much more usual; *foritan* is also met with: An spearwa on grynd ne mæg befeallan *foritan his foresceavunge* (SAX. CHR. 1067.).

3. In the sense of an exclusion from a totality, when the isolated member is either to be deducted from the totality or to be added to it, *without* is no longer in favour as a preposition. Prepositions like *beside*, *but*, *except* take its place. In Old-English *without* was in place here, as in the earliest times.

Old-Engl.: *pese schires wip oute Walis bep alle in Engolonde* (R. or GL. I. 4.). Hallsax.: *Howel pene heade, hahst of Brutlonde, wið uten Arðure* (LAJAM. II. 493.). *We habbeð seone þusunð of gode cnihten, wið uten wifmen* (I. 16.). *All itt wass unncleue Wipputenn patt Judiskenn folc* (ORM. 1950.). *Ne mihhte nan wiht oppnenn Wipputenn Godes haltzhe Lamb* (Ded. 261. cf. ORM. 1284, 16700, 17024.). Anglosax.: *Ealle mæst þe þær on lande wæron him on his villan tō gebugon, wiðūton Robert de Balesme* (Sax. Chr. 1106.). The close affinity of this meaning of *without* to that above specified is, moreover, clear.

To the above cited *inwith* an *utwith* stood opposed in ancient times. Hallsax.: *Utwipp Cristenndom Niss nohht tatt Crist maꝥ cwemenn* (ORM. 13117.).

inside and *outside*, modern substantives, formed from *in* and *out* together with *side*, Anglosaxon *side*, *latus*, assume in modern times, in a limited measure, the construction and the meaning, as to space, of *within* and *without*,

Jack-in-the-green, a man *inside* a small house made of flowers and evergreens (HALLIW., Dict. v. Jack.). Suddenly a man, in foreign garments . . . stood *outside* the window (DICKENS, Christm. Car. 2.). The corpulent hair-dresser was still sitting in his slippers *outside* his shop-door there (Pict. fr. It., Genoa.). There was hardly a house in the parish of Framley, *outside* the bounds of Framley Court (TROLLOPE, Framl. Pars. 1, 2.).

The adverbial employment of both substantives makes the transition to the prepositional use. They are moreover combined with *of*: *The yacht was outside of the smuggler*, about two miles to the westward (MARRYAT).

but, Anglosax. *būtan*, standing opposed to *binnan*, like the Middle-Highdutch *būzen* and *binnen*, Hollandish *buiten* and *binnen*, Lowdutch *būten* and *binnen*, (whence in the dialects of the North of English *but* and *ben*) was, both as a preposition and as an adverb, equal to *without*, Anglosax. *wiðūtan*. In the prepositional usage *but* has been partly restricted, partly has become unclear with regard to construction.

1. The local meaning, belonging to the Anglosax. *būtan* as well as to the Hollandish *buiten* and Lowdutch *būten*, has become extinct in English. See *without* 1.
2. In the meaning of *without*, which it likewise subsequently ceded to *without*, it is still often met with in early times.

Old-Engl.: *Thou, wommon, boute vere, Thyn oun vader bere* (WRIGHT A. HALLIW., Rel. Ant. II. 227.). *Godes riche, that i-lasteth bouten ende* (WRIGHT, Pop. Treat p. 132.). Hallsax.: *Ne scalt þu neuere pider faren bute mocheleere ferde* (LAJAM. I. 156.). *Ouer sæ þu liðe al buten leue* (I. 215.). *All dumb annd butenn spæche* (ORM. 222.). *Þeꝥ sinndenn aꝥ All þwerrt ut butenn wasstine* (10003.). *Sloh himm butenn gillte* (14469.). Anglosax.: *Nān þing nās gevorht būtan hym* (JON. 1, 3.). *Lif būtan lnde-deaðe* (Cod. Exon. 101, 4.). *His lif vās eal būton synnum* (A.-S. HOMIL. I. 26.). See *without* 2.

3. The meaning of *praeter*, belongs to *but* as a preposition, with some decisiveness or from a reason founded upon the history of the language, only in affirmative sentences in combination with the notion of universality and with superlatives.

All, but mariners, Plunged in the foaming brine (SHAKSP., Temp.

1, 2.). Vernal delight and joy, able to drive *All sadness but despair* (MILT., P. L. 4, 155.). As Achilles, dipt in pond, Was anabaptiz'd free from wound, Made proof against dead-doing steel *All over, but the Pagan heel* (BUTL., Hud. 1, 3, 139.). *All our ambitions* death defeats, *but one*; And that it crowns (YOUNG, N. Th. 6, 816.). Monarch of Gods and Dæmons, and *all Spirits but One* (SHELLEY, Prometh. 1, 1.). Juba might make the proudest of our sex Any of woman-kind, *but Marcia*, happy (ADDIS., Cato 4, 1.). A dozen crowns *all but one* did I disburse for her (SHERID. KNOWLES, Hunchb. 5, 1.). I will desire you . . . to write smocks in the plural number, in the *last line but one* (CHATHAM, Lett. 1.). Do you know the Poulterer's, in the *next street but one*, at the corner? (DICKENS, Christm. Car. 5.).

The manysided particle *but* is treated by grammarians and lexicographers as a preposition or a conjunction without distinction of limits. It is like the Highdutch *ausser*, which is sometimes combined immediately with the following case. sometimes makes this dependent upon the verb of the sentence or even another preposition connected with it, which is only to be decided with definitely expressed case forms, and not always even then; namely, if the preposition requires the same case as the verb of the sentence. The Latin *praeter* is also comparable in many respects. In English every decision founded upon the form falls away, the confusion of the oblique cases with the nominative coming into consideration with the distinguishable cases of pronouns. In the negative sentence, *but* is perhaps to be taken only as *nisi*: It is thy father! O Morar! the father of no son *but thee* (MACPHERSON, Oss, S. of Selma) that is: *but of thee*. The sentences above cited seem to lean upon the ancient use of the preposition. Old-Engl.: Brut . . . slow þis geandes . . . *Alle bute Gogmagog* (R. of Gl. I. 22.). And yaff hym *alle Poyleland, But one erledom* (IROM. 2277.). Halfsax.: *Alle* he heom sumunde & to wode sende, *bote seowe þusend kempen* (LAȜAM. I. 19.). *Þe al her a-quelde . . . buten Neo & Sem* (I. 2.). Anglosax.: *Sceotend swæton . . . ealle būton anum* (BROV. 1411.). *Ealle þā þing . . . būton þam anum* (Job in Ettm. 4, 15.). Ymb first vucan *būtan ānre niht* (MENOLOG. 87. Grein.). And heold seofoth healf gear *būtan II nihtum* (SAX. CHR. 495.). That even in the former cases the preposition may pass into the conjunction is proved by passages, as in Old-Engl.: He saide *alle* shalle be slayn *but oonly we* (TOWN. M. p. 23.).

We here annex the particles which are employed, partly in the place of *without*, partly in that of *but*, in modern and ancient times, to which belong *sans*, *unless*, *save*, *saving*, *except*, *excepting*.

sans Old-French *sens*, *senz* and also Lat. *sine*, (see Vol. I. p. 410.), formerly often employed, and almost naturalized, is now obsolete. It answers to the particle *without*.

Last scene of all, That ends this strange eventful history, Is second childishness, and mere oblivion; *Sans teeth, sans eyes, sans taste, sans every thing* (SHAKSP., As you like it 2, 7.). A confidence *sans bound* (TEMP. 1, 2.). Come, come, *sans compliment*, What news abroad? (JOHN 5, 6.).

This preposition, still used at the time of Elizabeth, not affectedly merely, is found in the forms *saun*, *saunz*, *saunee*, *sans*, particularly in poetry and in adopted French expletive poetic forms: Of gold he made a table, Al ful of steorren *saun fable* (ALIS. 133.). Of hire faired, *saun faile*, He hadde in hert gret mervaille (217.). The lond was lorn, *saun dotaunce* (1828.). And went to

London *sawn fail* (ARTHUR A. MERLIN p. 126.). Ichot ho bith forlore *sawnts faylle* (WRIGHT, Polit. S. p. 215.). I telle you, *saunce faylle*, He wylle us allow (TOWN. M. p. 150.). I telle you, *sans faylle* (p. 223.). Go in, *sans bydyng* (RICH. C. DE L. 681.).

unless (see the Doctrine of the Dependent Sentence) sometimes stands where the preposition *without* or *but* might find a place.

For ever may my knees grow to the earth . . . *Unless a pardon*, ere I rise or speak (SHAKSP., Rich. II. 5, 3.). So that all hope is vain, *Unless his noble mother and his wife* (CORIOL. 5, 1.). Some were for setting up a king, But all the rest for no such thing, *Unless king Jesus* (BUTL., Hup. 3, 2, 267.).

The particle *unless* is near to *if not*, and is met with in the abbreviated dependent sentence. Yet the above passages, the last perhaps excepted, would not be grammatically correct as abbreviated dependent sentences. *Unless* attaches itself immediately to the French *à moins de* before substantive notions, and is therefore also assimilated to *but*, pointing to the Anglosaxon *būtan*, which, as a conjunction, likewise approaches *if not*. Moreover, how conjunctions otherwise corresponding may transform themselves into prepositions, is shewn by the Anglosaxon *nefne*, *nemne* (ne if ne) nisi, which is treated exactly as a preposition with the dative (*praeter*): Vig ealle fornam Finnes pegnas *nemne* *feadum anum* (Bæov. 2165.).

save, *saving* (see Vol. I. p. 415.) properly denote a reservation or protest against violation. They are attached to the Old-French *salv*, *salv*, *sauf* and the verb *salver*, *sauver*, *saver*, the former whereof took the place of the Lat. *praeter*. *Save*, with its substantive, is originally to be regarded as an absolute case, as in the Lat. *salvo officio*, *salva conscientia*, whereas *saving* operates as a participle whose object is the following substantive notion, and whose subject, where it cannot be the person speaking or spoken to, is an indeterminate personality to be taken generally, so that *saving* is to be regarded as an absolute participle. But *save* is now treated just like *but*, and the case following it may be both the subject and object of the verb.

What have kings, that privates have not too, *Save ceremony*, *save general ceremony*? (SHAKSP., Henry V. 4, 1.). Who is God *save the Lord*? or who is a rock, *save our God*? (Ps. 18, 31.). Here all were noble, *save Nobility* (BYR., Ch. Har. 1, 86.). Summers three times eight *save one* She had told (MILT., An Epitaph). All were gone, *save him*, who now kept guard (ROGERS, It., An Advent.). Madame Neckar, the best, the most virtuous, *save Madame de Lambert*, was esteemed, admired, and found dull (KAVANAGH, Fr. Woin. of Lett. 21.). — In the Moderns *saving* appears just like *save*, *praeter*: Mr. Dombey ordered the rooms to be ungarnished, *saving such* as he retained for himself (DICKENS, Dombey a. S. 1, 3.). Old Martin Chuzzlewit remained shut up in his own chamber, and saw no person but his young companion, *saving the hostess* of the Blue Dragon, who was, at certain times, admitted to his presence (M. Chuzzlewit. 1, 4.). "I will be thy proudest conquest!" — "*Saving one*." (LONGF. I. 37.). How, moreover, *save*, like *but*, gives up the immediate relation to the following case, is shewn by passages like: None, *save thou and thine*, I've sworn, Shall be left upon the morn (BYR., Siege 21.).

Old-Engl.: *pat* he for hys newew wolde . . . Do hey amendement, *save*

lyme and lyf (R. OF GL. I. 54.). Richard, *save God above*, Of alle thing moste I the love (RICH. C. DE L. 895.). They sawe no manere sith, *saff solas and ese* (DEPOS. OF RICH. II. p. 5.). Al her catel than was spent, *Sawe twelf pans* (AMIS. A. AMIL. 1855.). Alle hys dyscypyls hav hym sene *saafe ownly Thomas* (TOWN. M. p. 285.). Connynges hath no foo *Save hym* that nought can (SKELTON I. 47.). *To-sawe* is remarkable. In al the court was ther no wight That wold serue him thare, *To-sawe a gentil child* (AMIS A. AMIL. 1622.) as it were *usque ad-salvo*; for we can hardly think of the infinitive. — *Saving* still often reminds us, in Modern-English, more of the notion of a reservation and a protest in the narrower sense, as in: *Saving your reverence*, you must pardon me (MARL., Edw. II. 1, 1. cf. (SHAKSP., Meas. for Meas. 2, 1. Merch of Ven. 2, 2. Much Ado 3, 4.). Which gifts (*Saving your mincing*) the capacity Of your soft cheveril conscience would receive (Henry VIII. 2, 3.) see Vol. I. 415, as also *save*. Old-Engl.: *Sawue your grace*, wene ich hit nowt, Hit euere com in his thout (SECTYN SAGES 687.). — But even in Old-English *save* comes out of immediate connection with the following case: Thanne alle kynne cristene. *Save comune women*, Repenteden and refused synne, *Save thei one* (P. PLOUGHM. p. 417 sq.). Sonys, *þe arn . . . The fyrst frute of kendely engendrure*, Befforn whom, *saff your modyr and I*, Were nevyr non of mannys nature (COV. MYST. p. 34.). In Anglosaxon in corresponding passages as GEN. 14, 23. Ps. 17, 30. (comp. 18, 31.) *būtan*.

except and *excepting*. comp. Fr. *excepté*, are syntactically like *save*, *saving*; they denote exception or exclusion, and stand for *without*, *unless*.

All that we upon this side the sea, *Except this city* now by us besieged, Find liable to our crown (SHAKSP., John 2, 2.). All were involved in this affair, *except one* (WEBST. v.). — *Excepting the clothes* which I wear, and the horse I ride on, I have no property (SCOTT, Qu. Durw. 16.). Therewith compare the participial construction: And, *thunderbolts excepted*, quite a God (COWP. p. 50.).

Old-Engl.: That any creature sholde konne al *Except Crist oone* (P. PLOUGHM. p. 297.). That other participial forms, as *barring* and the like, may be similarly employed, is shewn in the Doctrine of the Participles

on this side, *this side*, as opposed to *on the other side*, *the other side* (see Vol. I. 416.) along with *beyond* (see below), serve to determine place with regard to the two sides, which may be distinguished as the bounds of a middle object, when the determination of the one or other side is measured by the subjective standing point which the speaker really takes, or into which he transports himself. The rarer forms, with rejection of the preposition *on* (*upon*), answer to the Middle-Highdutch *disesit*, *jenseit*, along with *disehalp*, *jenhalp*, Modern-Highdutch *diesseit*, *jenseit*. These forms become prepositional, so far as they combine immediately with a case of the object.

A politesse not often seen *on this side Parts* (FIELD., J. Andr. 2, 6.). And that thou canst not do, *this side the skies* (YOUNG, N. Th. 8, 1338.). Are they not *on the other side Jordan*? (DEUTER. 11, 36.).

For these and kindred expressions see p. 217, as for the older corresponding ones p. 217.

beyond, Anglosax. *begeondan*, which was in use along with the simple *geond* as a preposition, allied to the Goth. *jaind*, *ikai*, which

belongs to *jains*, Engl. *yon*, was originally opposed to the abandoned *beheonan*, and stood related to it as *on the other side* to *on this side*. In Northern dialects we meet with *ayont* in analogy to other compounds of prepositions with *a*. Comp. p. 441, 445, 459.

1. Applied to objects in space *beyond* is equivalent to the Highdutch *jenseit, über . . hinaus*.

The good land that is *beyond Jordan* (DEUTER. 3, 25.). Montreal had seized and fortified a strong castle on that delicious coast *beyond Terracina* (BULW., Rienzi 3, 1.). *Beyond the Church*, but close to it, were the boys' school and girls' school (TROLLOPE, Framl. Pars 1, 2.). *Beyond our clouded skies*. As bards have dream'd, the spirits' kingdom lies (TH. MOORE p. 141.). The life-tree Igdrasil . . with its boughs reaches always *beyond the stars* (CARLYLE, Past a. Pres. 1, 6). Thou shalt behold The worlds *beyond thy little world* (BYR., Cain 2, 1.). Dialectically: A thousand miles from this — far *ayont the saut sea* (SCOTT, Heart of Mid-Loth. 2, 1.). I like just as weel to look at the craigs of Arthur's Seat, and the sea coming in *ayont them* (2, 12.).

Old-Engl.: *Bizonð pe se þat wore was non suilk creature* (LANGTOFT L. 213.). Also *bezonde pe flom Jordan*, is the vale of Mambre (MAUNDEV. p. 104.) *Bezonde the dragouns, gripes, and beste*, Parady's terrene is right in the Est (ALIS. 5684.). Hallsax.: *Beþania þatt wass Bizonndenn flum i wesste* (ORM. 10602.). Anglosax.: *Tō eallum þam rice þe beheonan Vendel-sæ, and beyeondan þisse sæ* (SAX. CHR. 885.). Comp.: *Se dæl se (var. lect. þe) hyre beheonan sæ vās* (878.). *Þās þing væron gevordene on Bothania begeondan Jordanen* (JOH. 1, 28. cf. GEN. 50, 10 DEUTER. 3, 25.). *Þā synd hejundon Jordane* (DEUTER. 11, 30.). — The simple *geond, gend* is met with in Hallsaxon as a preposition with the dat. and accus.: *pa scipen foren wide zeon þare wintrede sæ* (LAJAM. I. 5.). And *drof Irisce men zeond wateres and zeond fenes* (II. 335.), also with the meaning of *over, through*. He sende his sonde wide *zend þane londe* (I. 19.). Anglosaxon: *lc ferde geond þas eorðan* (JOB. in Etm. 3, 14.). *Farað nu geond ealle yrmenns grund, geond vide vegas* (COD. EXON. 30, 19. cf. BEOV. 150, 536. and many more). This preposition, frequent in Anglosax. and in LaJamon, was early abandoned.

The transfer of this preposition to other fields is peculiar to modern times; the oldest period of the language employs it for relations of space only. To the former belongs.

2. The analogous application to relations of time, like the Latin *ultra*.

You keep your father up *beyond his usual hour* (COOP., Spy 4.). It is owing to that very man, that the literature of this period has experienced a duration *beyond the ordinary term* of English literature (IRVING, Sk. B., The Mutability of Literat.).

3. The relation to the going beyond the compass of a thing or a person, so that partly the removal from it, partly the exceeding that extent in its inappropriateness is essentially considered, wherein *beyond* meets with *above*.

Miserable things, Which knowing nought *beyond their shallow senses*, Worship the word, which strikes their ear (BYR., Cain 2, 2.). Peachum and your father will immediately put me *beyond all means* of escape (GAY, Begg. Op. 2, 2.). His monstrous appetite

's *beyond belief* (PLANCHÉ, *Fortunio* 1, 4.). Her beauty was far *beyond Her sparkling gems* (TH. MOORE p. 207.). Like one, that draws the model of a house *Beyond his power* to build it (SHAKSP., II Henry IV. 1, 3.). That modest stone . . Which still records *beyond the pencil's power*, The silent sorrows of a parting hour (ROGERS, *Pleas. of Memory* 2.). The constant struggle is *beyond my strength* (PLANCHÉ, *Fortunia* 1, 3.). A boy not seven years old, But grave, considerate *beyond his years* (ROGERS, *It., The Harper*). "Your language is above your station." — "Is it?" — "Or at least, *beyond your garb*." — "'Tis well that it is not beneath it" (BYR., *Wern.* 1, 1.). These outlandish heathen allemandes and cotillions are quite *beyond me* (SHERID., *Riv.* 3, 4.). In: I even went a step *beyond Whiston* in displaying my principles (GOLDSM., *Vic.* 2.), the metaphorical meaning remains quite near to the original one.

It may appear remarkable that the transfer to the domain just indicated, belonging to the Lat. *ultra*, Gr. *πέρα*, as well as to the French *au-delà* remained so long foreign to the prepos. *beyond*, yet I have met with no Old-English instances.

past (see Vol. I. 415.), assimilated in its fundamental meaning to the participle *ago* . . comp. I've had hopes *some time past* (DOUGL. JERROLD, *Rent.* Day 1, 1.) —, has also in modern times approached the preposition *beyond*. To pass, as transgress, affords no support for the meaning of passing beyond over or beyond anything. The treatment of *past* as a preposition is particularly usual in Modern-English.

1. With regard to objects in space (also taken figuratively) *past* denotes *beyond*, with the notion of movement or of abiding.

Thou drivest me *past the bounds* Of maiden's patience (SHAKSP., *Mid. M. Dr.* 3, 2.). They whirled *past the dark trees* as feathers would be swept before a hurricane (DICKENS, *Pickw.* 2, 20.). Thus *past* stands with regard to persons: He . . mounted his horse, which was tied to the gate, and trotted *past me* (BULW., *Maltrav.* 4, 5.). "My cousins!" thought I as they swept *past me* (SCOTT, *R. Roy* 5.). In sentences like: To them who sail *Beyond the Cape of Hope*, and now are *past Mozambic* (MILT., *P. L.* 4, 159.), *past* is at present not otherwise apprehended.

In Old-Engl. instances with *is past* the verbal form seems not forgotten: Where are oure thynges, *ar they past Jordan*? (TOWS. M. p. 47.) see p. 78. Yet herein might also lie the origin of the prepositional use of *past*. The forms of the transitive verb formed with *be* rendered possible the detachment of the participle, as an word independently referable to a case, which, in the contraction *past* for *passed*, became as a crystallized form a particle for linguistic consciousness. Old-English had moreover a particle *forþy*, completely answering to the Highdutch *vorbei*: And flyngeth gode skowr *hem forþy* (ALIS. 5487.). As Alexander passed *forþy the place* (LIRA or Alex., Ms. in Halliw. v.). Comp. the prepos. *by*.

2. *Past* is transferred in an analogous manner to notions of time.

'Tis *past the hour* (SHAKSP., *Merry W.* 2, 3.). The chimes were ringing the three quarters *past eleven* at that moment (DICKENS, *Christm. Car.* 3.). Sara . . was delivered of a child when she was

past age (HEBR. 11, 11.). The widower was *past fifty* (BULW., *Maltrav.* 4, 5.).

A support therefor is offered in Old-English by sentences in which we cannot recognize the verbal form as a preposition: And whan that he was *passed sixty yere* (CHAUC., C. T. 9128). To express the going beyond a quantitative determination, on the other hand, *passing* is employed in a manner which seems like a participle: Unethe hath any man *passynge 50 heres* in his berd (MAUNDEV. p. 207.), as this also serves to denote another word in the sense of excelling: He that lyveth 8 *peer*, men holden him there righte *passynge old* (MAUNDEV. p. 212.). Therewith compare the employment of the adjective *passing* He is a man of heigh discrecioun, I warne yow wel, he is a *passyng* man (CHAUC., C. T. 12541.).

3. *Past* is used similarly to *beyond* of being beyond or out of the compass of an object, and accordingly encounters partly *without*, partly *above*.

I am *past more children* (SHAKSP., *Wint. Tale* 5, 2.) that is, I shall have no more children. Things *past redress*, are now with me *past care* (Rich. II. 2, 3.). It strikes me *past the hope* of comfort (*Cymb.* 4, 3.). Use of sin makes thee *past shame* (MARLOWE, *Lust's Domin.* 1, 1.). Why show me this; if I am *past all hope?* (DICKENS, *Christm. Car.* 4). When a man is *past his sense*, There's no way to reduce him thence, etc (BUTL., *Hud.* 3, 1, 1153.). Which is the saintlier worthy of the two? *Past all dispute*, yon anchorite, say you (COWP. p. 42.). About him all the sanctities of Heaven Stood thick as stars, and from his sight receiv'd Beatitude *past utterance* (MILT., *P. L.* 3, 60.).

For a few more ancient interstances see Vol. I. 415.

Appendix.

We mention in conclusion a few prepositions, as well as prepositional and participial forms, which are adapted to represent prepositions, and in which the local relation partly recedes, partly does not exist at all.

per Old-Fr. *per*, *par*, Lat. *per*, Old-Engl. *per*, *par* is mixed with the Old-Fr. *por*, *pour*, Lat. *pro*, a confusion prevading the Romance tongues. See Diez *Gram.* II. 454. 455.

1. Where *per* appears separated from the following substantive notion, it has chiefly a distributive meaning in Modern-English, and goes beyond the language of business life, to which it especially belongs.

He recommended that we should begin with a regular quart of claret *per day* (SCOTT, *R. Roy* 12.). A man with a freehold of twenty pounds *per year* (DOUGL. JERROLD, *Rent. Day* 1, 2.), His pay is just ten sterling pounds *per sheet* (BYR., *Engl. Bards* p. 312.). To yield thy muse just half a crown *per line* (p. 314.). See also Vol. I, 410. The distributive sense is of course conditioned partly by the generalization of the substantive notion. Where this does not appear, the isolation of the notion is intimated, as in the Latinizing *per se*: A man *per se* (SMART v.). A *per se*, A (ib.).

This genuine Latin *per se* may have been the very starting point for the Medieval-Latin distributive *per*. Lat: Omnes *per se* ampliores esse volebat (CIC. AMIC. 19.). *Per se* sibi quisque carus est (21.), but also Invitati hospitaliter *per domos* (LIV. 1, 9.), certainly of diffusion in space over the single houses. Medieval-Lat.: Unam amphoram *per aripennem* (GREG. TUR. 5, 29. Diez Gr. 3, 171.). Hence Fr *par jour*, *par an* and *par tas*, *par cantons* and the like. Ital. *per giorno* and *al dieci per cento*, like the Engl. *per cent*, although Fr. *pour cent*, wherein however the reference to single hundreds lies, if we think of retribution. The mixing of the ideas with *per* and *pro* lies beyond the present linguistic consciousness.

2. In a causal meaning the preposition is common in modern times, as also often in the Old-English style, fused with a substantive, and represents a compound adverbial notion. In business intercourse however, we say, for instance *per bearer*, that is, *by the bearer*, and the like. The preposition is fused with abstract nouns, as in *perchance*, *perhaps*, *percase*, *peradventure*, *perforce*.

I'd joy to see thee break a lance, Albeit against my own *perchance* (BYR., Bride 1, 5. cf. 1, 12. COLER., Picc 1, 2.). *By chance* is collaterally used (BUTL., Hud. 2, 3, 1049. COLER., Picc. 5, 5.). *Percase* (PALSGRAVE) is obsolete; in the forms *percase*, *percase* we read it often in JACK JUGLER p. 5, 7. 18, 45. Joseph will *peradventure* hate us (GEN. 50, 15.). These . . Shall form a garland for Narcissa's tomb; And *peradventure* of no fading flow'rs (YOUNG, N. Th. 5, 291.), I must *perforce* Leave him in wardship to his innocence (COLER., Picc. 1, 3.). In former times we find the reduplication *force*, *perforce*, which seems assimilated to *spite of spite*, although not quite analogously: The king, that loved him, as the state stood then, Was *force perforce* compell'd to banish him (SHAKSP., II Henry IV. 4, 1. cf. II Henry VI. 1, 1. III Henry VI. 1, 1.).

Old-English extends further the use of this Old-Fr. *per*, *par*, often indeed in immediate adoption of French expressions: Him happede, *par chaunce*, etc. (CHAUC., C. T. 14019.). *Peraventur* it may betyde (TOWNS. M. p. p. 294.). Here myghtow as wondres . . *perauter* (P. PLOUGHM. p. 202.). cf. LYGATE, Troie 1555. sig. P. III.), *be* is also substituted for *per*. Ȝif thei done, *be ony adventure* etc. (MAUNDEV. p. 19.). — The gate *parforce* up he brak (ALIS. 2836.). No schal he twayes seo the sonne, Ar he have him *per-force* y-wonne (4567.). Herith hit alle *per amour* (2978.). *Par amour* ful well in herte do I the love (COV. MYST. p. 50.). *Par gret druri*, I let that erl ligge me bi (SKYNN SAGES 1087.). Sag we so alle *per charyte* (HALLIW., Freemas. 794.).

In the sixteenth century we find *perforce* to for in spite of. "*Perforce to thee he shall vburied be.*" "*Perforce to thee these hands shall burie him*" (GASCOYNE, Jocasta 5, 5.).

3. *Per*, in use in affirmations, analogous to *by*, is still met with in the form *perdy*, in Elizabeth's age still often *perde*, *parde*.

These are not corruptions of the Fr. *par Dieu*, but the form *do* occurs even in Old-Fr. *deu*, *dieu*, *diu*. *Per*, *par* is moreover employed in other affirmations in Old-Engl.: It is soth *perde* (TOWNS. M. p. 33.). What *pardieux* I am not religious (CHAUC., Troil. a Cr. 2, 759.). For no man . . Wylle we not let *perfoy* (TOWNS. M. p. 67.). Alle redy, lord, *now permafay*, etc. (ib.). Old-Fr.: *Por deu* (GERH. v. V. 57. Bekk.), *per deu* (318.), *par foy* (Haymonsk. 1031.), *par ma foy* (Gerh. v. V. 174, 1848.). For the form *De* comp. Old-Fr. Sons. (p. 118.).

maugre Old-Fr. *malgre*, *maugre*, properly Lat. *malum gratum* instead of *ingratia*, whence *ingratis*, which is allied in meaning with *despite*, *spite* and *notwithstanding*, was early adopted from the Old-French, and frequently used, but appears in modern times as an archaism in jocose speech.

This, *maugre all the world*, will I keep safe (SHAKSP., Tit. Andron. 4, 2), I . . in triumph high Shall lead Hell captive *maugre Hell* (MILT., P. L. 3, 254.). *Maugre all which 'twas to stand fast* (BUTL., Hud. 1, 1, 269.). I do think nothing but this thick cap saved me for your comfort a little longer, *maugre the cat's lives* (COOP., Spy 9.).

Old-Engl.: *Maugre þe Flemmynges on þam þe gatis þei brent* (LANGTOTT II. 295.). *Maugre the Thebes everichon*, The gode knyght Parmeneon Is y-ride up to the wall (ALIS. 2819.). Bryngeth Mede to me *Maugree hem alle* (P. PLOUGHM. p. 40.). *Maugre him he moste synke* (ALIS. 3488.). Maximian was seþpe yslaw, *magrei ys nose* (R. OF GL. I. 94.). The dragoun bare the knyghte upon a roche, *maugre his hede* (MAUNDREV. p. 24.). That salle he, *maugre his tethe* (MS. in Halliiv. v. *maugre*). Such expressions as *maugre his*: Assoyle him of pat othe, pat he did *maugre his* (LANGTOTT II. 265.), are explained by the Old-French combinations *malgre mien*, *tien*, *vostre*, in which the possessive pronoun associates itself with the absolute case of the substantive: Ainz me combratas *maugre vostre* (KELLER, Romv. p. 480.). Thus, with the Old-Provencal *malgratz*, *de* stands, conformably with its substantive nature; with the Ital. *malgrado* likewise, *di* or a possessive pronoun.

in despite (*despight*), *in spite* (*spight*) and *despite*, *spite* with the preposition rejected, Old-Fr. *en despit* from the Lat. *despectus*, which lost its penultimate syllable in *spite*, like *spise* for *despise* in Old-Engl. *spitous*, *spitus*, *spetous* for *despitous*, refer originally to disrespect proceeding from a person see Vol. I. 415. The nouns introduced by *in* are, like substantives, combined with *of* or the old genitive: *In despight of the devils and hell*, have through the very midst of you (SHAKSP., II Henry VI. 4, 8.). Deposed he shall be *in despite of all* (III Henry VI. 1, 1.). Climbing my walls, *in spite of me* the owner (II Henry VI. 4, 10.). The horse were confided to Grey, *in spite of the remonstrances* of some, who remembered the mishap of Bridport (MACAUL., H. of E. II. 175.). And spite of pride, *in erring Reason's spite*, One truth is clear, Whatever is, is right (POPE, Essay on M. 1, 293.). Thus possessive pronouns are also combined with it: Two Talbots . . *In thy despite* shall 'scape mortality (SHAKSP., I Henry VI. 4, 7.). Yet this imperseverant thing loves him *in my despite* (Cymb. 4, 1.). The modern language generally prefers *in spite*.

With the rejection of *in* especially, the fuller form also appears quite prepositionally with the case of the object: But my fair name (*Despite of death*, that lives upon my grave) To dark dishonour's use thou shalt not have (SHAKSP., Rich. II. 1, 1. cf. Meas. for Meas. 1, 2. Love's L. L. 5, 2. Taming 3, 2. Lear 5, 3. and often, as in BYRON see I. 407.). *Spight of all philosophers* (BUTL., Hud. 1, 2, 381.). Is not Angiers lost? . . And bloody England into England gone, O'erbearing interruption, *spite of France?* (SHAKSP., John 3, 4.). *Spjyte of his tethe*, maulgré qu'il en nit (PALSGRAVE 1530.). *Spjite of his deadly unrelenting nature*, He shall be mov'd to pity (ROWE, J.

Shore 1, 2.). The hand, which in that post Placed you, is strong enough to keep you there *Spite of the Emperor and his Ministers* (COLER., Picc. 1, 1.). The particle *despite* has been a great favourite with modern authors: Or thou, or I, Somerset, will be protector, *Despight duke Humphrey* (SHAKSP., II Henry VI. 1, 1.). Not mindless of these mighty times Was Alp, *despite his slight and crimes* (BYR., Siege 15.). He had earnestly sought the friendship of Rienzi, and, *despite his years*, had become aware of the power and energy of his character (BULW., Rienzi 1, 4.). Her complexion was remarkably pure and delicate, even *despite the sunburnt tinge* which her habits of toil had brought it (MALTRAV. 1, 1.). All these forms may often be interchanged with *in defiance of*.

In the older writers *in spite of spite* or *spite of spite*, is in use, a play upon words wherein the object of the spite is, as it were (foreign) spite: Faulconbridge *In spite of spite* alone upholds the day (SHAKSP., John 5, 4.). And, *spite of spite*, needs must I rest a while (III Henry VI. 2, 3.). What devil attends this damn'd magician That *spite of spite* our wrongs are doubled (MARLOWE, D. Faust 4, 4.).

Old-Engl.: The messengers told . . the despite he did his steward *In the despyte of Kyng Richard* (RICH. C. DE L. 2175.). *In despyte* of hys god Appolyn I wyl abide hym (6864). The abridged form *spite* is found in Percy: Who gave youe leave to hunte in this Chyviat chays *in the spyte of me?* (PERCY, Rel. p. 2.) But we wyll hount hear in this chays *In the spyte of thyne, and of the* (p. 3.). The rejection of *in* seems foreign to the ancient tongue.

notwithstanding, a participial form formed after the Fr. *nonobstant*, Ital. *non ostante*, Span. *no obstante*, properly appearing as an absolute case with the accompanying substantive, indicates that an object constituted no hindrance for the other contents of the sentence.

He hath not money for these Irish wars, *His burdenous taxation notwithstanding*, But by the robbing of the banish'd duke (SHAKSP., Rich. II. 2, 1.). My mental ruminations, *notwithstanding my assumed confidence*, were not always of an unchequered nature (SCOTT, R. Roy 3.). *Notwithstanding this*, however, they were all good friends in general (DICKENS, Battle of Life 2.). Comp. Fr. *nonobstant ce, ce nonobstant* (ACAD.).

The corresponding Romance forms are also of modern origin. The modernness of the English form is revealed by such aberrations as *notwithunderstanding* in the Isle of Wight.

instead, 'stead Anglosax. *on (in) stede*, Old-Engl. *o, in stede*, *in stude* (comp. Anglos. *stýde*), Middle-Highdutch *an eines stat* (LWEIN 223.), answers to the Lat. *loco*, in the sense of representation, is placed alongside of the prepos. *for*, Lat. *pro*, (see Vol. I. 416.) and is allied in sense to the Romance forms *in place, in lieu*. But the substantive character of *stead* is preserved, therefore a substantive notion with *of*, or a genitive, is combined with it, as are also the possessive pronouns.

Instead of gold we'll send thee bullets (MARL., Jew of M. 2, 2.). Is not her younger sister fairer than she? take her, I pray thee, *instead of her* (JUDG. 15, 2.). *Instead of punishment* he found reward

(COLER., Picc 1, 12.). Renounce your soil, give sheep in *lion's stead* (SHAKSP., I Henry VI. 1, 5. cf. 1, 5. cf. BUTL., Hud. 3, 1, 707.). Be governor of Ireland in *my stead* (MARL., Edw. II. 1, 4.). That son that is priest in *his stead* (EXOD. 29, 30.) Her mouth, compar'd t'an oysters, with A row of pearl in't, *'stead of teeth* (BUTL., Hud. 2, 1, 603.). When, *'stead of one unchanging breeze*, There blow a thousand gentle airs (TH MOORE p. 386.).

The modern language prefers *instead of him* etc. to *in his stead* etc., whereas it employs *in his place* etc. Old-Engl.: Songe a balad o-*stede of the masse* (Ms. in Halliw. v stede.). Ich am in *stude of pi fader* (R. or GL. I. 119.). Thei ete it in *stede of spice* (MACNDEV. p. 67.). Thy sonne hym make As in the *stede of me* (TORRENT 2085). In *hys stede* ye schalle take me (Ms. in Halliw. v). Halfsax.: He was bi-take Arthur in *stede of hostage* (LAZAM. II. 534. modern text). Asscanius . . . *pe wes i kinges stude* (l. 11.). Anglo-sax.: Victor vās tō papan gecoren on *his stede* (SAX. CHR. 1054. cf. 1077.). For *stede* there also stands *steal*, *steall*: Man gehālgode on *his steal* Ecghbert. (SAX CHR. 803.). The Anglosaxon moreover frequently uses *for* where English offers *instead*: *pe tō biscope bið gesett for hine* (EXOD. 29, 30.). Drihten me sealde pisne sunu *for Abel* (GEN. 4, 25.).

in place is substituted for *instead* in modern times,

A wench in a page's attire, following him *in place of a squire* (BEN JONS., Cynthia's Revels 2, 1.). In houses where, *in place of that sacred, inmost flame* of love, there is discord at the centre (THACKERAY in v. Dalen, Gr. p. 338.). To the expressions *in my place*, *in his place*, the Fr. *à ma place* corresponds.

in lieu, in use only in this combination, agrees in form with the Fr. *en lieu* (MAROT), and has in general the meaning of *instead*, *in place*, but was formerly used in the meaning of a compensation or a restitution by an equivalent.

He therefore sends you . . . This tun of treasure; and, *in lieu of this*, Desires you, let the dukedoms, that you claim, Hear no more of you (SHAKSP., Henry V. 1, 2.). That he *in lieu of the premises*. — *Of homage, and I know not how much tribute* =, Should presently extirpate me and mine Out of the dukedom (Temp. 1, 2.). Comp. also: The love of him . . . Awakes my conscience to confess all this. *In lieu whereof*, I pray you bear me hence (John 5, 4.). This application falls away with moderns: The cord, which to the mane Had bound my neck *in lieu of rein* (BYR., Mazeppa). She shall stoop to be A province for an empire, petty town *In lieu of capital* (MAR. FAL. 5, 3.). When the confiding youth confessed his secret ambition of studying belles lettres, *in lieu of jurisprudence* commanded by his father, he met with every discouragement (LEWES, G. I. 48.).

in behalf, on *behalf* consists of the preceding preposition and the substantive *behalf*, Old-Engl. *bihalve*, *bihelwe*, *behalf*, from the Anglos. *healf*, Goth *halba*, Old-norse *halfa*, dimidium, latus. The compound is foreign to Anglosaxon; from the Anglosax *be healfe*, ad latus. is developed even in Halfsaxon the adverbial and prepositional *bihalues*, *bihalues*: Heo weoren beien *bihalues* pan wateren (LAZAM. II. 420. cf. I. 397.), as in Middle-Highdutch *behalben*, that is, *beside*, from which the substantive, which is hardly distinguished in meaning from *half*, seems to have proceeded. Combined with *in*, *on* properly, beside

of, the form acquires the meaning of representation (in the place, in the name) and at the same time that of behoof and interest, so that it answers to the Highdutch *halb, halben, halber, or wegen, um . . willen* and approaches the Engl. *for*.

Behalf retains its substantive nature in construction with a genitive and possessive pronoun, or with *of*. It is rarely accompanied by the article: I have much to say *in the behalf of that Falstaff* (SHAKSP., I Henry IV. 2, 4.). — He question'd me; among the rest demanded My prisoners, *in your majesty's behalf* (SHAKSP., I Henry IV. 1, 3.). *In our king's behalf*, I am commanded . . Humbly to kiss your hand (III Henry VI. 3, 3.). At our importance, hither is he come, To spread his colours, boy, *in thy behalf* (John 2, 1.). Were but my heart as naked to thy view, Marcus would see it bleed *in his behalf* (ADDIS., Cato 1, 1.). I am to move your highness *in behalf Of Shore's unhappy wife* (Rowe, J. Shore 1, 1.). I would speak *in behalf of one*, who has none else to help her (ROGERS, It., The Bag of Gold). Sir, I thank you for myself, and *in behalf of him* who is unable to render you his thanks (COOP., Spy 8.).

God omnipotent Is must'ring in his clouds, *on our behalf*, Armies of pestilence (SHAKSP., Rich. II. 3, 3.). *On Man's behalf* Patron or intercessor none appear'd (MILT., P. L. 3, 218.). Her dread *on behalf on her brother* was certainly greatly diminished (COOP., Spy 5.). Captain Wharton . . proceeded to execute those duties, *on behalf of his father*, which were thought necessary in a host (3.).

In Old-English the substantive is combined with *in, on* and *of*: I the pray, *In my byhalfe* that thou say, When thou comyst to the kynge etc. (IPOM. 1247.). The messagers on knes hem sette, And the seven wise thal grette. *In th'empereours hihelue* (SKETN SAGES 323.). This white knyght cam to the 7 lynages, and comounded hem, *on Goddes behalve immortalle*, that thei scholde make this Changuys here emperour (MACNDEV. p. 225.). *Of my behalf* thou shalle hyr grete (TOWN. M. p. 73.). Halfsaxon used a (on) *halfe* in a similar sense: Godess enngel Gabriæl Com o Godess *halffe* (ORM. 623.). Enngless . . wipp þe biscopp spēkenn O Godess *halffe* off mani; whatt (1026.). Comp. Middle-Highdutch: Si sturben in *Darien halbe* (LAMPR., Alexand. 2974.) that is for the sake of Darius. Anglosaxon may be in some measure compared: þæt þu him ondrædan ne þearfe . . *on þā healf* aldorbealu eorlum (BEOV. 837.), that thou needst not fear ruin on this side.

during, formed after the French *durant*, assumes, like the French form, the character of a preposition, although originally it stands in the same absolute case as the following substantive. Corresponding to the Highdutch *während* in form and meaning, it is added to a substantive denoting a time or an activity, which is contemplated in its full duration.

England all Olivers and Rowlands bred, *During the time* Edward the third did reign (SHAKSP., I Henry VI. 1, 2.). *During the whole of this time*, Scrooge had acted like a man out of his wits (DICKENS, Christm. Car. 2.). The doctor had watched *during the night* by the side of the bed of Captain Singleton (COOP. Spy 11.). His posterity had, *during two centuries*, flourished in great honour (MACAUL., H. of E. III. 141.). Were they not *during all their lives*, Most of 'em pirates, whores, and thieves? (BUTL., Hud. 2, 3, 833.). She . . expressed a hope, that the boys might remain together *during the course of*

their education (TROLLOPE, Framl. Parson. 1, 1.). Other nations, *during the formation of their ancient poetry*, wanted the genius of Homer (SCOTT, Minstrelsy I 13.). I was too much depressed to take notice of any thing *during my journey* (MARRYAT, Pet. Simple 1, 1.). In the play upon words: For if *War* intermit not *during war*, how then And whence can peace come? (COLER., Picc. 1, 4.) *war* denotes first the warlike activity, and then the time of war.

During answers to the Gr. *πᾶν* c. acc, Lat *per* in a temporal relation; the Highdutch *während* is not assimilated to it till modern times, as it used formerly to take a preposition. In *während dieser* Brunst (v. ZUSSER). Old-Engl.: Byforn hem alle, *duryng the metes space*, The child stood etc. (CHAUC., C. T. 5434.). Anglosaxon here uses other prepositions. We may regard *pending* as an imitation of the Fr. *pendant*; as in Dickens *Pending this ceremony*, I walked into the village. It properly denotes that something belongs to a time pending, and still engaged in its course, but is distinguished from *during*, in being referred not only to a notion of time but also to an abstract activity.

Participles which, like *touching*, *concerning*, *respecting*, *considering*, *regarding* and the like, are introduced without congruence with a subject or object, and are construed with an accusative of the object, corresponding to the Fr. *touchant*, *concernant*, might be in part interchanged with prepositions as (*as*) *to*, *for* or *about*. They denote in general that the object dependent upon them is touched upon, hit or taken into consideration in the sentence.

Touching our person, seek we no revenge (SHAKSP., Henry V. 2, 2.). I speak of the things, which I have made *touching the king* (Ps. 45, 1.). This was the man, this capuchin, with whom I was to treat *concerning the army horses* (COLER., Picc. 1, 2.). Thus I felt *respecting Vivian* (BULW., in v. Dalen, Gr. p. 322.). Your friend, sir, is too communicative, *considering the nature of his trust* (SCOTT, R. Roy 4.) and so on. *With respect*, *with regard*, *in regard* and the like, which offer no syntactical difficulty, may also be substituted for such participles.

Touching might be the oldest among these participial forms thus used. Old-Engl: *Touchinge such thing*, lo, the wise man saith, Withinne thin hous be thou no lyoun (CHAUC., C. T. 7570) And *as touching thy frendes*, thou schalt considere which of hem be most faithful (p. 154. II.). *Touchand the cherl* . . He nas no fool (C. T. 7872.).

Participles of intransitive verbal notions with *to*, as *according*, *owing*, are the same, where they are used absolutely. They do not lean upon Romance forms, but are assimilated in usage to the participles of transitive verbs.

according, along with which the adverbial form *accordingly* with *to*, is also falsely used, is frequently employed from the sixteenth century.

According to his virtue let him us use (SHAKSP., Jul. Cæs. 5, 5.). Give them *according to their deeds* (Ps. 28, 4. cf. NUMB. 1, 54. 14, 19. 20.). The university was classed *according to four Nations* (LEWES, G. I. 47.).

The Anglosaxon had *be*, *after* and even *neáh*, where the translation of the Bible puts *according*: Ic vāt pāt þu sylst him *be heora gevyrhtum* (Ps.

27, 5.). Ic þe bidde þæt þu forgifre þises folces synna *after micelnesse* þinne mildheortnisse (NUM 14, 19.) Ic hit forgifre *after þinum worde* (14, 20.). Dydon *neðh eallon þām þingum* þe Drihten bebead (NUM. 1, 54. cf. 8, 20.). The Old-English *acorden* is not found similarly employed in the participial form.

owing Anglosax. *ágend* = *possidens*, *habens*, has passed into an intransitive or passive meaning, and frequently leans predicatively upon a substantive notion, as in: There *is more owing her*, than is paid (SHAKSP., All's Well 1, 3.). He knows what *is owing to a father* (SMART v.). His misery *is owing to his carelessness* (ib.); yet it also stands without any decided reference to a substantive notion, so that it is used in the sense of *long of* (comp. p. 238.).

I was born to be the honour of my father's house — I have been its disgrace — and all *owing to you* (SCOTT, R. Roy 39.).

For the instance *owe* comp. p. 190.

Syntactical combination of prepositions with adverbs, prepositional members of a sentence and sentences.

1. As prepositions appear in immediate combination with substantive notions, they are also added in a limited measure determiningly to adverbs. But while determining substantive notions in regard to space and time, and in an ethical regard, they have with adverbs chiefly to do with the two former. The adverb in these cases represents the substantive notion, to which determinations of space and time are particularly adapted, as, for instance, *here*, awakens the idea of the position of the speaker, *now* that of the time present. The proclitic preposition, although separated from the adverb, *may*, comprehended with it, be exactly equal to a simple adverbial notion, so that the syntactical relation is not always to be separated from composition. A new preposition may also precede such non-compound adverbial forms.

Thy dwelling shall be the fatness of the earth, and the dew of heaven *from above* (GEN. 28, 39.). As when . . . *from behind* the moon In dim eclipse disastrous twilight sheds (MILT., P. L. 1, 594.). We ne'er can reach the inward man, Nor inward woman, *from without* (TH. MOORE p. 56). When the defeat of the Armada . . . had secured the State and the Church against all danger *from abroad* (MACAUL., H. of E. I. 61.). In all ways, coming *from far abroad* (CARL., Past a. Pres. 2, 1.). 'Twas at that hunting castle, *betwixt here* And Nepomuck (COLER., Picc. 2, 3.). You four, *from hence*, to prison back again; *From thence*, unto the place of execution (SHAKSP., II Henry VI. 2, 3.). *From whence* doth all this passion flow? (ADDIS., Rosam. 1, 3.). — The time *'twixt sir and now*. Must by us both be spent most precious (SHAKSP., Temp. 1, 2.). Though I have known a woman speak plainer *before now* (SOUTHERN, Oron. 1, 1.). *Until now* I loved him more than any one (LEWES, G. I. 98.). His beaming countenance makes us forget his age; nor did I ever see it clouded *till yesterday* (ROGERS, It.,

The Bag of Gold). At that period, and *until quite recently*, the university was classed according to four Nations (LEWES, G. I. 47.). *Till then*, in blood by noble Percy lie (SHAKSP., I Henry IV. 5, 4.). *Ere then* Far heavier load thyself expect to feel (MILT., P. L. 4, 971.). *Since then* Goethe's dancing had been neglected (LEWES, G. I. 96.). Fare well *at once; for once*, for all, and *ever* (SHAKSP., Rich. II. 2, 2.). I live *for ever* (DEUTER. 32, 40.). I will *from henceforth* rather be myself (SHAKSP., I Henry IV. 1, 3.). With your commission *of to-day* (COLER., Picc. 1, 2.). For every German bandit found in Rome *after to-morrow*, our welcome will be cord and gibbet (BULW., Rienzi 3, 1.). It was *from of old* said etc. (CARL., French Revol. 3, 2, 5.) The number of prepositive prepositions considered here is limited.

The older language proceeded similarly, which was also long familiar with the pleonastic connection of the particle *from* (also *of*) with *hence*, *thence*, *whence*, which is attached by moderns. Old-Engl.: Cam late *fro biyonde* (P. PLOUGHM. p. 49.). Withouten that that men take *fro withinne* (MAUNDEV. p. 15.). With floodes that *from abone* shal falle (TOWN. M. p. 23.). I am, he sayd, lorde *of hereinne* (IPOM. 1877.). *Biside thare* in another town, Was thare cumen a new masown (SECVN SAGES 3043.). I schal the finde tresor i-telle. Is non richer *fram hennes* to helle (2087.). And *fro thennes* to Cesare (RICH. C. DE L. 635.). The cytee of Araym, . . *from whens* Abraham departed (MAUNDEV. p. 43.). *From thens*, *from whens* he was come *fro* (p. 184.). This folk frayned hym first *Fro whennes* he come (P. PLOUGHM. p. 109.). *Of whens* are ye? (TORRENT 1063.). — We hadde never nede *or now* (RICH. C. DE L. 4425.). I warn the lad, *for ay*, *Fro now furthe*, evermore. That thou greve me noghte (TOWN. M. p. 19.). Thou shalt be both lord and sire, *Or to-morrow*, of his empire (RICH. C. DE L. 2247.). Tokyn reste *til amorve* (ALIS. 3962.). Yede ligge *forto amorow* (6909.). Thus lost the erl his wife *for ay* (SECVN SAGES 3378.). Let hym go where he wylle *For now and evermore* (TOWN. M. p. 205.). Farewell *tyll soune* (SKELTON I. 37.). *Syn whan* was I his kepyng knyght? (COV. MYST. p. 38.). Apart from many standing combinations or compounds of prepositions with adverbs, the freer juxtaposition seems to have been primarily in use with adverbs of time. Halfsax.: Annd tu þe gode win *till nu* A3 hafesst hidd annd haldenn (ORM. 14066.). *Ær to marwen eue* þes king seal beon al hal (LAJAM. II. 319.). Anglosax.: Eall eorðan myddan eard us vās symble underþeod *ðð nu* (EV. NICOD. 28.). In the frequent Old-Engl. *than*, along with *then*, *thenne*, with prepositions the Anglosaxon dative form *pam*, *pon* mingles with the adverbial form resting upon the accusative *pon*, *ponne*, *penne*: The kyng of Grece com *after than* (OCTOCIAN 1477 cf. RICH. C. DE L. 5439.). But he bethoughte hym *after thenne* (RICH. C. DE L. 6307.). *By than* com forthe Syr Tholomew (IPOM. 149. cf. SECVN SAGES 1855), Forth wente the spyw *with then* (RICH. C. DE L. 6405.). As fare a man As euer he was *ere than* (AMIS A AMIL 2397.). Halfsax.: *Under pan* comen tidende (LAJAM. I. 412. cf. I. 274. II. 150.). The Anglosaxon has, for instance: *ær pām* (LEGG ÆTHFLR III. 7.), *ær þon* (CAEDM. 1634.), *ær þǿ* (2752.), *āfter þam* (OROS. in Ettm. 7, 16.), *āfter þǿ* (CAEDM. 468.), *under þam* (SAX CHR. 876.), *mid þam* (*þon*, *þǿ*) and many more. Here also belong *for whan*, *for why*, *why*? Halfsax.: Nu þu hafuest soð iherd *for whan* it swa hatte (LAJAM. I. 425. cf. I. 256 II. 629.). Anglosax.: *for heon*, *quare* (CAEDM. 870. 873.). Ic hit vile þe vāl seegon *for hui* (SAX. CHR. 656.).

2. A preposition is combined to a wider extent with an adverbial member of a sentence, which already consists of a preposition

with a substantive notion. The close affinity of this case with that before mentioned is shewn by combinations of a preposition with adverbial forms, as in: When the loose mountain trembles *from on high* (POPE, Essay on M. 4, 127.). We must not however refer hither every combination of prepositions. Many may be thought effective before others as adverbs, which they demonstrably originally were in part, as in: For now the rout... By speedy marches were advanced *Up to the fort* (BUTL., Hud. 1, 3, 413.); others may be considered as reduplications of the same prepositional notion, as in: Put off thy shoes *from off thy feet* (EXOD. 3, 5.). Instances of this kind have been before incidentally cited. We have also to distinguish whether one preposition preceding another has another relation to what precedes, by which the thought is completed, as in; Perhaps I am already grown superfluous, And other ways exist *besides through me* (COLER., Wallenst. 1, 1.). The Platonists are those, who seek the highest morality out of human nature, *instead of in the healthy development of all human tendencies* (LEWES, G. I. 64.).

The relations chiefly considered here are also of space, or time and quantity.

When *from under this terrestrial ball*, He fires the proud tops of the eastern pines (SHAKSP., Rich. II. 3, 2.). His wife looked *from behind him* (GEN. 19, 26.). He tore the pillow *from beneath my head* (YOUNG, N. Th. 6, 28.). I shall be glad to get her *from under my tuition* (SHERID., Riv. 1, 2.). Then *from amid the armed train*, She call'd to her William of Deloraine (SCOTT, L. Minstr. 1, 20.). Shriller shrieks now mingling come *From within the plundered dome* (BYR., Siege 25.). She was leaning forward *from among the crowd* (IRVING, Sk. B. The Voyage). Supported by constant reinforcements *from beyond the sea* (MACAUL., H. of E. I. 10.). Stimulated by the approbation of the brothers Oxenstein, we chuckle at him *from over the way* (LEWES, G. I. 19.). A spirit raised *from depth of under ground* (SHAKSP., II Henry VI. 1, 2.). Perhaps *till after Theseus wedding-day* (MIDS. N. Dr. 2, 1.). This important measure was not executed *till about six years* after the association of Maximian (GIBBON, Decl. 9.). He followed his occupation *till within a few weeks* of his death (SCOTT, Minstrelsy I. 85.). The sultan appeared to us a handsome man *of about forty* (MONTAGUE, Lett.). The horse loves to herd with his fellows; and droves *of from four to five hundred*... are not unfrequently seen (CHAMB., Instruct. I, 577. I.). We saw a stag bound nimbly by, *within about twenty paces* of where we were sitting (GOLDSM., Vic. 5.). A little farm-house, surrounded *with about twenty acres of vineyard* (STERNE, Sent. Journ.). They won't sell *for above half the money* (GOLDSM., Vic. 12.).

Similar combinations are ancient. Old-Engl.: A good wif was ther of *byside Bathe* (CHAUC., C. T. 447.). All the knyghtes free, That they brought *fro beyonde the see* (RICH. C. DE L. 4609.). He is gon *from undyr clay* (COV. MYST. p. 16.). Oper knyghtes inowe *of bizond þe se* (LANGT. I. 214.). Of whyt colour hit bileveth... *Forþe aboute the twelfthe day* (WRIGHT, POP. Treat. p. 138.). Þou schalt not wasche to me þe feet *into wip outen ende*

(WICLYFFE, Joh. 13, 9.). King Richard . . Dwelled there *till after the Lent* (RICH. C. DE L. 2027.). Richard . . al nyght lay and slepe *Tyl against the dawnyng* (6883.). Anglosax.: Com þā . . *fram begeon lan æ* (SAX. CHR. 1051.). Him fylgdon mycele mænigeo . . *fram begeondan Jordanen* (MATH. 4, 25.). Ðý ilcan geære *foran 16 middan vintra* (SAX. CHR. 919. cf. 1046.). God hyre gehealp *ær on morgen* (Ps. 45, 4.). Ðe tunglan næron gesceapene, *ær on þam feorðan dæge* (A.-S. HOMIL. I. 100.). Hig geanbýðjan voldon *ðð ofer þāne dæg* (EV. NICOD. 14.),

3. The preposition may of course be connected syntactically with sentences and with members of sentences, so far as they appear, used substantively, as a notional totality or unity.

He often burst in *with*: "But mother etc." (LEWES, G. I. 19.). His grandmother . . was the confident of all his ideas *as to how the story would turn out* (ib.).

Old-Engl.: *Of quod scimus* cometh clergie (P. PLOUGHM. p. 232.). If he soupeth, eteth but a sop *Of spera in Deo* (p. 306.). Botrased *with Belief-so-Or thou-beest-noght-saved* (p. 113.). Upon the connection of sentences with prepositions rests an essential part of the dependent sentences, which in this case are regarded as conjunctions. See Construction of the Sentence.

Transposition of Prepositions.

So far as in the transposition of prepositions peculiar syntactical relations require immediately a closer consideration, the doctrine of the collocation of words is here anticipated.

It seems to correspond in general to the nature of the preposition, as well as to its name, immediately to precede the substantive notion to which it is referred, and with which it coalesces proclitically into a whole by the accent. This is certainly not quite right with the more developed forms, which were demonstrably originally used adverbially, or arose through various kinds of compounding. These have also in modern times preserved in general a freer position, whereas the others, save in particular cases, admit chiefly the proclitical application. The older language, on the other hand, makes a much more extensive use of the postposition of all prepositions, thereby paving the way to the employment of the proclitic particle in the syntactical meaning of an adverb.

1. The immediate juxtaposition of the substantive notion to the preposition placed after it is to be observed, when a stronger accent readily accrues to the preposition. It is mostly limited to poetic narrative and to the fuller prepositional forms.

Good Gracious me! I go *their deadly foe to?* (PLANCHÉ, Fortunio 1, 4.). Who my girl would pass *it by?* (TH. MOORE p. 12.). I will be known For Lady Clifford *all the city through* (SHERID. KNOWLES, Hunchb. 2, 2.). It makes us wander, wander *earth around* To fly that tyrant death (YOUNG, N. Th. 2, 128.). The corn-sheaves whisper *the grave around* (MRS. HEMANS p. 104.). That arm, which clasps *thy bosom round* (TH. MOORE p. 74.). Herds twinkling roam'd *the long-drawn vales between* (TH. CAMPBELL, Theodric). A good man, and an angel! *These between* How thin the barrier? (YOUNG, N. Th. 3, 432.) All-sacred Reason, source and soul, of all Demanding praise, on earth, or *earth above* (4,

731.). No, no! that heart is only mine By ties *all other ties above* (TH. MOORE p. 75.). She must lay her conscious head *A husband's trusting heart beside* (BYR., Parisina 5.). When she shall wake to sleep no more And stand *the eternal throne before* (6.) For having but thought *my heart within*, A treble penance must be done (SCOTT, L. Minstr. 2, 13.). Never does a wilder song *Steal the breezy lyre along* (TH. MOORE p. 58.). As the boat-head wound along *The willowy hills and fields among* (TENNYS. p. 71.).

This simple transposition was in former times common to most prepositions. Old-Engl: Here hem alle that clepet *the to* (WRIGHT A. HALLIW., Rel. Ant. I. 48.). Wente ajen *hus labour to* (I. 61.). A lyoun schal be late *the too* (RICH. C. DE L. 1016.). Both I and my felose *Shalle com hym to* (TOWN. M. p. 128.). Be meke and lowe *the poore man to* (Cov. MYST. p. 201.). His good wyffe cam *hym unto* (SIR CLEGES 123.). When the Crystene myght draw *hem tyll* (RICH. C. DE L. 4480.). A letter sone sho kest *him tyll* (SIRUYN SAGES 3009.). That shewys this starne, so bright shynand, *Us thre untylle* (TOWN. M. p. 125.). Al mi sunnes thou do *me fro* (WRIGHT A. HALLIW., Rel. Ant. I. 48.) dat it ne for-wurde ne waxe *hire fro* (I. 214.). Smyteth the hed *his body fro* (ALIS. 1951.). Than were my care alle went *me fro* (Cov. MYST. 228.). I parted *him fro* (P. FLOUGHM. p. 459.). As he departed *me fro* (SKELTON I. 49.). The child was don *the prisoun in* (SIRUYN SAGES 1409.). Muche sorwe was *him myde* (ALIS. 116.). Gef ye wolen holde *him with*, Ye mowe have pes (3095.). Thī wife and childre that cometh *the with* (TOWN. M. p. 48.). Lord an freond y am *heom fore* (ALIS. 1657.). Thise depe woundes Tholed I *the fore* (TOWN. M. p. 260.). He . . set hym even *hym by* (p. 20.). Scheo clepith to hire a swayn . . And *Neptanabus after sent* (ALIS. 247.). The eorthe quakid *heom under* (3423.). Thoo hy plumten *the water under* (5778.). Al the erthe donyd *hem undyr* (RICH. C. DE L. 4957.). As he was naylyd *the roode upon* (5675.). Non other mon, that hath y-take a werke *hym uppon* (HALLIW., Freemas. 198.). The schon that xal be *your feet upon* (Cov. MYST. p. 273.). His duykes . . Stondith and sittith *him aboute* (ALIS. 3968.). Thousanddes he sygh *him aboute* (4462.). Ryden al *the fyr aboute* (CHAUC., C. T. 2954.). Dis wune he haven *hem bitwen* (WRIGHT A. HALLIW., Rel. Ant. I. 217.). We scholde parten *ows bytween* All my londis even a-two (ALIS. 3873.). He schal beo kyng *al above* (512.). When I made hym to be *Alle angels abus* (TOWN. M. p. 22.). Brynge nowwe *me beforn* The pore man (SIR CLEGES 390.). With ioie and michel blis also Y serued *mi lord biforn* (AMIS. A. AMIL. 1073.). He . . rod *Alisaundre byhynde* (ALIS. 3908.). Of steedes or of coursers that stonden *hem bisyde* (GAMELYN 181.). Kepe me from syn *This world within* (TOWN. M. p. 21.). 3if he come *your provynce withinne* (Cov. MYST. p. 292.). None of heom was *wounde withoute* (ALIS. 4463.). My hert rises . . To se sich stryfes *wedmen emong* (TOWN. M. p. 30.). As men talken *hem among* (Cov. MYST. p. 292.). A flok of bryddis, And a faukon *heom amyddes* (ALIS. 566.). An horn *the forhed amyddward* (690.). Knyghtes and ladyes com *hem ayene* (RICH. C. DE L. 99.). He cam *us agayn* (Cov. MYST. p. 293.). He faught *them agayne* (SKELTON I. 9.). Halfax: Godess engell cōmm *him to* (ORM. 143.). Godess engell seigde *him to* (149.). Dat heo scolden . . comen *him to* (LAJAM. II. 8.). Faren we *him to* (II. 41.). Mid sweorde legges *heom on* (II. 148.). Speken *Securium wið* (II. 4.). Heo fehten *heom wið* (II. 93.). He seolf liðden forð . . & Febus *heom after* (ib.). Drifepp opre nowwt *him fra* (ORM. 1298.). Shiftedenn *hemm bitweneu* (497.) and many more. Anglosax.: *Voruld-dreámum of* . . in vuldres prym geuiten (Cod. EXON. 184, 1.). Cōmon *him tō of heora rice* (Job in Etm. 5, 34. cf. 7, 6.). *Him bi tvegen beamas stōðon* (CARDM., 457.). Ðu *me āt byst* (Ps. 138, 6.). Ac he hine feor forvrac . . *man-cynne*

fram (Beov. 219.). *Oð þāt he āna hvearf mære þeoden, mon-dreānum fram* (3433). *Blæd vide sprang Scyldes eaferan Scedelandum in* (36). *Lig eall fornam þāt he grēnes fond goldburgum in* (Caedm. 2542. cf. Cod. Exon. 25, 12. 223, 20.). *Freslondum on* (Beov. 4704). *Ic þe mid vunige* (Amda. 99.). *Him mid sæton* (Job in Ettm. 5, 39.). *Him on bearme lāg mǣðma mǣnigo, þā him mid scoldon on flōdes æht feor gevitān* (Beov. 80.). *Vide rād volcnum under* (Caedm. 1387.). *Licgað me ymbe* (370.). *Hine ymb monig snellic sæ-rinc selereste gebeāh* (Beov. 1383.). *Be þære (þæra) ræde þe him abūtan wæran* (Sax. Chr. 1100.). *Gesið him beforan fealve vegas* (Cod. Exon. 289, 10.). *Þāt þā cyningas seht nāmon heom betweonan* (Sax. Chr. 1016.). These instances are homogeneous; yet in a few cases we may apprehend the genuine prepositions in a closer, although loose combination with the verb, which is usually termed an improper verbal composition. The separation of the preposition by the subject or object of the sentence is not rare in Anglosaxon: *Ne wās him Fitela mid* (Beoa. 1783.). *Hine valdend-on . . tacen sette* (Caedm. 1039.). *Nu scineð þe leōht fore* (611.). *Nō ic eow sveord ongeān mid gebolgne hond oðþeran þence* (Cod. Exon. 120, 18.).

2. A transposition common to modern prose and poetry is effected by the insertion of the verb of the predicate between the substantive notion and the preposition referred thereto.

- a) Thus in the affirmative principal sentence the substantive verb may be inserted: Irrationals *all sorrow* are *beneath* (YOUNG, N. Th. 5, 558.). Verbs of all sorts, even in combination with other members of a sentence, may however have every preposition without limitation in their train, if the substantive notion comes with emphasis foremost: *And this rich fair town* we make him lord of (SHAKSP., John 2, 2.). *Logic I* made no account of (SMOLLET, R. Rand. 6.). *Washes of all kind* I had an antipathy to (GOLDSM., Vic. 6.). *This house* I no more show my face in (She Stoops 4.). *The plea of works*, as arrogant and vain, Heav'n turns *from* with abhorrence and disdain (Cowp. p. 41.). *This my Croats* plunged down *upon* (COLER., Picc. 1, 1.).

In the ancient language generally the verb frequently stands after the dependent case and before the preposition. Old-Engl.: *þin owne me . . þat þe beþ aboute* (R. of Gl. I. 104.). *He wulde him leven on* (WRIGHT A. HALLIW., Rel. Ant. I. 219.). *Me schal him nought stonde ageyn* (ALIS. 632.). *Ten thousand barouns hire come myde* (1037.). *Four knyghtis him cam abowte* (2362.). *We myghte þat folk beo above* (6008.). *The clementes alle bedeyn . . As hym obeyng tulle* (TOWN. M. p. 207.). *Two thefys hang thai me betwene* (p. 260.). *This ones craft* he putte hem to (HALLIW., Freemas. 30.). *Suche acowentes* thou must come to (371.). *Alle the world* he hath justid *with* (TORRENT 2499.). *Halfsax.: Lune hem wes bitweonen* (LAJAM. I. 18.). *Guencelin heom spæc wið* (II. 103.). *Alle monnen . . þe him lokeden on* (I. 16.). *Anglosax; Svā ic þe vēne tō* (Beov. 2797.). *Drihten him cvāð tō* (Job in Ettm. 5, 10.). *And him com tō on niht* se apt. Petrus (Sax. Chr. 616.). *And him gefeaht wif* Æðelvulf cýning (851.). *And þær him cōmon ongeān VI. cýningas* (973.). *His brōðor him com togeānes* (1065.). *Se here him fleah beforan* (1016.).

- b) In direct and indirect interrogative sentence an interrogative pronoun, or a substantive accompanied by an interrogative pronoun, at the beginning may be referred to a preposition standing at the end of the sentence. The notion called in question is here rendered rhetorically prominent.

Who join'st thou *with*, but with a lordly nation? (SHAKSP., I Henry VI. 3, 3.). *Who* can he take *after*? (SHERID., Riv. 3, 1.). *Who* the devil is he talking *to*? (4, 3.). *Whose opinion* is he *of* now? (GOLDSM., G. Nat. M. 4.). *What* wait I *for*? (Ps. 39, 7.). *What* is he *after* now? (PLANCHÉ, Fortunio 1, 4.). *What* do ye laugh *for*, ye apes? (BULW., Rienzi 1, 9.). But *what* art thou shaping that tough sapling of oak *into*? (4, 1.). *What humour* is the prince *of*? (SHAKSP., II Henry IV. 2, 4.). Take care *what* you're *about* (PLANCHÉ, Fortunio 1, 2.). May I ask *what name* he answers *to*? (ib.).

This conversion does not seem to have come in till late, in analogy with the relative sentence. Old-Engl.: *What cuntre cam ye fra?* (TOWN. M. p. 123.). In Anglosaxon the preposition stands regularly before the interrogative pronoun.

- c) In the relative sentence, both of the adjective and of the substantive kind, the preposition, referred to a relative standing in the front, very commonly follows the verbal notion. A preposition cannot in general precede *that* used as a relative.

See . . what cities they be *that* they dwell *in* (NUMB. 13, 19.). To him will I give the land *that* he hath trodden *upon*? (DEUTER. 1, 36.). Was this the business *that* thou cam'st *upon*? (ROGERS, It., An Advent.) My earthly by his heav'nly overpower'd *Which* it had long stood *under* (MILT., P. L. 8, 453.). I know their imagination, *which* they go *about* (DEUTER. 31, 21.). Give me the harp of epic song, *Which* Homer's finger thrill'd *along* (TH. MOORE p. 1.). To a place, *which* we have long heard and read *of* (ROGERS, It., For. Trav.). Feelings . . were now exasperated by my immediate neighbourhood to her *whom* I was so soon to part *with* for ever (SCOTT, R. Roy 39.). *What* happier natures shrink *at* with affright The hard inhabitant contends is right (POPE, Essay on M. 2, 229.).

The position of the preposition after the verb is in this case ancient, especially with *that* preceding it. Old-Engl.: A ston *ðat* a ðirl is *on* (WRIGHT A. HALLIW., Rel. Ant. I. 211.), ðe sti *ðat* te neddre gangeð *bi* (I. 213.). Of hire wykede bondus . . *that* thei han brougt hem self *inne* (I. 39.). Jhesus, *That* al oure joye com *of* (P. PLOTCHM. p. 397.). Upon the hille *that* I spake *of* (MAUNDEV. p. 104.). In this wood *that* I am *inne* (CHAUC., C. T. 1620.). Of all the sorwe *that* ye ben *in* (SIR CLEONS 133.). I his land *that* he cam *fro* (RICH. C. DE L. 119.). That lady bright, *That* him dremyd *of* (2927.). The man *that* ye sent us *fore* (COV. MYST. p. 294.). Thus even in Hallsax.: I patt land *patt* Crist was borenn *inne* (ORM. 2057.). Þiss Johau *patt* we nu mæleñn *umbe* 18885.). Off *patt* shafttess wharfeddeleþe *patt* itt iss fundenn *inne* (18769). Arður is þe kenneste mon *pat* we æure lokeden *on* (LAJAM. III 2.). With other relatives we often meet in Old-English in a remarkable manner the reduplication of the preposition, which stands at the beginning and at the end of the sentence: This Heroude, *of whiche* I have spoken *offe* (MAUNDEV. p. 89.). *Of the whiche* iles Ypocras was lord *offe* (p. 23.). The ston . . *with the whiche* the sepulcre was covered *with* (p. 91.). The table *upon the whiche* oure Lord eete *upon* (p. 116.). The first preposition is also repeated by one allied in meaning: As thei beþonde the see seyn and affermen *of whom* alle science and alle philosophie comethe *from* (p. 159). — The long preserved postposition of the preposition is

however older, in such wise that it appears before the verb. Old-Engl.: To pilke ost, *þat* þe emperour *inne* was (R. or GL. I. 49.). As a stude for-let is now Thebes *that* men of spak (ALIS. 2889.). For the Lordes love *That* thou on lovest (F. PLOTCHM. p. 471.). The same child is he *that* prophetes of told Shuld make them free (TOWN. M. p. 92.). In the way *that* John Baptyst of prepecheyd (Cov. MYST. p. 254.); when the in declinable *þe* for *þat* also occasionally occurs: þis lond *þe* ich nu of speke (WRIGHT A. (HALLIW., Rel. Ant. I 129.) In periphrastic tenses the preposition also stands between the auxiliary verb and the participle: He þošte on *þe* noblei, *þat* he hadde *in* ybe (R. or GL. I. 34.). These collocations are familiar with the relative pronoun, especially *þe*, in Anglosax.: *þat* þing, *þat* þis spell *ymb* is (BOETH. 34, 5.). Sig se man of-slagen beforan us eallum *þe* þu þine hæðenan godes *mid* finde (GEN. 31, 32.). Svâ hig hêton þone heofonlican mete *þe* hig God *mid* fêdde (NEM. 11, 7.). Ðære rôde dæl *þe* Crist on provode (SAX. CHR. 835.). Villelm *þe* ve embe sprecað (1087.). Of þam treowe *þe* ic *þe* bebead *þat* þu of ne æte (GEN. 3, 11.). Gif hva bûtan læfe of fyrde gevende *þe* se cyning sylf on sý (LEGG. ÆTHELR V. 21.). The insertion of the preposition in periphrastic verbal forms also occurs here: Se hend *þe* se clipur is *mid* gevrîðen (WANL. CAT. 109. b.). See moreover the Adjective Sentence.

- d. α) If a sentence, relative by its syntactical relation, appears without a pronoun, the preposition thought as referred to the object must stand after the clause by which it is qualified.

You have forgot the will *I told you of* (SHAKSP., Jul. Cæs. 3. 2.). What is't *you stare at so?* (SOUTHERN, Oroon. 2. 3.). Ere that, his frantic valour had provok'd The death *he seem'd to wish for* from his swords (ROWE, Fair Penit. 5, 1.). On that let statesmen try their power, And tremble o'er the rights *they'd die for* (TH. MOORE p. 87.). I would ask no happier bed Than the chill wave *my love lies under* (p. 368.). The little wind-flower whose just opened eye Is blue as the spring heaven *it gazes at* (BRYANT p. 25.). He himself is a greater curiosity than all *he believes in* (OXENFORD, Twice Killed 2, 2.).

The nature of this sentence representing the relative sentence is to be more particularly discussed in the Doctrine of the Adjective Sentence. The introduction of it with a preposition seems to belong to a later age. Old-Engl.: The place *thou standest* in there Forsoth, is halow'd welle (TOWN. M. p. 58.). The stede *thou bare his body tylle* Telle me (p. 267.). I have not met with similar instances in more ancient times.

- β) Closely connected with this usage is the reference to an omitted object in dependent sentences with *as*, *than* or *but*, whether this object be or be not taken to be one indicated by a relative pronoun

The devil's in me of late, for running my head into such de-fils *as* nothing but a genius like my own could draw me *from* (GOLDSM., G. Nat. M. 4.). You are a greater blockhead *than* I took you *for* (SCOTT, R. Roy 2.). Not a celebrated beauty *but* he has laid siege *to* (IRVING, Br. H. Bachelors).

Old-Engl.: For syche a storme *as* ye were *yn*, That ever ye myght to lond wyn, A full feyr happe hit wasse (SIR AMADAS 521.). Thy mys is more *Then* ever gettes thou grace *fore* (TOWN. M. p. 190.). The more ancient position of the preposition before the verb is also found here:

And thanne saw I muche more *Than* I before of tolde (P. PLOUGH, p. 77). I have not noted more ancient instances.

- γ) With this also may be compared the postposition of a preposition with the omission of the relative word in an infinitive member of the sentence, when, however, the regard to a preceding substantive notion prevails

Sweet duke of York, our prop *to lean upon* (SHAKSP., III Henry VI. 2, 1.). He lent me his horse *to escape upon* (SCOTT, L. Minstr. 4, 11.). Could thine impertinence find out No work *t'employ itself about* (BUTL., Hud. 1, 2, 697.). Who went in the way before you, to search you out a place *to pitch your tents in* (DEUTER. 1, 33.). The Rising Sun refuses us light *to go to bed by* (SHERID., St. Patr. Day 1, 1.). He put a ladder up for me *to get down by* (MARRYAT, Pet. Simple 1, 1.). You'll want a proper dress *to run in* though (PLANCHÉ, Fortunio 2, 2.). We have nothing else *to tear it with* (SCOTT, Ivanhoe 25.). Hence also the combination of the following preposition with a gerundive substantive: London, the place in the world most worthy *living in* (SOUTHERN, Oroon. 1, 1.). There will be passengers upon the western road Who are worth *speaking with* (GAY, Begg. Op. 2, 1.).

This usage extends far back. Old-Engl.: Some he yaf. . . Wit *to wynne her lifode with* (P. PLOUGH, p. 409.). And gaf ech man a grace *To gide with* hymselfen (ib.). Thei han . . . a spere in here hond *to fight with* (MAUNDEV. p. 197.). Swylke an hors . . . I wolde have *to ryde upon* (RICH. C. DE L. 5470.). He maðe hye . . . templus of gret honowre *to sportyn him yn* (HALLIW., Freemas 63.). The ancient position of the preposition before the infinitive likewise occurs: And stoor, her folk al *with to fede* (RICH. C. DE L. 1556.). It is sharp *with to shere* (TOWN. M. p. 240.). He had no fote *on ffor to stond* (TORRENT 1184.). Anglosaxon has also similar: þonne bringe he of hriðerum æn unvemme oxan celf tō þære hālgan stove dura *Drihten mid tō gladjenne* (LEVIT 1, 3.). Gif man nābbe būtan ānefeald hragle hine mid tō vreoðne (LEGG. ÆLFRED. 36.). We may also call to mind the reference back of a preposition in a principal sentence to a substantive contained in a preceding sentence: Gif hva ððrum his eage ðððð *syлле hys āgen for* (LEGG. ÆLFRED. 19.). . . *syлле him ððerne oxan fore* (23.). Gif hva forstāle ððres oxan and hine ððsleā ðððe bebycge, *syлле tvegen við* (24.).

It is clear that in all these cases the preposition, as such, operates, that is, causes a reference to a noun to appear. The transition to the adverb, as well as to the element of a verb in a loose or improper composition is, indeed, near at hand. It has been already observed how the combination of the preposition with the passive might proceed from the constructions here touched upon. Instances of this kind are found here and there even in Maundeville: *Thei ben sent fore* (MAUNDEV. p. 245.). After the firste nyght, that *thei ben leyn by* (p. 286.)

- e) Analogous to the cases cited under b) and c) is the separation of a postpositive preposition from an adverb to which it is referred, when adverbial forms appear resolved, in which the preposition is contained as a last constituent. In the modern language the separation seems limited to the interrogative adverb of place.

Where will this dreary passage lead me to? (BRYANT p. 94.)
Where do we start *from*? (PLANCHÉ, Fortunio 2, 3.)

In earlier times we find this separation, especially with demonstratives and relative adverbs of place. Old-Engl.: As *there* weren quykke thinges *undre* (MAUNDEV. p. 22.). *Ther* is peryl *in* (Cov. MYST. p. 338.). He *rod* again *ther* he com *fro* (RICH. C. DE L. 516.). I must go *Unto* my lord *there* I cam *fro* (TOWN. M. p. 6.). In any stede *ther* thou commys *by* (p. 121.). The ston, *where* oure Lord often tyme sat *upon* (MAUNDEV. p. 97.). In helle *where* I shuld entre *in* (Cov. MYST. p. 250.). I se two syt *where* we weynd to *In* whyte clothing (p. 262.); with reduplication of the preposition: From thens, *from* *whens* he was come *fro* (MAUNDEV. p. 184.). The preposition even here commonly comes before the verb in the most ancient times. Halfsax.: Lond . . *þer* we mojen to liſen (LAM. I. 265.). Anglosax.: Ac hig *þær* nānne man *on* ne fundon (EV. NICOD. 23.). On Gesen lande *þar* Israēla bearn *on* væron (EYOD. 9, 26.).

3. Another sort of transposition is the advancing of the preposition, occurring with *one another*, *each other*, whereas the preposition belongs to *another*, *other*. This case can only arise where the two pronouns, mostly standing reciprocally opposed to each other, are comprehended within the sentence, as its subjects, by a plural, by the mention of several objects or by a collective name.

They seemed almost, with staring *on one another*, to tear the cases of their eyes (SHAKSP., Wint. T. 5, 2.). Pleasure and Praise *on one another* break (PARNELL, David 7.). They sat there, near *by one another* (CARL., Past a. Pres. 1, 1.). These three rooms opened *upon one another* (DICKENS, Dombay a. S. 1, 3.). *From each other* look thou lead them thus (SHAKSP., Mids. N. Dr. 3, 2.). Frequent cheerful meetings among the members of a society, in which they should, in the presence *of one another*, and in the service of the Supreme Being, make promises of being good, friendly, and benevolent *to each other* (FIELD., J. Andr. 1, 17.). You are no stranger to the love William and I have *for each other* (SHERID., Camp. 1, 2.). So ably the two illustrious engineers vied *with each other* (MACAUL., H. of E. VIII. 47.). Exasperating men *against each other* (CARL., Past a. Pres. 1, 3.). The same position occurs when of the preposition relates to an object, which is syntactically combined with the genitive *other's*: The bishop and the duke of Gloster's men . . Do pelt so fast *at one another's pate* (SHAKSP., I Henry VI. 3, 1.). Austria and France shoot *in each other's mouth* (John 2, 2.). They contented themselves therefore with frequent inquiries *after each other's health*, with a mutual confidence *in each other's fidelity* (FIELD., J. Andr. 1, 11.). Clothe the twin brethren *in each other's dress* (COWP. p. 2.).

In these cases, in which *one*, *each* are related oppositively, the syntactically correct mode is likewise still in use: Thus will I fold them *one upon another* (SHAKSP., Two Gentlem. 1, 2.). What we speak *one to another* (All's Well 4, 1.). We are members *one of another* (EPHES. 4, 25.). They were jealous *one of another* (MURRAY, Gr.). Men of heart Look'd wondering *each at other* (SHAKSP., Coriol. 5, 5.) Comp. also: Mild arch of promise! on the ev'ning sky Thou shinest fair, with many a lovely ray, *Each in the other*

melting (SOUTHEY, P.). Where *each*, *one* could not lean appositively against a substantive, the regular position of the preposition is self-intelligible: Bring then these blessings to a strict account; Make fair deductions; see to what they mount; How much of *other each* is sure to cost; Hew *each for other* oft is wholly lost (POPE, Essay on M. 4, 269.).

In *one another*, *each other* with a preposition preceding it, which is to be referred to the originally inflected second pronoun, we see in Modern-English the separated pronouns treated like the Highdutch *einander*, the Holl. *elkander*, Danish *hinanden*, *hverandre*, Swedish *hvarannan hvarandra* and even the Gr. *ἀλλήλων*, *ἀλλήλοις* contracted out of two pronouns). In Old-Engl. *one*, *each*, also *either*, *everichon*, with *other* after them, seem down to the fifteenth century to have the preposition, not foremost, but always before *other*: The other corours maken hem redy, and rennen here weye unto another in: and thus rennethe on to *other* (MAUNDEV. p. 244.). Wher that ther kneled . . . A companye of ladies, tweye and tweye, *Ech after other* (CHAUC., C. T. 899.). The prynce and Torrent than *Eyther to other* gan ren (TORRENT 1167.). Whi chyd þe *iche one with other?* (HALLIW., Nugae Poet. p. 15.). For-thi love we as leve bretheren, And *each man* laughe af *oother* (P. FLOUGHM. p. 214.). Halfsax.: Forr aþ wass Sune annd Faderr aþ, Annd *ezþerr wass wipp operr* (ORM. 18521. cf. 889.). The Old-Highdutch permitted along with: Endi hreofon *ein zi andremo* (INID. 49, 14.) also: Diu du in *einanderiu* geflohten habest (BORTH. 177.). See Grimm's Wörterbuch 3, 142., and in Middle-Highdutch *einander* was very commonly accompanied by prepositions of every kind. See Benecke's Wörterbuch 1, 37. Anglosaxon offers no similar phenomenon.

4. The case may finally be mentioned in which a preposition attached to a verb is referred to a case of the object, which at the same time constitutes the object of another verb. This occurs in coordinate contracted sentences.

- a) Then the case of the object either precedes with its verb: *The self-same thing* they will *abhor* One way, and *long another for* (BUTL., Hud. 1, 2, 219.). *Him* I had known, *Had served with*, *suffered with* (ROGERS, It., An Advent.). Take this veil *which* your mother *has worn* and *wept under* so often (The Bag of Gold). Every thing *that* man *Desires* and *gives* the name of blessing to (SHERID. KNOWLES, Hunchb. 4, 2.).
- b) Or the verb construed with a preposition precedes, and that combined with the mere case of the object follows: Maximin and Maxentius *entered into*, and *concluded a secret treaty* (GIBBON, Decl. 10.). I cannot — dare not openly *break with* or *defy him* (SCOTT, R. Roy 13.). The rapid and almost intuitive manner in which his powerful and active mind *seized upon* and *arranged the elementary principles* necessary in his new profession (ib.).
- c) Or no separation of the preposition from its case takes place, but possibly that of the first verb from its simple object, which is to be taken from the prepositional object: They were so far from thinking his absence long, that they never once *missed or thought of him* (FIELD., J. Andr. 2, 15.). Nature, exerting an unwearied power, *Forms, opens, and gives scent to every flower* (COWP. p. 19.).

The instances cited under a) are explained by those cited under 1 and 2. Comp. *Halſax.*: He *heom sette* bi neoðen & muchele lue *heold wið* (LAſAM. II 4.). The other collocations of words, which multiply themselves in the modern tongue, rest essentially upon this, that we comprise the preposition following the verbal notion more or less in union therewith.

Repetition and non-repetition of the same preposition in its reference to several objects.

If coordinated substantive notions are combined with a common word of relation by the same preposition, this is either repeated or not repeated. Grammatical, rhetorical and euphonic regards may prevail.

1. If, with the syndetic or asyndetic copulation, or with the combination of both, the same preposition is repeated before every single member, the members are thereby isolated, and, by this separation, partly the perspicuity in tranquilly measured speech, partly the emphatic prominence of the single members is maintained. The latter is particularly the case with asyndetic copulation.

We hear, our bloody cousins are bestow'd *In England* and *in Ireland* (SHAKSP., Macb. 3, 1.). The difference of *their tempers* and of *their complexions* was singularly striking (SCOTT, Pirate 3.). *Through the night*, And *through the day* . . she sits silent by (ROGERS, Hum. Life). I 'gin to fear that thou art past all aid *From me*, and *from my calling* (BYR., Manfr. 3, 1.). His own reflections were moreover agitated *by various surmises* and *by plans of self-interest* (SCOTT, Waverley 30.). Condemn'd *in business* or *in arts* to drudge, *Without a second* or *without a judge* (POPE, Essay on M. 4, 263.). They were brought about neither *by legislative regulation* nor *by physical force* (MACAUL., H. of E. I. 22.). The Evil-one . . remain'd Stupidly good, *of enmity* disarm'd, *Of guile, of hate, of envy, of revenge* (MILT., P. L. 9, 463.). *By their valour, by their policy, by their fortunate matrimonial alliances*, they became far more powerful etc. (MACAUL., H. of E. I. 13.). The children of Fausta, who have already been mentioned under the names of *Constantine, of Constantius, and of Constans* (GIBBON, Decl. 12.). Innumerable pirates, distinguished *by strength, by valour, by merciless ferocity, and by hatred* of the Christian name (MACAUL., H. of E. I. 9.). Had John inherited the great qualities of *his father, of Henry Beauclerc, or of the Conqueror* etc. (I. 15.). Even referred to one and the same substantive with several adjectives, the construction may be repeated before the adjectives, whereby the substantive notion is, as it were, multiplied according to its different varieties: Therefore *with frank* and *with uncurbed plainness* Tell us the Dauphin's mind (SHAKSP., Henry V. 1, 2.). In the abbreviation of the dependent sentence by *as* also, with an apparently appositive determination of the preceding substantive notion, the preposition is sometimes repeated: Make account *of me* *As of thy fellow* (MARLOWE, Jew of M. 2, 2.). Think *of us* *As of a father* (SHAKSP., Hamlet 1, 2). Comp.: *With my dog* *as my guide* (BYR. g. 305.).

The repetition of the preposition is far more familiar to the ancient, and especially to the most ancient language, which is in this regard broader, less free and rapid, than to Modern-English. Old-Engl.: *Ones goth the sonne aboute thurf dai and thurf nist* (WRIGHT, Pop. Tr. p. 132.). *Maker of hevene and of erthe* (WRIGHT A. HALLIW., Rel. Ant. I. 38.). *Ech of the sovene* (sc. planetes) *mai gret vertu an urthe do Bothe of weder and of frut* (p. 133.). *Whom alle the londe loved in lengthe and in brede* (DEPOS. OF RICH. II. p. 1.). *With remnant of the flessche and of the brothe* (MAUNDEV. p. 250.). *He sente afre his sestre and afre alle the lordes of his lond* (p. 89.). *The poeple, that he bathe so many hostes offe, abouten hym and aboute his wifes and his sone* (p. 245.). *Thorough God and thorough goode men Groweth the fruyt charité* (P. PLOUGHM. p. 330.). *Seynt Austyn a blessed lif-ladde For body and for soule* (p. 292.). *Wil ðet him uvele i-tidde, oþer on him suff, oþer on his freond, oþer on his eikte* (WRIGHT A. HALLIW., Rel. Ant. I. 67.). *Whan the sonne schyneth in crestal other in water cler* (WRIGHT, Pop. Tr. p. 133.). *Moore Than he may wel deserve In somer or in wynter* (P. PLOUGHM. p. 292.). *Nis no wurt woxen on woode no on felde* (WRIGHT A. HALLIW., Rel. Ant. I. 175.). *Alle theise ne ben not in comparisoun to the grete Chane; nouthor of myght, ne of noblesse, ne of realtee, ne of richesse* (MAUNDEV. p. 246.). *Monie opre þer beoð ðet cumeð of weole, and of wunne, of heie cunne, of feire clopes, of wit of wlite, of strence* (WRIGHT A. HALLIW., Rel. Ant. I. 66.). *So full was it fitted with vertuous stones, with perlis of prise . . . With gemmes and juelis* (DEPOS. OF RICH. II. p. 4.). *Eggeð us to atternesse, as to prude, to overhove, to onde, and to wreðe, and to hore attri kundles* (WRIGHT A. HALLIW., Rel. Ant. I. 65.) and so forth. *Halfsax.: Vppe leome & uppe lif* (LAJAM. II. 3.). *Fluþen of þan londe for þan seamen & for þan biemare* (II. 38.). *To wreken his leone on Gracien and on Valentin* (II. 62.). *He hine mid monscipe biwon & mid golde & mid gersume* (I. 6.). *Mid stelenne orde, & mid starka biten, mid stocken und mid stanen stal fihþ heo makeden* (I. 27.). *What iherden auere suggen a sæge oðer a spelle* (I. 284.). *Wende in to ane oðere ende, to ane wilderne, in to ane wude muchele* (I. 366.) and so forth. *Anglosax.: Egeðer ge on sæ ge on lande* (SAX. CHR. 921.). *He eov fullað on Hålgum Gæste and on fyre* (MATH. 3, 11.). *Nu ve þec for þearfum and for preð-nydum and for eadmedum ærena biddað* (COD. EXON. 186, 3.). *Ofer eall þæt flod, and ofer burna, and ofer mōras* (EXOD. 8, 6.). *Man þā fullne freond-scipe gefsātode, mid worde, and mid veorce, and mid vādde* (SAX. CHR. 1014.). *Þæt hyt beo under bydene aset, oððe under bedde* (MARC. 4, 21.). *Þā ne synt æcennede of blōdum, nā of fæsces villan, nē of veres villan* (JOH. 4, 13.). The asyndetic connection of prepositional members is little favoured in Anglosaxon, in Halfsaxon very familiar. The repetition of the preposition before several adjectives with one substantive early occurs. Old-Engl.: *Deð hit tauh mid one deade, and mid one hevie heorte* (WRIGHT A. HALLIW., Rel. Ant. I. 67.) and thus too with an apposition: *And com to Brandyght to the cité* (OCTOUAN 1838.). *He sente messe to Fors . . . To the kyny of Ynde* (ALIS. 4536.). *Halfsax.: O rihht halif bi þe Deme, Bi Jesu Crist* (ORM 650.).

2. In the further stylistic development of the tongue the non-repetition of the preposition has obtained great extension. The objects strung to one another are frequently apprehended as a totality; through the proximity of the preceding preposition the repetition, although otherwise natural, often appears partly superfluous, partly ill-sounding; sometimes negligence has an influence, and a less correct omission is established by usage. In general the law of the distinctness of reference is regarded in the continual operation of the preposition; but the individual license of the narrator some-

times, for rhetorical reasons, mixes the repetition with the omission of the particle, where the continual operation is not of itself unclear. The succession of objects, without a return of the preposition, manifests both the similarity and the opposition of the members by their being crowded together, and the omission therefore takes place, even with the contraction of members belonging originally to a principal and a dependent sentence, as with *as* and *than*.

A nursery to our gentry, Who are sick *For breathing and exploit* (SHAKSP., *All's Well* 1, 2.). That her arms might be victorious *by sea and land* (MACAUL., *H. of E. I.* 61.). Under the walls of *Maestricht and Paris* (I. 10.). I . . never stuffed your head with *histories and homilies* (BULW., *Money* 1, 1.). Forgetful of your *station and my own* (SHERID. KNOWLES, *Hunchb.* 4, 2.). Is Heav'n unkind to *Man*, and *Man alone*? (POPE, *Essay on M.* 1, 186.) None ever acted both parts bolder, Both *as a chieftain and a soldier* (BUTL., *Hud.* 1, 2, 205.). Some leaves both *at the beginning and the end*, as well as in the body of the book, are wanting (THORPE, *Cod. Exon.* Pref. p. V.). And chase we still the phantom through the fire, *O'er bog, and brake, and precipice*, till death? (YOUNG, *N. Th.* b. 204.) In the name of the *pope, the city, and the Liberator* (BULW., *Rienzi* 2, 8). Disciplin'd from *servile fear* To filial, *works of law* to works of faith (MILT., *P. L.* 12, 302.). The priests . . have . . daily chaunted the same ancient confessions, supplications, and thanksgivings, *in India and Lithuania, in Ireland and Peru* (MACAUL., *H. of E. I.* 52.). All *through the holy dome, Through cloister, aisle, and gallery* . . The stranger sisters roam (SCOTT, *Marm.* 2, 12.). Close sailing from *Bengala or the iles Of Ternate and Tidore* (MILT., *P. L.* 2, 637.). They think every man handsome, who is going to the *camp or the gallows* (GAY, *Begg.* Op. 1, 1.). Others must have suffered from the same cause *in the same or a greater degree* (SCOTT, *Minstrely* I. 20). Wise women choose not husbands *for the eye, merit, or birth, but wealth and sovereignty* (BEN JONS., *Poetast.* 2, 1.). He sympathized not *with their cause, but their fate* (BULW., *Rienzi* 5, 3.). Err not *in harsh despair, But tears and patience* (SHELLEY, *Cenci* 5, 4) The clan, who held him *for some fleeting wraith, And not a man of blood and breath* (SCOTT, *L. Minstr.* 5, 28.).

His wife Faustina was as much celebrated *for her gallantries as her beauty* (GIBBON, *Decl.* 3.). I design'd thee *For Richelieu's murderer* — but as well *his martyr* (BULW., *Richel.* 1, 1.). Despise them we must, if enslaved, like the people in Rome, *in mind as well as body* (ROGERS, *It., Nat. Prejud.*). If they by subtle stratagem Make use of him as he does them (BUTL., *Hud.* 2, 4, 137.). And were renown'd . . *For well sol'd boots no less than fights* (1, 2, 425.). Your nature molds itself *upon your father's more than your mother's spirit* (COLER., *Wallenst.* 1, 2.). You will prove but a blind guide, if you look at the *tail* of your horse rather than *his ears* (SCOTT, *Qu. Durw.* 16.).

The older language is by no means so free in suppressing the preposition: yet similar omissions, and even the interchange of repetition and non-repetition occur in Old-English, especially with the copulative and disjunc-

tive relation of members, in a gradually wider extent: Vorto kumen *ine swuche keite* and *oper swuche vorrideles* (WRIGHT A. HALLIW., Rel. Ant. I. 68.). Strong in *flesh* and *bones* (RICH. C. DE L. 5445.). In *kyrke* and *town* (1454.). He *pass* *thorghe cytees* and *townes* (MACNDEV. p. 244.). By *son* and *moyne* (TOWN. M. p. 71.). In *water* and *land* (p. 5.). Of alle thou sees, of *brede* and *lengthe* (ib.). Fekille in *word* and *thought* (p. 281.). *Thorough armure*, *livre* and *longe*, To the deth he hath him stonge (ALIS. (3728.)). *Thoru the wyles* and *wronge* and *wast* in *your* time (DEPOS. OF RICH. II. p. 4.). Y not, wharof beth men so prute; Of *erthe* and *axen*, *felle* and *bone*? (WRIGHT, Polit. S. p. 203.). A chapelet, that is made of *gold* and *precious stones*, and *grete perles* (MACNDEV. p. 244.). Thei gon before him with *processioun*, with *crois* and *holy watre* (ib.). And natheles jit han thei ydoles of *gold* and *silver*, and of *tree*, and of *clothe* (p. 248.). More for the mayntenaunce of *pride* and *her delicis*, than for the *worschipe* of *God* or *other goode vertues* (WRIGHT A. HALLIW., Rel. Ant. I. 42.). Whan thei holden ony sege *abouten castelle* or *town* (MACNDEV. p. 70.). Gif ony man or woman be taken in *avowtery* or *fornycacyoun* (p. 249.). *Withouthen presentz* or *pens* She pleseth wel fewe (P. FLOUGHM. p. 52.). In *woord* nor *thought* that nevere did offence (WRIGHT A. HALLIW., Rel. Ant. I. 80.). No man els, *bi day*, nor *nyght* (TOWN. M. p. 78.). The story is of *non estate* that stryven with her lustus, But *tho* that folwyn her flesche (DEPOS. OF RICH. II. p. 4.) and others. In early times the non-repetition is most frequent in the copulative relation and especially where only two notions, representing a consistent whole, are combined. Halfsax.: *Inn haliz lif* and *lefe* (ORM. 164.). *Fra þe werldless lufe* and *lust* (14742.). Wop wass uss bitacnedd *wei þurh cullfre* and *turtel bape* (7929.). *Wipp wiit* and *skill* (1654.). *Þe al her a-quelde . . . buten Noe and Sem, Japhet & Cham & heore four wiues* (LAZAM. I. 2.). Anglosax.: *On dæge* and *nihte* (Ps. 55, 10.). *Þurh vop* and *heaf* (CAEDM. 120.). *On svā micelum heafe* and *vōpe* (APOLLON. p. 6.). Ic þā hī mid cynelican reāfe āscridde, and *mid golde* and *gevrīte* on ciste ālegde (p. 24.). And lēt tymbrijan þær ān mynster of *stāne* and *līne* (SAX. CHR. 1016.). *Under þam fryðe* and *þam feoh-gehāte* se here . . . hine up bestāl (865.). Þā þrȳ dagas varon būtan *sunnan*, and *mānan*, and *steorrum* (WRIGHT, Pop. Tr. p. 2.). Vearð bliðe geboerscipe *betvux þam cyng* and *þam folce* (APOLLON. p. 25.). We find singly other combinations of nouns, even in the adversative relation: *þāt pu ne sȳ ge-seven fram mannun fāstende*, ac *þinum fāder* þe ys on dygghm (MATTH. 6, 18.).

If with the prepositions *between*, *betwixt*, or *into*, *in* (with the notion of division) a reference to several objects takes place, its repetition is inappropriate.

Reference of various prepositions to the same object.

More than one preposition can be construed with the same case of the object, when the prepositions either depend upon the same member of the sentence or are qualified by different members. The case of the object mostly follows the last, but also the first preposition.

Much has been said, *within* and *without doors*, of Church and state (BYR., Parliam. Speeches). *Behind* and *around us* were the vaults I have already described (SCOTT, R. Roy 20.). The sense of pecuniary difficulties arising *behind*, *before*, and *around him*, had depressed his spirit (24.). My father walked *up* and *down the room* with impatience (MARRYAT, Pet. Simple 1, 1.). Was he not wont to

catechize his very girls in the Parc-aux-Cerfs, and pray *with* and *for* *them*, that they might preserve their — orthodoxy? (CARL., Fr. Revol. 1, 1, 3.) Why, we will set forth *before* or *after* *them* (SHAKSP., I Henry IV. 1, 2.). Anything *in*, or *out of*, *our demands* (Henry V. 5, 2.). He was at the same time smarter and genteeler than any of the beaux in town, either *in* or *out of* *livery* (FIELD., J. Andr. 1, 4.). Thou art accused of treason — whether *with* Or *without* *justice* is not now the question (COLER., Picc 4, 7.). — Every woman, till she is married, ought to consider *of*, and provide *against*, *the possibility* of the affair's breaking off (FIELD., J. Andr. 2, 4.). The title of Augustus was chosen *for*, and acknowledged *by* *him* (GIBBON, Decl. 2.). To arm you *for*, to embrace you *from*, *the fight* (TH. CAMPBELL, Theodr.). Mr. W. Squeers announced that Mr. N. Nickleby was from that moment thoroughly nominated *to*, and installed *in*, *the office* of first assistant-master (DICKENS, N. Nickleby 1, 4.). I won't even speak *to*, or look at *him* (SHERID., Riv. 4, 2.). It is a chapter in the history of the childhood of society, and its resemblance *to*, or dissimilarity *from*, *the popular rhymes* of other nations in the same stage, must needs illustrate the ancient history of states (SCOTT, Minstrelsy I. 14.).

A dream, how dreadful! Universal blank *Before* it and *behind* (YOUNG, N. Th. 7, 962.). And slew all the children . . *from* *two years old* and *under* (MATTH. 2, 16.). Of looking *in* *the bed* as well as *under* (BYR., D. Juan 1, 144.). He heard the deep *behind* *him*, and a cry *before* (TENNYNS. p. 197.).

The ancient language seems not to know the combination of prepositions with different words of relation and the same object; the connection of several prepositions with the same member of a sentence and one case of the object is not foreign to it. Old-Engl.: And fellen aknowe in the strete *Tofore* and *under* *his horses fete* (ALIS. 3279.). The object commonly follows the first preposition: *With* *in* *the cytee* and *with* *oute*, ben many fayre gardynes (MARRDEV. p. 123.). Neyther *in* *order* ne *out* (P. PLOTGM. p. 453.). The repetition of the substantive was not unfamiliar to Anglosax.: Sý hit *innan* *lande*, sý hit *of* *lande* (LEGG. CRUT. B. 75.). Ðæt he mōste . . *into* *gemōte* *cuman*, and *ut* *of* *gemōte* (SAX. CHR. 1051.). *Æt* *pam* *flōde* and *āfter* *pam* *flōde* (ASI S. HOMIL. I. 22.); yet the case is also wanting after the last preposition: Beo þu āvirged *binnan* *birig* and *būtan* (DEUTER. 28, 16.). Ge *binnan* *mūðan* ge *būtan* (LEGG. ÆTHELB., Anl. 2.). *Under* *pißcere eorðan* and *butan* (WRIGHT, Pop. Tr. p. 10.). The unlikeness of cases belonging to various prepositions causes however difficulties to Anglosaxon in this respect.



